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POPULAR ANTIQUITIES OF GREAT BRITAIN.

IN THREE VOLUMES.

VOL. III.

POPULAR ANTIQUITIES OF GREAT BRITAIN

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COMPRISING NOTICES OF THE MOVEABLE AND IMMOVEABLE FEASTS, CUSTOMS, SUPERSTITIONS AND AMUSEMENTS PAST AND PRESENT.

EDITED FROM THE MATERIALS COLLECTED BY

JOHN BRAND F.S.A.

WITH VERY LARGE CORRECTIONS AND ADDITIONS

BY W. CAREW HAZLITT.

With a New and Copious Index.

VOLUME THE THIRD.—SUPERSTITIONS.

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Obſervations on Popular Antiquities.

III. *Superſtitions.*

Wells and Fountains.

[" In thys eſtate rode lamentabillye,
Tyll he Approched, certes, ſodenlye,
The fontayn and well of Thurſty Gladneſſe
(As ſaid is, it came of the fayrie)."—*Romans of Partenay (or Meluſine)*, *circâ* 1500, ed. Skeat, 18.

" For to that holy wood is conſecrate
A virtuous well, about whoſe flowery banks
The nimble-footed fairies dance their rounds
By the pale moonſhine, dipping oftentimes
Their ſtolen children, ſo to make them free
From dying fleſh and dull mortality—"
Fletcher's *Faithful Shepherdeſs* (1610).]

THE cuſtom of giving names to wells and fountains is of the moſt remote antiquity. In giving particular names to inanimate things it is obviouſly the principal intention to ſecure or diſtinguiſh the property of them. A well was a moſt valuable treaſure in thoſe dry and parched countries which compoſed the ſcene of the Patriarchal Hiſtory, and therefore we find in one of the earlieſt of writings, the Book of Geneſis, that it was a frequent ſubject of contention.[1]

In the Papal times there was a cuſtom in this country, if a well had an awful ſituation, if its waters were bright and clear, or if it was conſidered as having a medicinal quality, to dedicate it to ſome ſaint, by honouring it with his name.

[Fitzſtephen, whoſe account of London in the time of Henry II. is given entire (in an Engliſh tranſlation) in the ſecond edition of the

[1] See Geneſis, xxi 31; alſo xxvi.

"Antiquarian Repertory," writes:] "There are alſo about London, on the North of the Suburbs, choice Fountains of Water, ſweet, wholeſome, and clear, ſtreaming forth among the gliſtering pebble-ſtones: in this number, *Holy-well, Clerken-well,* and *Saint Clement's-well*, are of moſt note, and frequented above the reſt, when ſcholars and the youth of the city take the air abroad in the ſummer evenings."

We find the ſuperſtitious *Adoration of Fountains*, a not unpleaſing ſpecies of idolatry in ſultry weather, is forbidden ſo early as in the ſixteenth of the canons made in the reign of King Edgar, A.D. 960: as alſo in the canons of St. Anſelm made in 1102. There are Interdictions of this Superſtition in the Laws of Canute, alſo preſerved in Wheloc's edition of Lambarde's "Archaionomia," 1644.

We read "of a well called Craiguck[1] [co. Roſs] iſſuing from a rock near the ſhore of Bennetsfield, reſorted to in the month of May by whimſical or ſuperſtitious perſons, who, after drinking, commonly leave ſome threads or rags tied to a buſh in the neighbourhood."[2]

In the Antiquities of Heathen Rome, *Fontinalia* was a religious feaſt, celebrated on the 13th of October, in honour of the nymphs of wells and fountains. The ceremony conſiſted in throwing noſegays into the fountains, and putting crowns of flowers upon the wells.

Camerarius gives us a minute account of preſaging fountains: "I have heard a Prince ſay, that there is in his Territories a Fountaine that yeelds a Current of Water which runs continually; and ever when it decreaſeth, it preſageth dearneſſe of Victuals: but when it groweth drie, it ſignifieth a dearth. There is a Fountaine in Glomutz, a Citie of Miſnia, a league from the River Elbis, which of itſelfe making a Pond, produceth ofentimes certaine ſtrange effects, as the Inhabitants of the Country ſay, and many that have ſeene the ſame witneſſe. When there was like to be a good and fruitful peace in all the places about, this Fountaine would appeare covered with Wheat, Oats and Akornes, to the great joy of the Countrey people that flock thether from all parts to ſee the ſame. If any cruell War doe threaten the Countrey, the water is all thick with Blood and with Aſhes, a certaine preſage of miſerie and ruine to come. In old times the Vandals Sorabes came everie yeare in great troupes to this wonderfull Fountaine, where they ſacrificed to their Idols and enquired after the fruitfulneſſe of the yeare following. And myſelfe know ſome Gentlemen that confeſſe, if a certaine Fountaine (being otherwiſe very cleane and cleare) be ſuddenly troubled by meanes of a Worme unknowne, that the ſame is a perſonall Summons for ſome of them to depart out of the world."

Dallaway,[3] ſpeaking of the Boſphorus, tells us: "Frequent Fountains are ſeen on the Shore, of the pureſt water, to which is attached

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[1] "Statiſt. Acc. of Scot." vol. xv. p. 613.

[2] For a notice of St. Cuthbert's Well at Eden Hall, in Cumberland, ſee the "Account of Fairies."

[3] "Conſtantinople Antient and Modern," 1797, p. 144.

one of the ſtrongeſt and moſt antient Superſtitions of the Greek Church. They are called 'ayaſmà,' and to repeat certain Prayers at ſtated Seaſons, and to drink deeply of them, is held to be a moſt ſalutary act of their Religion."

[Aubrey, in his "Remaines of Gentiliſme and Judaiſme," ſays: "In Cheſhire, in Mr. N. Kent's grandmother's time, when they went in Perambulation, they did Bleſſe the Springs, *i.e.* they did read a Ghoſpell at them, and did believe the water was the better:" to this account is added in pencil: "On Rogation days Goſpells were read in the corn-fields here in England untill the Civill Warrs:" and White Kennet has added, "Mem. A goſpell read at the head of a barrel in proceſſion (in the cellar of the Chequers Inn) within the pariſh of Stanlake, Com. Oxon."]

Bourne[1] enumerates "St. John's, St. Mary Magdalen's, St. Mary's Well," &c. To theſe may be added many others. Thus, in the "Muſes Threnodie,"[2] St. Conil's Well, in Scotland. "This well, dedicated to St. Conwall, whoſe anniverſary was celebrated on the 18th of May, is near to Ruthven Caſtle, or Hunting Tower. It is ſufficient to ſerve the town of Perth with pure, wholeſome water, if it were brought down by pipes. In the days of ſuperſtition this well was much reſorted to."

In the "Travels of Tom Thumb" [by Robert Dodſley], we read: "A man would be inexcuſable that ſhould come into North Wales and would not viſit Holywell or St. Winifride's Well, and hear attentively all the ſtories that are told about it. It is indeed a natural wonder, though we believe nothing of the virgin and her rape; for I never felt a colder ſpring, nor ſaw any one that affords ſuch a quantity of water. It forms alone a conſiderable brook which is immediately able to drive a mill."

Pennant, in his account of this well, ſays: "After the death of that ſaint, the waters were almoſt as ſanative as thoſe of the Pool of Bethesda: all infirmities incident to the human body met with relief: the votive crutches, the barrows, and other proofs of cures, to this moment remain as evidences pendent over the well. The reſort of pilgrims of late years to theſe fontanalia has conſiderably decreaſed. In the ſummer, ſtill a few are to be ſeen in the water in deep devotion up to their chins for hours, ſending up their prayers, or performing a number of evolutions round the polygonal well, or threading the arch between well and well a preſcribed number of times."

Elſewhere[3] he adds: "The bathing well [at Whiteford] is an oblong, 38 feet by 16, with ſteps for the deſcent of the fair ſex, or of invalids. Near the ſteps, two feet beneath the water, is a large ſtone, called the wiſhing-ſtone. It receives many a kiſs from the faithful, who are ſuppoſed never to fail in experiencing the completion of their deſires, provided the wiſh is delivered with full devotion and con-

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[1] "Antiquitates Vulgares," c. viii.
[2] Repr. of ed. 1638, p. 175.]
[3] "Hiſtory of Whiteford Pariſh," p. 223.

fidence. On the outſide of the great well, cloſe to the road, is a ſmall ſpring, once famed for the cure of weak eyes. The patient made an offering to the nymph of the ſpring of a crooked pin, and ſent up at the ſame time a certain ejaculation, by way of charm: but the charm is forgotten, and the efficacy of the waters loſt. The well is common."[1]

Lilly[2] relates that in 1635, Sir George Peckham, Knt. died in St. Winifred's Well, "having continued ſo long mumbling his pater noſters and Sancta Winifreda ora pro me, that the cold ſtruck into his body, and after his coming forth of that well he never ſpoke more."

Bourne ſays:[3] "I found on a viſit to the ſource of the New River between Hertford and Ware, in Auguſt, 1793, an old ſtone inſcribed '*Chadwell*,' a corruption, no doubt, of St. Chad's Well. So copious a ſpring could not fail of attracting the notice of the inhabitants in the earlieſt times, who accordingly dedicated it to St. Chad, never once dreaming, perhaps, that in ſucceeding ages it ſhould be converted to ſo beneficial a purpoſe as to ſupply more than half the capital of England with one of the moſt indiſpenſable neceſſaries of human life."

Our Britiſh Topography abounds with accounts of holy wells, or ſuch as had aſſigned them, by ancient ſuperſtition, moſt extraordinary properties. Theſe ideas, ſo far from being worn out in a more enlightened age, were long retained by the vulgar, not only in the diſtant provinces, but alſo cloſe to the metropolis itſelf. Thus we read in the account of Tottenham High Croſs in "The Ambulator," 1790: "In a brick field, on the Weſt ſide of the great road, belonging to Mr. Charles Saunders, is *St. Loy's Well*, which is ſaid to be always full, and never to run over: and in a field, oppoſite the Vicarage Houſe, riſes a Spring called 'Biſhop's Well,' of which the common people report many ſtrange cures."

The ſubjoined account borders more cloſely upon the marvellous and incredible: "In Northamptonſhire I obſerved, as in moſt other places, the ſuperſtition of the Country People with regard to their local wonders. The Well at Oundle is ſaid to drum againſt any important event; yet no body in the place could give me a rational account of their having heard it, though almoſt every one believes the truth of the Tradition."[4]

Baxter gives us the following anecdote of himſelf:[5] "When I was a School-boy at Oundle, in Northamptonſhire, about the Scots coming into England, I heard a Well, in one Dob's Yard, drum like any Drum beating a March. I heard it at a diſtance: then I went and

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[1] An account of a miracle pretended to have been wrought at this well will be found in a pamphlet entitled, "Authentic Documents relative to the miraculous Cure of *Winefrid* White, of Wolverhampton, at St. Winefrid's Well, alias Holywell, in Flintſhire, on the 28th of June, 1805; with Obſervations thereon, by the R. R. J— M." 1806.

[2] "Hiſtory of his Life and Times," p. 32.

[3] "Antiq. Vulgar." *ubi ſuprâ.*

[4] [Dodſley's] "Travels of Tom Thumb," p. 17.

[5] "Certainty of the World of Spirits," 1691, p. 157.

put my head into the mouth of the Well, and heard it diſtinctly, and nobody in the Well. It laſted ſeveral days and nights, ſo as all the Country People came to hear it. And ſo it drummed on ſeveral Changes of Times. When King Charles the ſecond died, I went to the Oundle Carrier at the Ram Inn in Smithfield, who told me their Well had drumm'd, and many people came to hear it. And I heard, it drumm'd once ſince."

In the account of Walſingham Chapel, Norfolk, in Moore's "Monaſtic Remains," I find the following: "The Wiſhing Wells ſtill remain—two circular Stone Pits filled with water, incloſed with a ſquare wall, where the Pilgrims uſed to kneel and throw in a piece of Gold, whilſt they prayed for the accompliſhment of their wiſhes."

Haſted[1] tells us that, "at Witherſden is a Well, which was once famous, being called St. Euſtace's Well, taking its name from Euſtachius, Abbot of Flai, who is mentioned by Matt. Paris, An. 1200, to have been a man of learning and ſanctity, and to have come and preached at Wye, and to have bleſſed a Fountain there, ſo that afterwards its waters were endowed by ſuch miraculous power, that by it all diſeaſes were cured."

In the "Statiſtical Account of Scotland,"[2] [there are numerous illuſtrations of this part of the ſubject:] Ordiquhill, Banffſhire. The Mineral Well "dedicated to the Virgin Mary, was formerly, at certain ſeaſons, much reſorted to by the ſuperſtitious as well as the ſick."

Again: Pariſh of Little Dunkeld, Perthſhire. "Here there are a Fountain and the ruins of a Chapel, both dedicated by antient ſuperſtition to St. Laurence;" and again: "Near Tarbat, (Synod of Roſs,) there is a plentiful Spring of water, which continues to bear the name of Tobair Mhuir, or Mary's Well."

Glenorchay and Iniſhail, Argyleſhire.[3] "Near the pariſh ſchool is the Well of St. Connan," the tutelar ſaint of the country, "memorable for the lightneſs and ſalubrity of its water."

Kirkmichael, Co. Banff.[4] "Near the Kirk of this Pariſh there is [1794] a Fountain, once highly celebrated, and antiently dedicated to St. Michael. Many a patient have its waters reſtored to health, and many more have atteſted the efficacy of their virtues. But, as the preſiding power is ſometimes capricious, and apt to deſert his charge, it now lies neglected, choked with weeds, unhonoured and unfrequented. In better days it was not ſo; for the winged Guardian, under the ſemblance of a Fly, was never abſent from his duty. If the ſober Matron wiſhed to know the iſſue of her Huſband's ailment, or the love-ſick Nymph that of her languiſhing Swain, they viſited the Well of St. Michael. Every movement of the ſympathetic Fly was regarded in ſilent awe; and as he appeared cheerful or dejected, the anxious votaries drew their preſages; their breaſts vibrated with cor-

[1] Kent, vol. iii. p. 176, folio ed. [2] Vol. vi. pp. 349, 384, 431.
[3] "Statiſtical Account of Scotland," vol. viii. p. 351. [4] *Ibid.* vol. xii. p. 464.

reſpondent emotions. Like the Delai Lama of Thibet, or the King of Great Britain, whom a fiction of the Engliſh Law ſuppoſes never to die, the Guardian Fly of the Well of St. Michael was believed to be exempted from the laws of Mortality. To the eye of Ignorance he might ſometimes appear dead, but agreeably to the Druidic ſyſtem, it was only a Tranſmigration into a ſimilar form, which made little alteration on the real identity." "Not later than a fortnight ago," (it is added) "the Writer of this Account was much entertained to hear an old Man lamenting with regret the degeneracy of the Times; particularly the contempt in which objects of former veneration were held by the unthinking crowd. If the infirmities of years, and the diſtance of his reſidence did not prevent him, he would ſtill pay his devotional viſits to the Well of St. Michael. He would clear the bed of its ouze, open a paſſage for the ſtreamlet, plant the borders with fragrant Flowers, and once more, as in the days of youth, enjoy the pleaſure of ſeeing the Guardian Fly ſkim in ſportive circles over the bubbling wave, and with its little proboſcis imbibe the panacean dews."

Pariſh of Invereſk, Mid-Lothian.[1] "A Routing Well (ſo called from a rumbling noiſe it makes) is ſaid always to predict a Storm."

Trinity Gaſk, Perthſhire.[2] "The moſt noted Well in the pariſh is at Trinity Gaſk. It is remarkable for the purity and lightneſs of its water; the Spring is copious and perennial. Superſtition, aided by the intereſted artifices of Popiſh Prieſts, raiſed, in times of ignorance and bigotry, this Well to no ſmall degree of celebrity. It was affirmed, that every perſon who was baptized with the water of this Well, would never be ſeized with the Plague. The extraordinary virtue of Trinity Gaſk Well has periſhed with the downfal of Superſtition."

[Pennant communicated to Brand] a MS. account of cuſtoms in North Wales, in which occurred the following paſſage: "If there be a Fynnon Vair, Well of our Lady or other Saint in the pariſh, the water that is uſed for Baptiſm in the Font is fetched thence. Old Women are very fond of waſhing their Eyes with the water after Baptiſm.

"In the Pariſh of Kilken, on the ſide of the turnpike-road, not far from Kilken Hall, is the noted *Ffynnon Leinw*, or the *flowing well:* a large oblong well with a double wall round it. This is taken notice of by Camden for its flux and reflux, but the ſingularity has ceaſed ſince his time, according to thebeſt information I can receive."[3]

Pennant,[4] ſpeaking of the Church dedicated to St. Tecla, Virgin and Martyr, at Llandegla, ſays: "About two hundred yards from the Church, in a Quillet called Gwern Degla, riſes a ſmall Spring. The water is under the Tutelage of the Saint, and to this day held to be extremely beneficial in the falling ſickneſs. The patient waſhes his

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[1] "Statiſt. Acc. of Scotland," vol. xvi. p. 9. [2] *Ibid.* vol. xviii. 487.

[3] Pennant's "Tours in Wales," ed. 1810, vol. ii. p. 59-60. In this republication, the editor does not ſeem to have incorporated that additional matter which Mr. Brand refers to pretty frequently as Mr. Pennant's MS. account.]

[4] "Tour in Wales," vol. i. p. 405, 4to. edit.

limbs in the Well; makes an offering into it of Four-pence; walks round it three times; and thrice repeats the Lord's Prayer. Theſe ceremonies are never begun till after ſun-ſet, in order to inſpire the votaries with greater awe. If the afflicted be of the male ſex, like Socrates, he makes an offering of a Cock to his Æſculapius, or rather to Tecla Hygeia; if of the fair ſex, a Hen. The fowl is carried in a baſket, firſt round the Well; after that into the Church-yard; when the ſame oriſons and the ſame circum-ambulations are performed round the Church. The Votary then enters the Church; gets under the Communion Table; lies down with the Bible under his or her head; is covered with the Carpet or Cloth, and reſts there till break of day; departing after offering Sixpence, and leaving the Fowl in the Church. If the Bird dies, the cure is ſuppoſed to have been effected, and the diſeaſe transferred to the devoted victim." [It is ſtill a common article of popular belief in North Wales, even among educated people, that the holy water uſed in baptiſm ſhould never be thrown away afterwards, but ſhould be employed to moiſten ſome tree or ſhrub, to whoſe growth it is held to be propitious. The nurſes and goſſips in the ſame part of the country alſo maintain that a child ſhould cry at the baptiſmal font, or it is a ſign that it will not live. They will even pinch it, rather than the lucky omen ſhould be wanting.]

The preſent claſs of ſuperſtition appears to have been very prevalent in this iſland till the age before the Reformation, and is not even yet entirely extinguiſhed among the Roman Catholics and the common people.

In ſome parts of the North of England it has been a cuſtom from time immemorial, for the lads and laſſes of the neighbouring villages to collect together at ſprings or rivers on ſome Sunday in May, to drink ſugar and water, where the laſſes give the treat; this is called Sugar and Water Sunday. They afterwards adjourn to the public-houſe, and the lads return the compliment in cakes, ale, punch, &c. A vaſt concourſe of both ſexes aſſemble for the above purpoſe at the Giant's Cave, near Eden Hall, in Cumberland, on the third Sunday in May.[1]

Hutchinſon,[2] ſpeaking of the pariſh of Bromfield, and a cuſtom in the neighbourhood of Blencogo, tells us: "On the common, to the Eaſt of that Village, not far from Ware-Brig, near a pretty large rock of Granite, called St. Cuthbert's Stane, is a fine copious Spring of remarkably pure and ſweet water; which (probably from its having been anciently dedicated to the ſame St. Cuthbert,) is called *Helly-Well*, i. e. Haly, or Holy Well. It formerly was the cuſtom for the Youth of all the neighbouring Villages to aſſemble at this Well early in the afternoon of the ſecond Sunday in May, and there to join in a variety of rural ſports. It was the Village Wake, and took place here, it is poſſible, when the keeping of Wakes and Fairs in the Church-Yard was diſcontinued. And it differed from the Wakes of later times chiefly in this, that though it was a meeting entirely devoted

[1] "Gent. Mag." vol. lxi. p. 991. [2] "Cumberland," vol. ii. p. 323.

to feſtivity and mirth, no ſtrong drink of any kind was ever ſeen there; nor any thing ever drank, but the beverage furniſhed by the Naiad of the place. A Curate of the pariſh, about [the year 1770,] on the idea that it was a profanation of the Sabbath, ſaw fit to ſet his face againſt it; and having, deſervedly, great influence in the pariſh, the meetings at Helly-Well have ever ſince been diſcontinued."

[It appears[1] that, in the laſt century, it was uſual at Nigg, co. Kincardine] in the month of May, for many of the lower ranks from around the adjacent city (Aberdeen) to come to drink of a well in the Bay of Nigg, called Downy Well; and proceeding a little farther, to go over a narrow paſs, the Brigge of ae Hair, to Downy-Hill, a green iſland in the ſea, where young people cut their favourites' names in the ſward. It ſeems to have been the remains of ſome ſuperſtitious reſpect to the fountain and retreat of a reputed ſaint, gone into an innocent amuſement.

The miniſter of Kirkmichael, Banffshire, [about the ſame time, made theſe general remarks on the ſubject:] "The ſame credulity that gives air-formed Inhabitants to green Hillocks and ſolitary Groves, has given their portion of Genii to Rivers and Fountains. The preſiding Spirit of that element, in Celtic Mythology, was called Neithe. The primitive of this word ſignifies to waſh or purify with water. To this day Fountains are regarded with particular veneration over every part of the Highlands. The ſick, who reſort to them for health, addreſs their vows to the preſiding powers, and offer preſents to conciliate their favour. Theſe preſents generally conſiſt of a ſmall piece of Money, or a few fragrant Flowers. The ſame reverence, in ancient times, ſeems to have been entertained for Fountains by every people in Europe. The Romans, who extended their worſhip to almoſt every object in Nature, did not forget in their ritual the homage due to Fountains." Conſult Horace in his addreſs to the fountain of Blanduſia. "The vulgar in many parts of the Highlands, even at preſent," (ſays a note,) "not only pay a ſacred Regard to particular Fountains, but are firmly perſuaded that certain Lakes are inhabited by Spirits. In Strathſpey there is a Lake called Loch-nan Spioradan, the Lake of Spirits." Two, frequently make their appearance—the Horſe, and the Bull of the Water. The Mermaid is another. Before the Rivers are ſwelled by heavy rains, ſhe is frequently ſeen, and is always conſidered as a ſure prognoſtication of drowning. In Celtic Mythology, to the above-named is a fourth Spirit added. When the waters are agitated by a violent current of wind, and ſtreams are ſwept from their ſurface and driven before the blaſt, or whirled in circling eddies aloft in the air, the vulgar, to this day, conſider this phenomenon as the effect of the angry Spirit operating upon that element. They call it by a very expreſſive name, the Mariach ſhine, or the Rider of the Storm."

In the ſame work, under Pariſh of St. Vigeans, co. Caithneſs, we

[1] "Statiſt. Acc. of Scotl." 1793, vol. vii. p. 213.

are told: "A Tradition had long prevailed here, that the Water-Kelpy (called in Hume's 'Douglas' the angry Spirit of the Water,) carried the Stones for building the Church, under the fabrick of which there was a Lake of great depth."

Very anciently a ſpecies of hydromancy appears to have been practiſed at wells. "The Druids," ſays Borlaſe,[1] "(as we have great reaſon to think) pretended to predict future events, not only from Holy Wells and running Streams, but from the Rain and Snow Water, which, when ſettled, and afterwards ſtirr'd either by Oak-leaf, or Branch, or Magic Wand, might exhibit appearances of great information to the quick-ſighted Druid, or ſeem ſo to do to the credulous enquirer, when the Prieſt was at full liberty to repreſent the appearances as he thought moſt for his purpoſe."

Various rites appear to have been performed on Holy Thurſday at wells, in different parts of the kingdom: ſuch as decorating them with boughs of trees, garlands of tulips, and other flowers, placed in various fancied devices.

In ſome places indeed it was the cuſtom, after prayers for the day at the church, for the clergyman and ſingers even to pray and ſing Pſalms at the wells.

At the village of Tiſſington, in the county of Derby, a place remarkable for fine ſprings of water, it has been the cuſtom time immemorial.[2]

A writer in the "Gentleman's Magazine" for March, 1794, ſays: "The ſame cuſtom was obſerved of late years, if not at the preſent time, at Brewood and Bilbrook, two places in the County of Staffordſhire."

Plott[3] tells us: "They have a cuſtom in this County, which I obſerved on Holy Thurſday at Brewood and Bilbrook, of adorning their Wells with boughs and flowers. This, it ſeems, they doe too at all Goſpell-places, whether Wells, Trees, or Hills: which being now obſerved only for decency and cuſtom ſake, is innocent enough. Heretofore too, it was uſual to pay this reſpect to ſuch Wells as were eminent for cureing diſtempers, on the Saint's Day whoſe name the Well bore, diverting themſelves with Cakes and Ale, and a little Muſick and Dancing; which, whilſt within theſe bounds, was alſo an innocent recreation. But whenever they began to place Sanctity in them, to bring Alms and Offerings, or make Vows at them, as the antient Germans and Britons did, and the Saxons and Engliſh were too much inclined to, for which St. Edmund's Well without Saint Clements near Oxford, and St. Laurence's at Peterborough, were famous heretofore: I doe not find but they were forbid in thoſe times, as well as now, this ſuperſtitious devotion being called Wilþeorðunga, which Somner rightly tranſlates Well-worſhip, and was ſtrictly prohibited by our Anglican Councils as long agoe as King Edgar; and in the reign of Canutus; not long after again in a Council at London

[1] "Antiq. of Cornwall," p. 137. [2] "Gent. Mag." for Feb. 1794.
[3] "Staffordſhire," p. 318.

under S. Anſelm, Archbiſhop of Canterbury, A.D. 1102, as it was alſo particularly at theſe two Wells near Oxford and Peterborough, by Oliver Sutton, Biſhop of Lincoln."

Deering ſays :[1] "by a Cuſtom time beyond memory, the Mayor and Aldermen of Nottingham and their Wives have been uſed on Monday in Eaſter Week, Morning Prayers ended, to march from the Town to St. Anne's Well, having the Town Waits to play before them, and attended by all the Clothing and their Wives, *i. e.* ſuch as have been Sheriffs, and ever after wear ſcarlet gowns, together with the Officers of the Town, and many other Burgeſſes and Gentlemen," &c.

The leaving of rags at wells was a ſingular ſpecies of popular ſuperſtition.

[In the account of Giſborough, co. York, already quoted,[2] Groſe tells us that] "between the Towns of Alten and Newton, near the foot of Roſberrye Toppinge, there is a Well dedicated to St. Oſwald. The neighbours have an opinion that a Shirt or Shift taken off a ſick perſon and thrown into that Well, will ſhew whether the perſon will recover or die: for, if it floated, it denoted the recovery of the party; if it ſunk, there remained no hope of their life: and to reward the Saint for his intelligence, they *tear off a Rag of the Shirt, and leave it hanging on the Briars thereabouts*; where," ſays the writer, "I have ſeen ſuch numbers as might have made a fayre Rheme in a Paper Myll."[3]

Pennant tells us, "They viſit the Well of Spey, in Scotland, for many Diſtempers, and the Well of Drachaldy for as many, offering ſmall pieces of Money and *Bits of Rags*."

[Pinkerton,][4] ſpeaking of the River Fillan in the Vale of Strathfillan, ſays, "In this River is a Pool conſecrated by the antient ſuperſtition of the inhabitants of this Country. The Pool is formed by the eddying of the ſtream round a rock. Its waves were many years ſince conſecrated by Fillan, one of the Saints who converted the antient Inhabitants of Caledonia from Paganiſm to the belief of Chriſtianity. It has ever ſince been diſtinguiſhed by his name, and eſteemed of ſovereign virtue in curing Madneſs. About two hundred perſons afflicted in this way are annually brought to try the benefits of its ſalutary influence. Theſe patients are conducted by their friends, who firſt perform the ceremony of paſſing with them thrice through a neighbouring Cairn: on this Cairn they then depoſit *a ſimple offering of Clothes*, or perhaps of a ſmall bunch of Heath. More precious offerings uſed once to be brought. The patient is then thrice immerged in the ſacred Pool. After the immerſion, he is bound hand and foot, and left for the night in a Chapel which ſtands near. If the Maniac is found looſe in the morning, good hopes are conceived of his full

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[1] "Hiſt. of Nottingham," p. 125.

[2] On the authority of MS. Cotton. Julius, F 6.

[3] In the "Antiq. Repert." ed. 1808, vol. iii. p. 304, is printed an account of Giſborough, co. York, from this ſame ſource, but no ſuch paragraph is there to be met with.]

[4] "Heron's Journey through part of Scotland," vol. i. p. 282.

recovery. If he is ſtill bound, his cure remains doubtful. It ſometimes happens that death relieves him, during his confinement, from the troubles of life."

In the "Statiſtical Account of Scotland,"[1] we read: "A Spring in the Moſs of Melſhach, of the chalybeate kind, is ſtill in great reputation among the common people. Its ſanative qualities extend even to Brutes. As this Spring probably obtained vogue at firſt in days of ignorance and ſuperſtition, it would appear that it became cuſtomary to leave at the Well *part of the Clothes of the ſick and diſeaſed*, and Harneſs of the Cattle, as an offering of gratitude to the divinity who beſtowed healing virtues on its waters. And now, even though the ſuperſtitious principle no longer exiſts, the accuſtomed offerings are ſtill preſented." [This was in or about 1794.]

Macaulay,[2] ſpeaking of a conſecrated well in St. Kilda called Tobirnimbuadh, or the Spring of diverſe virtues, ſays, that "near the Fountain ſtood an Altar, on which the diſtreſſed Votaries laid down their oblations. Before they could touch ſacred water with any proſpect of ſucceſs, it was their conſtant practice to addreſs the Genius of the place with ſupplication and prayers. No one approached him with empty hands. But the Devotees were abundantly frugal. The offerings preſented by them were the pooreſt acknowledgements that could be made to a ſuperior Being, from whom they had either hopes or fears. Shells and Pebbles, *Rags of Linen or Stuffs worn out*, Pins, Needles, or ruſty Nails, were generally all the tribute that was paid; and ſometimes, though rarely enough, copper Coins of the ſmalleſt value. Among the Heathens of Italy and other Countries, every choice Fountain was conſecrated, and Sacrifices were offered to them, as well as to the Deities that preſided over them.[3]

"Horace, in one of his Odes, made a ſolemn promiſe that he would make a preſent of a very fine Kid, ſome ſweet Wine, and Flowers, to a noble Fountain in his own Sabine Villa."

Brand,[4] ſpeaking of St. Tredwell's Loch, ſays, "It is held by the people as medicinal; whereupon many diſeaſed and infirm perſons reſort to it, ſome ſaying that thereby they have got good. Yet I hear that when they have done all that is uſual for them to do; as going about the Loch, waſhing their bodies or any part thereof, leaving ſomething at the Loch, *as old Clouts and the like*, &c. it is but in few in whom the effect of healing is produced. As for this Loch's appearing like blood, before any diſaſter befal the Royal Family, as ſome do report, we could find no ground to believe any ſuch thing."

[We find[5] that in the laſt century there was at Balmano] "a fine Spring-Well, called St. John's Well, which in antient times was held in great eſtimation. Numbers, who thought its waters of a ſanative

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[1] Vol. xiii. p. 76, Pariſh of Kenethmont, co. Aberdeen.
[2] "Hiſtory of St. Kilda," p. 95.
[3] See Ovid's "Faſti," lib. iii. 300:

"—Fonti rex Numa mactat ovem."

[4] "Deſcription of Orkney," 1701, p. 56.
[5] "Statiſt. Acc. of Scotl." vol. xviii. p. 630, Pariſh of Mary-kirk, co. Kincardine.

quality, brought their rickety Children to be waſhed in its ſtream. Its water was likewiſe thought a ſovereign remedy for ſore Eyes, which, by frequent waſhing, was ſuppoſed to cure them. To ſhew their gratitude to the Saint, and that he might be propitious to continue the virtues of the waters, they put into the Well preſents, not indeed of any great value, or ſuch as would have been of the leaſt ſervice to him, if he had ſtood in need of money, but ſuch as they conceived the good and merciful Apoſtle, who did not delight in coſtly Oblations, could not fail to accept. The preſents generally given were Pins, Needles, and Rags taken from their Cloaths. This may point out the ſuperſtition of thoſe times."[1]

Biſhop Hall, in his "Triumphs of Rome," ridicules a ſuperſtitious prayer of the Popiſh Church for *the bleſſing of clouts* in the way of *cure of diſeaſes*. Can it have originated thence? This abſurd cuſtom is not extinct even at this day: I have formerly frequently obſerved *ſhreds* or *bits of rag* upon the buſhes that overhang a well in the road to Benton, a village in the vicinity of Newcaſtle-upon-Tyne, which from that circumſtance, is now or was very lately called *the Rag-Well*. This name is undoubtedly of long ſtanding: probably it has been viſited for ſome diſeaſe or other, and theſe rag-offerings are the relics of the then prevailing popular ſuperſtition. It is not far from another holy ſpring at Jeſmond, at the diſtance of about a mile from Newcaſtle. Pilgrimages to this well and chapel at Jeſmond were ſo frequent, that one of the principal ſtreets of the great commercial town aforeſaid is ſuppoſed to have had its name partly from having an inn in it, to which the pilgrims that flocked thither for the benefit of the ſuppoſed holy water uſed to reſort.[2] St. Mary's Well, in this village (Jeſmond), which is ſaid to have had as many ſteps down to it as there are Articles in the Creed, was lately incloſed by Mr. Coulſon for a bathing-place; which was no ſooner done than the water left it. This occaſioned ſtrange whiſpers in the village and the adjacent places. *The well was always eſteemed of more ſanctity than common wells*, and therefore the failing of the water could be looked upon as nothing leſs than a juſt revenge for ſo great a profanation. But alas! the miracle's at an end, for the water returned a while ago in as great abundance as ever. Thus far Bourne.

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[1] *Uſing Rags as Charms*, it ſeems, was not confined to England or Europe, for I read the following paſſage in Hanway's "Travels into Perſia," vol. i. p. 177: "After ten days' journey we arrived at a deſolate Caravanſerai, where we found nothing but water. I obſerved a Tree with a number of Rags tied to the branches: theſe were ſo many Charms, which paſſengers, coming from Ghilan, a province remarkable for Agues, had left there, in a fond expectation of leaving their diſeaſe alſo on the ſame ſpot."

Mungo Park, in his "Travels," has the following paſſage: "The Company advanced as far as a large Tree, called by the Natives Neema Taba. It had a very ſingular appearance, being *covered with innumerable Rags or ſcraps of Cloth*, which perſons travelling acroſs the Wilderneſs had at different times tied to its branches: a cuſtom ſo generally followed, that no one paſſes it without hanging up ſomething." Park followed the example, and ſuſpended a handſome piece of cloth on one of the boughs. [Compare *ſuprâ*, vol. ii. p. 139.]

[2] Brand's "Hiſt. Newcaſtle-on-Tyne," vol. i. p. 339, and Appendix, p. 622.

Martin,[1] ſpeaking of the Iſle of Lewis, ſays that "*St. Andrew's Well*, in the Village of Shadar, is by the vulgar natives made a teſt to know if a ſick perſon will die of the diſtemper he labours under. They ſend one with a wooden diſh, to bring ſome of the water to the patient, and if the diſh, which is then laid ſoftly upon the ſurface of the water, turn round ſun-ways, they conclude that the patient will recover of that diſtemper; but if otherwiſe, that he will die."

About a mile to the weſt of Jarrow (near Newcaſtle-upon-Tyne), there is a well ſtill called *Bede's Well*, to which as late as the year 1740, it was a prevailing cuſtom to bring children troubled with any diſeaſe or infirmity; a crooked pin was put in, and the well laved dry between each dipping. My informant has ſeen twenty children brought together on a Sunday, to be dipped in this well, at which alſo, on Midſummer Eve, there was a great reſort of neighbouring people, with bonfires, muſic, &c.[2]

Collinſon[3] mentions a well in the pariſh of Wembdon, called St. John's Well, to which in 1464 "an immenſe concourſe of people reſorted: and that many who had for years laboured under various bodily diſeaſes, and had found no benefit from phyſick and phyſicians, were, by uſe of theſe waters (after paying their due offerings,) reſtored to their priſtine health."

Shaw, in his "Hiſtory of the Province of Moray," tells us "that true rational Chriſtian knowledge, which was almoſt quite loſt under Popery, made very ſlow progreſs after the Reformation. That the prevailing ignorance was attended with much ſuperſtition and credulity; heatheniſh and Romiſh Cuſtoms were much practiſed: *Pilgrimages to Wells* and Chapels were frequent," &c.

Martin[4] obſerves, "Loch-ſiant Well in Skie is much frequented by ſtrangers as well as by the inhabitants of the Iſle, who generally believe it to be a ſpecifick for ſeveral diſeaſes; ſuch as Stitches, Headaches, Stone, Conſumptions, Megrim. Several of the common people oblige themſelves by a vow to come to this Well and make the ordinary tour about it, called *Deſſil*, which is performed thus: They move thrice round the Well, proceeding Sun-ways, from Eaſt to Weſt, and ſo on. This is done after drinking of the water; and when one goes away from the Well, it's a never-failing cuſtom to leave ſome ſmall Offering on the Stone which covers the Well. There is a ſmall Coppice near it, of which none of the natives dare venture to cut the leaſt branch, for fear of ſome ſignal judgement to follow upon it."

He alſo ſpeaks of a well of ſimilar quality, at which, after drinking, they make a tour and then leave an offering of ſome ſmall token, ſuch as a pin, needle, farthing, or the like, on the ſtone cover which is above the well.

In "The Iriſh Hudibras," 1689, we have the following alluſion to the Iriſh viſits to holy wells on the patron's day:

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[1] "Hiſtory of the Weſtern Iſlands of Scotland," p. 7.
[2] Brand's "Hiſt. of Newcaſtle-on-Tyne," vol. ii. p. 54.
[3] "Somerſetſhire," vol. iii. p. 104.
[4] "Deſcription of Weſtern Iſlands of Scotland," p. 140.

"Have you beheld, when people pray
At *St. John's Well*[1] on *Patron-Day*,
By charm of Prieſt and Miracle,
To cure Diſeaſes at this Well;
The Valleys fill'd with blind and lame,
And *go* as limping as they *came*."

The cuſtom of affixing ladles of iron, &c. by a chain, to wells, is of great antiquity. Strutt, in his "Anglo-Saxon Æra," tells us, that Edwine cauſed ladles or cups of braſs to be faſtened to the clear ſprings and wells, for the refreſhment of the paſſengers.[2]

Haſted,[3] ſpeaking of Nailbourns, or temporary land ſprings, which are not unuſual in Kent, in the parts eaſtward of Sittingborne, ſays, that "their time of breaking forth, or continuance of running, is very uncertain: but whenever they do break forth, it is held by the common people as the forerunner of ſcarcity and dearneſs of corn and victuals. Sometimes they break out for one, or perhaps two ſucceſſive years, and at others, with two, three, or more years intervention, and their running continues ſometimes only for a few months, and at others for three or four years."

In the "Statiſtical Account of Scotland,"[4] the miniſter of Unſt in Shetland ſays: "A cuſtom formerly prevailed for perſons to throw three Stones, as a tribute to the ſource of the ſalubrious Waters, when they firſt approach a copious Spring, called Yelaburn, or Hiclaburn (the Burn of Health 'in that neighbourhood.') A conſiderable pile has thus been raiſed. But the reputation of the Spring begins to decline, and the ſuperſtitious offering is now no longer ſo religiouſly paid."

[Brome, in his "Travels," 1700, obſerves: "In Lothien, two miles from Edenburgh ſouthward, is a ſpring called St. Katherines Well, flowing continually with a kind of black fatneſs, or oil, above the water, proceeding (as it is thought) from the parret coal, which is frequent in theſe parts; 'tis of a marvelous nature, for as the coal, whereof it proceeds, is very apt quickly to kindle into a flame, ſo is the oil of a ſudden operation to heal all ſcabs and tumours that trouble the outward ſkin, and the head and hands are ſpeedily healed by virtue of this oil, which retains a very ſweet ſmell; and at Aberdeen is another well very efficacious to diſſolve the ſtone, to expel ſand from the reins and bladder, being good for the chollick and drunk in July and Auguſt, not inferiour, they report, to the Spaw in Germany."]

I find the following recipe for making a *Holy Well*:[5] "Let them finde out ſome ſtrange Water, ſome unheard of Spring. It is an eaſie matter to diſcolour or alter the Taſte of it in ſome meaſure (it makes

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[1] In the North of Ireland.

[2] Venerable Bede is his authority, Eccl. Hiſt. ii. 16. The paſſage is as follows: "Tantum quoque rex idem utilitati ſuæ gentis conſuluit, ut pleriſque in locis ubi fontes lucidos juxta publicos viarum tranſitus conſpexit, ibi ob refrigerium viantium erectis ſtipitibus et æneos caucos ſuſpendi juberet, neque hos quiſquam niſi ad uſum neceſſarium contingere præ magnitudine vel timoris ejus auderet, vel amoris vellet."

[3] Kent, vol. iii. p. 333, folio ed.

[4] Vol. v. p. 185.

[5] Powell's "Tom of all Trades," 1631, p. 31.

no matter how little). Report ſtrange Cures that it hath done. *Beget a ſuperſtitious Opinion of it.* Good Fellowſhip ſhall uphold it, and the neighbouring Townes ſhall all ſweare for it."[1]

[Well of St. Madron, or Madern, Cornwall.

This well is reputed to poſſeſs medicinal properties of a very high order, and its fame is of conſiderable antiquity. The moſt celebrated cure recorded in connection with it is, doubtleſs, that of the cripple, John Trelille, which is narrated by Biſhop Hall in his treatiſe "On the Inviſible World," and again (from a contemporary writer) in the "Corniſh Magazine" for 1828. The latter account Mr. Couch, of Bodmin, ſent to the "Journal of the Royal Inſtitution of Cornwall" in 1864, where it is printed. As it is not very lengthy, it may be worth once more reproducing:

"I will relate one miracle more done in our own country, to the great wonder of the inhabitants, but a few years ago, viz.: about the year 1640. The proceſs of the buſineſs was told the King when at Oxford, which he cauſed to be further examined. It was this:— A certain boy, of twelve years of age, called John Trelille, in the coaſt of Cornwall, not far from the Land's End, as they were playing at foot-ball, ſnatching up the ball, ran away with it; whereupon a girl, in anger, ſtruck him with a thick ſtick on the backbone, and ſo bruiſed or broke it that for ſixteen years after he was forced to go creeping on the ground. In this condition he arrived to the twenty-eighth year of his age, when he dreamed that if he did but bathe in St. Madern's Well, or in the ſtream running from it, he ſhould recover his former ſtrength and health. This is a place in Cornwall frequented at this time by many on the Thurſday in May; near to which Well is a Chapel dedicated to St. Madern, where is yet an altar, and right againſt it a graſſy hillock, (made every year anew by the country people), which they call St. Madern's Bed. The chapel roof is quite decayed; but a kind of thorn, of itſelf ſhooting forth out of the old walls, ſo extends its boughs that it covers the whole chapel, and ſupplies, as it were, a roof. On Thurſday in May, aſſiſted by one Perriman, his neighbour, entertaining great hopes from his dream, thither he went, and, laying before the altar, and praying very fervently that he might regain his health and the ſtrength of his limbs, he waſhed his whole body in the ſtream that flowed from the Well, and ran through the Chapel. After which, having ſlept about one hour and a half in St. Madern's Bed, through the extremity of pain he felt in his nerves and arteries, he began to cry out, and, his companions helping and lifting him up, he perceived his limbs and joints ſomewhat expanded, and himſelf become ſtronger, inſomuch that, partly with his feet, partly with his hands, he went more erect than

[1 In the ſection devoted to *Phyſical Charms*, Brand has ſome further remarks relevant to this ſubject, which yet cannot quite conveniently be transferred.]

before. Before the following Thurſday he got two crutches, reſting on which he would make a ſhift to walk, which before he could not do; and, coming to the Chapel as before, after having bathed himſelf, he ſlept on the ſame Bed, and awaking, found himſelf much ſtronger and more upright; and ſo, leaving one crutch in the Chapel, he went home with the other. The third Thurſday, he returned to the Chapel, and bathed as before, ſlept, and, when he awoke, roſe up quite cured; yea, grew ſo ſtrong that he wrought day-labour among other hired ſervants; and, four years after, enliſted himſelf a ſoldier in the King's army, where he behaved himſelf with much ſtoutneſs both of mind and body; at length in 1644 he was ſlain at Lyme in Dorſetſhire." [1]

A letter dated Penzance, May 17, 1819, was communicated to "Current Notes" for February, 1856; it contains ſome information on this ſubject, which appeared to be worth quoting. "In Cornwall," ſays the writer, "there are ſeveral wells, which bear the name of ſome patron ſaint, who appears to have had a chapel conſecrated to him, or her, on the ſpot. Theſe chapels probably were ſimply Oratories, but in the pariſh of Maddern (now called Madron) is a well called 'Maddern Well,' incloſed in a complete Baptiſtery: the walls, ſeats, doorway, and altar of which ſtill remain. . . . I was ſurpriſed at being informed that the ſuperſtitious of the neighbourhood attend on the firſt Thurſday in May to conſult this oracle by dropping pins, &c. Why on the Thurſday? May not this be ſome veſtige of the day on which the baptiſteries were opened after their being kept cloſed and ſealed during Lent, which was Maundy Thurſday? My informant told me that Thurſday was the particular day of the week, though ſome came on the ſecond and third Thurſday. May was the firſt month after Eaſter, when the waters had been eſpecially bleſſed: for then was the great time of baptiſm."

The Well of St. Keyne, Cornwall.

Carew, in his "Survay," written long before it was printed in 1602, refers to the legend connected with this well. Subjoined is the well-known ballad on the ſubject:

"'Now art thou a bachelor, ſtranger?' quoth he,
'For an if thou haſt a wife,
The happieſt draught thou haſt drunk this day
That ever thou didſt in thy life.

Or has thy good woman, if one thou haſt,
Ever here in Cornwall been?
For an if ſhe have, I'll venture my life
She has drunk of the well of St. Keyne.'

'I have left a good woman who never was here,'
The ſtranger he made reply,
'But that my draught ſhould be better for that,
I pray you anſwer me why?'

[1] This relation is quoted from "Ex. R. P. Franciſci Convent: Paralip: Philos." c. iv. p. 48.

'St. Keyne,' quoth the Corniſhman, 'many a time
Drank of this cryſtal well,
And before the angel ſummon'd her,
She laid on the water a ſpell:—

If the huſband—of this gifted well
Shall drink before his wife,
A happy man henceforth is he,
For he ſhall be maſter for life.

But if the wife ſhould drink of it firſt,—
Oh, pity the huſband then!'
The ſtranger ſtoop'd to the well of St. Keyne,
And drank of the water again.

'You drank of the well I warrant betimes?'
He to the Corniſhman ſaid:
But the Corniſhman ſmiled as the ſtranger ſpake,
And ſheepiſhly ſhook his head."

Watching the Wells by Night.

The following is a copy of an ancient ballad, printed in "Reliquiæ Antiquæ," from a MS. at Cambridge, entitled *I have forſworne hit whil I life to wake the welle:*

"The laſt tyme I the wel woke,
Syr John caght me with a croke;
He made me to ſwere be bel and boke
I ſhuld not telle.

ȝet he did me a wel wors turne,
He leyde my hed agayne the burne,
He gafe my maydenehed a ſpurne,
And rofe my kelle.

Sir John came to oure hows to play,
Fro evenſong tyme til light of the day;
We made as mery as flowres in May;
I was begylede.

Sir John he came to our hows,
He made hit wondur copious:
He ſeyd that I was gracious
To beyre a childe.

I go with childe, wel I wot,
I ſchrew the fadur that hit gate,
Withowtene he fynde hit mylke and pape
A long while ey."

For ſome additional details on this ſubject, the reader may refer to Willis's "Current Notes," for December, 1855, and Borlaſe's "Natural Hiſt. of Cornwall," p. 31.]

Fairy Mythology.

["*Gertrude*. Good lord, that there are no fairies now-a-days, Syn.
Syndefy. Why, Madam?
Gertrude. To do miracles, and bring ladies money."—*Eaſtward Hoe*, 1605, v. i.]

"Of airy Elves by moon-light ſhadows ſeen,
The ſilver Token and the circled Green."
Pope's *Rape of the Lock*.

["*Doron*. Come, frolick youth, and follow me,
My frantique boy, and I'le ſhow thee
The Countrey of the Fayries."
Drayton's *Muſes Elizium*, 1630, p. 24.]

PERCY tells us that, on the aſſurance of a learned friend in Wales, the exiſtence of fairies is alluded to by the moſt ancient Britiſh bards, among whom their commoneſt name was that of the ſpirits of the mountains.

"It will afford entertainment," ſays he,[1] "to a contemplative Mind to trace theſe whimſical Opinions up to their origin. Whoever conſiders how early, how extenſively, and how uniformly they have prevailed in theſe Nations, will not readily aſſent to the hypotheſis of thoſe who fetch them from the Eaſt ſo late as the time of the Croiſades. Whereas it is well known that our Saxon Anceſtors, long before they left their German foreſts, believed the exiſtence of a kind of diminutive Demons, or middle ſpecies between Men and Spirits, whom they called Duergar or Dwarfs, and to whom they attributed many wonderful performances far exceeding human art."

It was an article in the popular creed concerning fairies, that they were a kind of intermediate beings, partaking of the nature both of men and ſpirits: that they had material bodies and yet the power of making them inviſible and of paſſing them through any ſort of encloſures. They were thought to be remarkably ſmall in ſtature, with fair complexions, from which laſt circumſtance they have derived their Engliſh name. The habits of both ſexes of fairies are repreſented to have been generally green.

"My Grandmother," ſays the author of "Round about our Coal Fire," [*circâ* 1730,] "has often told me of Fairies dancing upon our Green, and that they were *little little Creatures clothed in green*."

The author has theſe further particulars of the popular notions concerning them. "The moment any one ſaw them and took notice of them, they were ſtruck blind of an Eye. They lived under ground, and generally came out of a Molehill."

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[1] "Reliq." vol. iii. p. 207.

Concerning fairies, King James[1] has the following paſſages: "That there was a King and Queene of Phairie, that they had a jolly Court and Traine—they had a Teynd and Duetie, as it were of all goods—they naturally rode and went, eate and dranke, and did all other actions like natural Men and Women. Witches have been tranſported with the Pharie to a Hill, which opening, they went in and there ſaw a faire Queen, who being now lighter, gave them a Stone that had ſundrie Vertues."

I made ſtrict inquiries after Fairies in the uncultivated Wilds of Northumberland, but even there I could only meet with a man who ſaid that he had ſeen *one that had ſeen Fairies.* Truth is hard to come at in moſt caſes. None, I believe, ever came nearer to it in this than I have done.

There is "An Account of Anne Jefferies, now living in the County of Cornwall, who was fed, for ſix months, by *a ſmall ſort of airy people called Fairies:* and of the ſtrange and wonderful Cures ſhe performed, with Salves and Medicines ſhe received from them, for which ſhe never took one penny of her patients: In a Letter from Moſes Pitt to the right reverend Father in God Dr. Edward Fowler, Lord Biſhop of Glouceſter: 1696."[2]

This tract ſtates that Anne Jefferies (for that was her maiden name) was born in the pariſh of St. Teath in the County of Cornwall, in December, 1626, and is ſtill living, 1696, aged 70. She is married to one William Warren, formerly Hind to the late eminent Phyſician Dr. Richard Lower, deceaſed, and now to Sir Andrew Slanning of Devon, Bart.—That A. D. 1645, as ſhe was one day ſitting knitting in an Arbour in the Garden, there came over the Hedge of a ſudden, *ſix perſons of a ſmall ſtature all clothed in green*, which frighted her ſo much as to throw her into a great ſickneſs. They continued their appearance to her, never leſs than *two at a time*, nor *never more than eight*, always *in even numbers* 2, 4, 6, 8. "She forſook eating our Victuals" (continues the narrator in whoſe family ſhe lived as a ſervant) "and was fed by theſe Fairies from the Harveſt time to the next Chriſtmas Day; upon which day ſhe came to our Table and ſaid, becauſe it was that day ſhe would eat ſome roaſt Beef with us, which ſhe did, I myſelf being then at Table.

"One Day," he adds, "ſhe gave me a piece of her (Fairy) Bread, which I did eat, and think it was the moſt delicious Bread that ever I did eat, either before or ſince.

"One day," the credulous narrator goes on, "theſe Fairies gave my ſiſter Mary a ſilver Cup, which held about a Quart, bidding her give it my Mother, but my Mother would not accept it. I preſume this was the time my Siſter owns ſhe *ſaw* the Fairies. I confeſs to

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[1] "Dæmonology," p. 132.

[2] Morgan's "Phœnix Britannicus," p. 545. Morgan tells us that the copy from which he reprinted it had at the bottom of its title-page this N.B. in MS. "Recommended by the Right Rev. to his Friend Mrs. Eliz. Rye." He means, no doubt, the above Biſhop of Glouceſter, who it ſhould ſeem had tacked to his creed this article of belief in fairies.

your Lordſhip *I never did ſee them.* I have ſeen Anne in the Orchard dancing among the Trees; and ſhe told me ſhe was then dancing with the Fairies."[1]

Their haunts were thought to have been groves, mountains, the ſouthern ſides of hills, and verdant meadows, where their diverſion was dancing hand in hand in a circle, as alluded to by Shakeſpeare in his "Midſummer Night's Dream." The traces of their tiny feet are ſuppoſed to remain viſible on the graſs long afterwards, and are called fairy-rings or circles.

[A learned German, Baron von Riechenbach, reducing this ſuperſtition to that level of ſcientific commonplace which has already degraded the Night-Mare into indigeſtion, and the *Dwarf* into convulſions, is inclined to recognize in theſe fancied fairy-rings or dances nothing more than "the operation of the phenomenon termed 'the odylic light,' emitted from magnetic ſubſtances." But it ſeems proper to mention that in the "Britiſh Apollo," 1710, a phyſical cauſe was ſuſpected, the rings being there aſſigned to the direct agency of lightning.[2]

But, in fact, Brand himſelf ſays: Some aſcribe the phænomenon of the circle or ring, ſuppoſed by the vulgar to be traced by the fairies in their dances, to the effects of lightning, as being frequently produced after ſtorms of that kind, and by the colour and brittleneſs of the graſs-roots when firſt obſerved.[3]

Shakeſpeare's words are:

"To dance on ringlets to the whiſtling Wind."

"Ringlets of Graſs," Dr. Grey obſerves,[4] "are very common in Meadows, which are higher, ſowrer, and of a deeper green than the Graſs that grows round them: and by the common people are uſually called Fairy Circles."

Again, in "The Tempeſt," act v. ſc. 1 [Proſpero ſays:]

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[1] It is with great diffidence that I ſhall venture to conſider Anne's caſe *en Medecin;* yet I preſume ſome very obvious phyſical reaſons might be given why a wench of nineteen ſhould fall into ſickneſs and ſee objects that were green without the ſmalleſt neceſſity of calling in the aid of the marvellous. It appears that Anne was afterwards thrown into gaol as an impoſtor, nor does even the friendly narrator of her ſingular ſtory, Moſes Pitt, give us any plauſible account why the fairies, like falſe earthly friends, forſook her in the time of her diſtreſs.

[2] "Notes and Queries," 1ſt S. vol. iv. p. 173. See further on the ſubject of *Fairy-Rings* and for an explanation of *Fairy-Butter*, a ſpecies of gelatine, Forby's "Vocabulary of Eaſt Anglia," 1830, p. 108.]

[3] In ſupport of this hypotheſis the reader may conſult Prieſtley's "Preſent State of Electricity." See alſo No. cxvii. p. 391, of the "Philoſophical Tranſactions," where it is ſtated that Mr. Walker, walking abroad after a ſtorm of thunder and lightning, obſerved a round circle of about four or five yards diameter, whoſe rim was about a foot broad, newly burnt bare, as appeared from the colour and brittleneſs of the graſs roots. See "Gent. Mag." for Dec. 1790.

Others have thought theſe appearances occaſioned by moles, working for themſelves a run underground. This I believe they never do in a circular manner.—*Ibid.*

[4] "Notes on Shakeſpeare," vol. i. p. 35.

"Ye Elves ——————— you demy puppets, that
By Moon-ſhine *do the green-four ringlets make*,
Whereof the Ewe not bites."

So again, "To dew her Orbs upon the Green." The orbs here mentioned, Dr. Johnſon obſerves, are circles ſuppoſed to be made by fairies on the ground, whoſe verdure proceeds from the fairies' care to water them. Thus Drayton:

"They in their Courſes make that *round*,
In Meadows and in Marſhes found,
Of them ſo call'd the Fairy Ground."[1]

They are again alluded to in Randolph's "Amyntas:"[2]

"They do requeſt you now
To give them leave to dance a Fairy Ring."

Browne, the Devonſhire poet deſcribes:[3]

—"a pleaſant Mead,
Where Fairies often did their Meaſures tread,
Which in the Meadows made ſuch circles g[r]eene,
As if with Garlands it had crowned beene.
Within one of theſe rounds was to be ſeene
A Hillocke riſe, where oft the Fairy-Queene
At twy-light ſate."

"They had fine Muſick always among themſelves," ſays an author already cited,[4] "and danced in a moon-ſhiny Night, around, or in a Ring, as one may ſee at this Day upon every Common in England where Muſhroomes grow."

The author of "Mons Catherinæ" has not forgotten to notice theſe ringlets in his poem.[5]

The "Athenian Oracle,"[6] mentions a popular belief that "if a Houſe be built upon the ground where Fairy Rings are, whoever ſhall inhabit therein does wonderfully proſper."

Waldron, in his "Deſcription of the Iſle of Man,"[7] tells us: "As to *Circles in the Graſs*, and *the impreſſion of ſmall Feet among the Snow*, I cannot deny but I have ſeen them frequently, and once I thought I heard a Whiſtle as tho' in my ear, when nobody that could make it was near me."

Pennant[8] ſays: "It is ſuppoſed that the verdant Circles ſo often ſeen in graſs grounds, called by the country people Fairy Rings, are

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[1] Thus, in Olaus Magnus "De Gentibus Septentrionalibus:" "Similes illis ſpectris, quæ in multis locis, præſertim nocturno tempore, ſuum ſaltatorium Orbem cum omnium Muſarum concentu verſare ſolent." It appears from the ſame author [*ibid.* p. 410] that theſe dancers always parched up the graſs, and therefore it is properly made the office of Puck to refreſh it. See Steevens's Note on Reed's edit. of Shakeſp. 1803, vol. iv. p. 343.

[2] 1638, act iii. ſc. 4.

[3] "Britannia's Paſtorals," 1614 [Roxb. Lib. ed. vol. i. p. 66.]

[4] "Round about our Coal Fire [*circâ* 1730,]" p. 41.

[5] "Sive illic Lemurum populus ſub nocte choreas
Plauſerit exiguas, virideſque attriverit herbas."

[They are alſo mentioned in George Smith's "Paſtorals," 1770, p. 24.]

[6] Vol. i. p. 397.

[7] "Works," p. 138.

[8] "Britiſh Zoology," ed. 1776, vol. i. p. 134.

owing to the operation of theſe Animals, who at certain Seaſons perform their burrowings by circumgyrations, which looſeing the ſoil, gives the ſurface a greater fertility and rankneſs of Graſs than the other parts within or without the Ring."

In ſhort, Fancy has ſported herſelf in endeavouring to account for theſe circular rings; and there are not wanting ſuch as have, I had almoſt ſaid, dreamt them to have been trenches dug up by the ancient inhabitants of Britain, and uſed either in celebrating ſome of their ſports, or in paying divine honours to ſome of their imaginary deities.

In the "Gentleman's Magazine" for January, 1791, a writer on the ſubject of fairy rings refers to a paper by Dr. Hutton,[1] which places theſe curious appearances in a new point of view, and is there ſaid to overturn the theories formerly offered to explain their production. By this it appears that they are not the tracks of animals. In that I perfectly agree with the author, but much doubt if everything elſe he has ſtated concerning them is not in favour of the hypotheſis of their owing their primary origin to the effects of lightning.

The moſt clear and ſatisfactory remarks on the origin of fairy rings are probably thoſe of Dr. Wollaſton, made during a few years' reſidence in the country. The cauſe of their appearance he aſcribes to the growth of certain ſpecies of Agaric, which ſo entirely abſorb all nutriment from the ſoil beneath that the herbage is for a while deſtroyed.[2]

With all the paſſions and wants of human beings, they are repreſented as great lovers and patrons of cleanlineſs and propriety, for the obſervance of which they were ſaid frequently to reward good ſervants by dropping money into their ſhoes in the night; and on the other hand they were reported to puniſh moſt ſeverely the ſluts and ſlovenly by pinching them black and blue.

[This tradition is illuſtrated by "Robin Good-Fellow, his Mad Prankes and Merry Ieſts," 1628, where the tricks of the fairies are related. But Jonſon, in his ſong, "The Pranks of Puck," has deviated from the old proſe narrative, which, though not now known in any impreſſion earlier than in 1628, was clearly in exiſtence before Jonſon began to write, and alſo from the metrical tale founded on it, entitled "The Merry Puck." Jonſon attributes to Robin, on what appears to be inſufficient authority, what the "Mad Prankes" and the poem give to the fairies Pinch and Pach.[3]]

Thus Lluellin:[4]

— "We nere pity Girles, that doe
Find no treaſure in their ſhoe,
But are nip't by the tyrannous Fairy.

Liſt! the noice of the Chaires,
Wakes the Wench to her pray'rs

[1] "Tranſactions of Royal Soc. of Edinb." vol. ii. p. 3.
[2] "Philoſophical Tranſactions for 1807," part ii.
[3] Halliwell's "Illuſtrations of the Fairy Mythology of a Midſummer Night's Dream," 1845, p. 167, *et alibi*.]
[4] "Poems," 1646, ed. 1670, p. 35.

Queen Mab comes worſe than a Witch in;
Back and ſides ſhe entailes
To the print of her nailes,
She'l teach her to ſnort in the Kitchin."

And in Browne's "Paſtorals," 1614:[1]

"Where oft the Fairy Queen
At twy-light ſate and did command her Elues
To pinch thoſe Maids that had not ſwept their ſhelues:
And further, if by Maidens ouer-ſight
Within doores water were not brought at night:
Or if they ſpread no Table, ſet no Bread,
They ſhall haue nips from toe vnto the head:
And for the Maid that had perform'd each thing
She in the Water-paile bade leaue a Ring."

The author of "Round about our Coal Fire," p. 42, has the ſubſequent paſſage: "When the Maſter and Miſtreſs were laid on their pillows, the Men and Maids, if they had a Game at romps and blundered up ſtairs, or jumbled a Chair, the next Morning every one would ſwear 'twas the Fairies, and that they heard them ſtamping up and down ſtairs all night, crying Waters lock'd, Waters lock'd, when there was not water in every pail in the Kitchen."

I find the following in [Herrick's "Heſperides:"]

"*The Fairies.*

If ye will with Mab finde grace,
Set each platter in its place;
Rake the Fier up, and get
Water in ere Sun be ſet:
Waſh your pailes and clenſe your dairies,
Sluts are loathſome to the Fairies:
Sweep your houſe, who doth not ſo,
Mab will pinch her by the Toe."

"Grant that the ſweet Fairies may nightly put money in your ſhoes, and ſweepe your houſe cleane," occurs as one of the good wiſhes introduced by Holiday in his "Marriages of the Arts," ſignat. E *verſo*.

Puttenham[2] mentions this as an opinion of the nurſes. It is alſo noticed in the "Iriſh Hudibras," 1689.[3]

Gay, in his fable of the "Mother, Nurſe, and Fairy," laughs thus at the ſuperſtitious idea of changelings. A fairy's tongue is the vehicle of his elegant ridicule:

"Whence ſprung the vain conceited lye
That we the world with fools ſupplye?
What! give our ſprightly race away
For the dull helpleſs ſons of clay!

[1 Roxburghe Library ed. vol. i. p. 66.]

[2] "Arte of Engliſh Poeſie," 1589, p. 144.

[3] "Drink Dairies dry, and ſtroke the Cattle;
Steal Sucklings and through Key-holes ſling,
Topeing and Dancing in a Ring."—P. 122.

Beſides, by partial fondneſs ſhown,
Like you, we doat upon our own.
Where ever yet was found a mother
Who'd give her booby for another?
And ſhould we change with human breed,
Well might we paſs for fools indeed."

[Willis, a native of Glouceſterſhire, who, at the age of ſeventy-five, publiſhed a volume of verſe and proſe, relates a ſingular anecdote:] "Vpon an extraordinary accident which befel me in my ſwadling cloaths. When we come to years, we are commonly told of what befel us in our infancie, if the ſame were more than ordinary. Such an accident (by relation of others) befell me within few daies after my birth, whilſt my mother lay in of me being her ſecond child, *when I was taken out of the bed from her ſide, and by my ſuddain and fierce crying recovered again, being found ſticking between the beds head and the wall: and if I had not cryed in that manner as I did, our goſſips had a conceit that I had been quite carried away by the Fairies they know not whither, and ſome elfe or changeling (as they call it) laid in my room.*" He himſelf, however, diſcrediting the goſſips' account, attributes this attempt to the devil. "Certainly, that attempt of ſtealing me away as ſoone as I was borne (whatever the midwives talk of it) came from the malice of that arch-enemy of mankind, who is continually going about ſeeking whom he may betray and devoure." He concludes, "bleſſed be the Lord our moſt gracious God, that diſappointed them then, and hath ever ſince preſerved and kept mee from his manifold plots and ſtratagems of deſtruction: ſo as now in the ſeventieth yeare of mine age, I yet live to praiſe and magnifie his wonderfull mercies towards me in this behalfe."[1]

Martin[2] ſays: "In this Iſland of Lewis there was an antient cuſtom to make a fiery Circle about the Houſes, Corn, Cattle, &c. belonging to each particular Family. A Man carried Fire in his right hand, and went round, and it was called Deſſil; from the right hand, which, in the antient language, is called Deſs. There is another way of the Deſſil, or carrying fire round about Women before they are churched, and about Children until they be chriſtened, both of which are performed in the morning and at night. They told me this Fire round was an effectual means to preſerve both the mother and the infant from the power of evil Spirits, who are ready at ſuch times to do miſchief, and ſometimes carry away the Infants, and return them poor meagre Skeletons, and theſe Infants are ſaid to have voracious appetites, conſtantly craving for meat. In this caſe it was uſual for thoſe who believed that their Children were thus taken away, to dig a grave in the fields upon Quarter Day, and there to lay the Fairy Skeleton till next morning: at which time the Parents went to the place, where they doubted not to find their own Child inſtead of the Skeleton."

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[1] "Mount Tabor, or Private Exerciſes of a Penitent Sinner," 1639, p. 92.
[2] "Hiſtory of the Weſtern Iſlands," p. 116.

In the ſuperſtitions and cuſtoms concerning children, I have before noticed their practice of ſtealing unbaptized infants and leaving their own progeny in their ſtead. I know not why, but they are reported to have been particularly fond of making cakes, and to have been very noiſy during the operation.

"In Ireland," ſays Groſe, "they frequently lay Bannocks, a kind of Oaten Cakes, in the way of Travellers over the Mountains: and if they do not accept of the intended favour, they ſeldom eſcape a hearty beating or ſomething worſe."

There were alſo, it is ſaid, beſides the terreſtrial fairies, a ſpecies of infernal ones, who dwelt in the mines, where they were often heard to imitate the actions of the workmen, whom they were thought to be inclined to do ſervice to, and never, unleſs provoked by inſult, to do any harm. "The Germans believed in two ſpecies of Fairies of the Mines, one fierce and malevolent, the other a gentle Race, appearing like little old men dreſſed like Miners, and not much above two feet high." In Wales this ſpecies were called knockers, and were ſaid to point out the rich veins of ſilver and lead. Groſe quotes Lewis, in his correſpondence with Baxter, deſcribing them as little ſtatured, and about half a yard long; and adding that at this very inſtant there are miners on a diſcovery of a vein of metal on his own lands, and that two of them are ready to make oath they have heard theſe knockers in the day time.

Some fairies are alſo ſaid to have reſided in wells. Hutchinſon,[1] ſpeaking of Eden-Hall, ſays: "In this Houſe are ſome good old faſhioned Apartments. An old painted Drinking Glaſs, called the *Luck of Eden-hall*, is preſerved with great care. In the Garden, near to the Houſe, is a Well of excellent Spring Water, called St. Cuthbert's Well, (the Church is dedicated to that Saint); this Glaſs is ſuppoſed to have been a ſacred Chalice; but the legendary Tale is, that the Butler going to draw Water, ſurprized a company of Fairies, who were amuſing themſelves upon the Green, near the Well: he ſeized the Glaſs, which was ſtanding upon its margin; they tried to recover it; but after an ineffectual ſtruggle, flew away, ſaying,

> 'If that Glaſs either break or fall,
> Farewell the Luck of Eden-hall.'"

This cup is celebrated in the Duke of Wharton's ballad upon the remarkable drinking match held at Sir Chriſtopher Muſgrave's. Another reading of the lines ſaid to have been left with it, is

> "Whene'er this Cup ſhall break or fall,
> Farewell the Luck of Eden-hall."

There were alſo thought to have been a ſort of domeſtic fairies, called brownies, who were extremely uſeful, and ſaid to have performed all ſorts of domeſtic drudgery.

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[1] "Hiſtory of Cumberland," vol. i. p. 269.

Martin ſays: "There were Spirits alſo that appeared in the ſhape of Women, Horſes, Swine, Catts, and ſome like fiery Balls, which would follow men in the Fields: but there have been but few inſtances of theſe for forty years paſt.

"Theſe Spirits uſed to form ſounds in the Air, reſembling thoſe of a Harp, Pipe, crowing of a Cock, and of the grinding of Querns; and ſometimes they thrice heard voices in the Air by Night, ſinging Iriſh Songs: the Words of which Songs ſome of my Acquaintance ſtill retain. One of them reſembled the voice of a Woman who had died ſome time before, and the Song related to her ſtate in the other World. Theſe accounts I had from perſons of as great integrity as any are in the World."

Brand, [the hiſtorian of Orkney,] ſays:[1] "Evil Spirits, alſo called Fairies, are frequently ſeen in ſeveral of the Iſles dancing and making merry, and ſometimes ſeen in armour. Alſo I had the account of the wild ſentiments of ſome of the people concerning them; but with ſuch I ſhall not detain my Reader."

Fairies were ſometimes thought to be miſchievouſly inclined by ſhooting at cattle with arrows headed with flint-ſtones. Theſe were often found, and called elf-ſhots.

The naturaliſts of the dark ages owed many obligations to our *fairies*, for whatever they found wonderful and could not account for, they eaſily got rid of by charging to their account. Thus they called thoſe, which ſome have ſince ſuppoſed to have been the heads of arrows or ſpears, before the uſe of iron was known, others of tools, as in Otaheite, *elf-ſhots*. To the ignis fatuus they gave the name of *elf-fire*.[2]

Plott,[3] ſpeaking of *elf-arrows*, ſays: "Theſe they find in Scotland in much greater plenty, eſpecially in the præfectuary of Aberdeen, which, as the learned Sir Robert Sibbald informs us, they there called *elf-arrows*, lamiarum ſagittas, imagining they drop from the clouds, not being to be found upon a diligent ſearch, but now and then by chance in the high beaten roads." The animal affected was, in order to a cure, to be touched with one of theſe, or made to drink the water in which one of them had been dipped.

[In an authoritative Scotiſh publication of the laſt century, we are told that ſtone or flint arrow heads called *elf*, or *fairy-ſtones*, uſed not uncommonly to be found in various diſtricts, as at Lauder, at Wick (Caithneſs), and Fordice (co. Banff). About 1793, the miniſter of Wick reported:] "Some ſmall ſtones have been found which ſeem to be a ſpecies of flint, about an inch long and half an inch broad, of a triangular ſhape, and barbed on each ſide. The common people confidently aſſert that they are *fairies' arrows*, which they ſhoot at

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[1] "Deſcription of Orkney," 1701, p. 63.

[2] "*Wred-eld* vocatur Ignis qui ex attritu duorum Lignorum elicitur, & quia ſuperſtitioſis varie uſurpari dicitur." Ihre, "Gloſſar. Suio-Goth." 1769.

[3] "Staffordſhire," p. 369.

cattle, when they inſtantly fall down dead, though the hide of the animal remains quite entire. Some of theſe arrows have been found buried a foot under ground, and are ſuppoſed to have been in ancient times fixed in ſhafts, and ſhot from bows." Again: "Elves, by their arrows, deſtroyed, and not ſeldom unmercifully, cows and oxen." But now, [it is added:] "the elf has withdrawn his arrow."[1]

Shakeſpeare has the expreſſion *elviſh-marked*, on which Steevens obſerves: "The common people in Scotland (as I learn from Kelly's 'Proverbs') have ſtill an averſion to thoſe who have any natural defect or redundancy, as thinking them marked out for miſchief." In Ady's work[2] we read: "There be alſo often found in women with childe, and in women that do nurſe children with their breaſts," and on other occaſions, "certain ſpots, black and blue, as if they were pinched or beaten, which ſome common ignorant people call *fairy-nips*, which, notwithſtanding do come from the cauſes aforeſaid: and yet for theſe have many ignorant ſearchers given evidence againſt poor innocent people (that is, accuſed them of being Witches)."

[The author of the "Whitby Gloſſary," quoted by Atkinſon,[3] tells us that, "to cure an awf-[or elf-]ſhotten animal it muſt be touched with one of the ſhots, and the water adminiſtered in which one of them has been dipped." Mr. Atkinſon adds: "In one diſtrict of Jutland it is believed that cattle, when *elf-ſhot*, become ſtiff, and ſurely die, unleſs ſpeedy help is at hand. The quickeſt and ſureſt remedy conſiſts in driving the beaſt up out of the moſs, and firing a ſhot over it; only care muſt be taken to fire from the head in the direction of the tail."][4]

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[1] "Statiſt. Account of Scotland," vol. i. p. 78; vol. x. p. 15; vol. xxi. p. 148.

[2] "Candle in the Dark," 1659, p. 120.

[3] "Cleveland Gloſs." 1868, Art. ELF.]

[4] This elf-ſhot, arrow-heads of ſtone, was ſimply the weapons uſed by the aboriginal Iriſh. They are ſtill occaſionally found in the country. It was thought that, if the part of the animal affected by the elf-ſhot was rubbed with the arrow-head, and was then put into the water which it drank, there was no danger of fever or other ill effect.]

Allan Ramſay, in his "Poems," 1721, p. 224, explains *elf-ſhot* thus: "Bewitch'd, ſhot by fairies. Country people tell odd tales of this diſtemper amongſt cows. When elf-ſhot, the cow falls down ſuddenly dead; no part of the ſkin is pierced, but often a little triangular flat ſtone is found near the beaſt, as they report, which is called the elf's arrow."

In the "Survey of the South of Ireland," p. 280, I read as follows: "The fairy mythology is ſwallowed with the wide throat of credulity. Every pariſh has its green and thorn, where theſe little people are believed to hold their merry meetings, and dance their frolic rounds. I have ſeen one of thoſe elf-ſtones, like a thin triangular flint, not half an inch in diameter, with which they ſuppoſe the fairies deſtroy their cows. And when theſe animals are ſeized with a certain diſorder, to which they are very incident, they ſay they are elf-ſhot."

Vallancey, in his "Collectanea de Rebus Hibernicis," No. xiii., deſcription of Plate 11, tells us, that "what the peaſants in Ireland call an elf-arrow is frequently ſet in ſilver, and worn about the neck as an amulet againſt being elf-ſhot."

The ſubſequent lines are found in Collins :[1]

> "There ev'ry herd by ſad experience knows
> How, wing'd with fate, their elf-ſhot arrows fly,
> When the ſick ewe her ſummer food foregoes,
> Or ſtretch'd on earth the heart-ſmit heifers lie."

Certain luminous appearances, often ſeen on clothes in the night, are called in Kent *fairy ſparks*, or *ſhell-fire*, as Ray informs us in his "Eaſt and South Country Words." Thus, I was told by Mr. Pennant, that there is a ſubſtance found at great depths in crevices of lime-ſtone rocks, in ſinking for lead ore, near Holywell, in Flintſhire, which is called Menyn Tylna Teg, or *fairies' butter*. So alſo in Northumberland the common people call a certain fungous excreſcence, ſometimes found about the roots of old trees, fairy butter. After great rains and in a certain degree of putrefaction, it is reduced to a conſiſtency which, together with its colour, makes it not unlike butter, and hence the name.[2]

Thus farther, "a hard matted or clatted Lock of Hair in the neck is called *an Elf-Lock*."[3]

So Shakeſpeare, in "Romeo and Juliet," 1597 :

> —— "This is that very Mab,
> That plats the manes of Horſes in the night,
> And bakes the *Elf-locks* in foul ſluttiſh hairs,
> Which once untangled, much misfortune bodes."

Warburton thought this ſuperſtition had its origin in the "Plica Polonica." Again, in "King Lear," Edgar ſays, "*Elf* all my hair in knots."

[ELF-DISEASE.

There appear to have been two kinds of elf-diſeaſe, *land-elf* diſeaſe, and *water-elf* diſeaſe. The ſymptoms and treatment were different. The noſtrums which were preſcribed by our Saxon doctors in each caſe are deſcribed at length in Mr. Cockayne's "Saxon Leechdoms."

Mr. Cockayne's "Leechdoms" include a "ſalve againſt the elfin race and nocturnal [goblin] viſitors, and for the women with whom the devil hath carnal commerce." The ſpecific is as follows : "Take the ewe hop plant, wormwood, biſhopwort, lupin, aſhthroat, hare-

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[1] "Ode," &c. *ut ſuprâ*, p. 10.

[2] St. Haſcka is ſaid by her prayers to have made ſtinking butter ſweet. See the Bollandiſts under January 26, as cited by Patrick in his "Devot. of the Romiſh Church," p. 37.

[3] See the Gloſſary to Kennet's "Parochial Antiquities," *v.* LOKYS. "His haires are curl'd and full of *Elves-Locks*, and nitty for want of kembing." He is ſpeaking of a "Ruffian, a Swaſh Buckler, and a Bragart." Lodge's "Wits Miſerie," 1596, p. 62.

In Holland's "Don Zara del Fogo, a mock romance," 1656, "My Guts, quoth Soto, are contorted like a Dragons Tayle, in *Elf-knots*, as if ſome Tripe-wife had tack't them together for Chitterlings."

wort, vipers bugloſs, heathberry plants, cropleek, garlic, grains of hedgerife, githrife, fennel; put theſe worts into a veſſel, ſet them under the altar, ſing over them nine maſſes, boil them in butter and ſheep's greaſe, add much holy ſalt, ſtrain through a cloth, throw the worts into running water." If any one was troubled by night-elves, his forehead was to be ſmeared with this ſalve, and alſo his eyes, and any ſore parts of his body; and he was to be "cenſed with incenſe," and ſigned frequently with the croſs, and then his condition would ſoon be better!]

A diſeaſe, conſiſting of a hardneſs of the ſide, was called in the dark ages of ſuperſtition the *elf-cake*. In the ſeventh book of Lupton's "Thouſand Notable Things," No. 55, is the following preſcription which, it is ſaid, will help the hardneſs of the ſide called the elf-cake. "Take the Root of Gladen, and make powder thereof, and give the diſeaſed party half a ſpoon-ful thereof to drink in white Wine, and let him eat thereof ſo much in his pottage at one time, and it will help him within a while." A cure for the above diſorder is in Harl. MS. 2378, f. 47 and 57: "For the Elf-Cake." This is of the time of Henry VI., and the ſame as that from Lupton.

Camden ſays:[1] "When any one [in Ireland] happens to fall, he ſprings up again, and turning round three times to the right, digs the Earth with a Sword or Knife, and takes up a Turf, becauſe they ſay the Earth reflects his ſhadow to him: (quod illi terram umbram reddere dicunt: they imagine there is a Spirit in the Earth); and if he falls ſick within two or three days after, a Woman ſkilled in thoſe matters is ſent to the ſpot, and there ſays, 'I call thee P. from the Eaſt, Weſt, South, and North, from the Groves, Woods, Rivers, Marſhes, Fairies white, red, black, &c.' and, after uttering certain ſhort Prayers, ſhe returns home to the ſick perſon, to ſee whether it be the diſtemper which they call Eſane, which they ſuppoſe inflicted by the Fairies, and whiſpering in his ear another ſhort prayer, with the Pater-noſter, puts ſome burning Coals into a Cup of clear Water, and forms a better judgement of the diſorder than moſt phyſicians."

Among the curioſities preſerved in Mr. Parkinſon's Muſeum, formerly Sir Aſhton Lever's, were "Obicular ſparry Bodies, commonly called *Fairies Money*, from the banks of the Tyne."[2]

In Maſſinger's "Fatal Dowry," 1632, act iv. ſc. 1, Ramont ſays:

> "But not a word of it, 'tis *Fairies Treaſure;*
> Which but reveal'd, brings on the Blabbers ruine."

In Feltham's "Brief Character of the Low Countries," 1652, p. 26, is another alluſion to this well-known trait of fairy mythology:

> "She falls off like *Fairy Wealth diſcloſed*," &c.

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[1] "Britannia," ed. 1789, vol. iii. p. 668.

[2] "Companion to the Leverian Muſeum," Part i. p. 33, 4to. 1790.

[It appears that in Scotland formerly[1]] "Fairies held from time immemorial certain Fields, which could not be taken away without gratifying thoſe merry Sprites by a piece of money:" but [that at a later period (the laſt century)] "Fairies, without requiring compenſation, have renounced their poſſeſſions." [From the ſame ſource[2] we derive the following details reſpecting] a remarkably romantic linn formed by the water of the Crichup, [co. Dumfries,] inacceſſible in a great meaſure to real beings. "This Linn was conſidered as the habitation of imaginary ones; and at the entrance into it there was a curious Cell or Cave, called the *Elf's Kirk*, where, according to the ſuperſtition of the Times, the imaginary inhabitants of the Linn were ſuppoſed to hold their meetings. This Cave, proving a good free-ſtone Quarry, has lately (1794) been demoliſhed for the purpoſe of building Houſes, and from being the abodes of Elves, has been converted into habitations for Men."

Waldron[3] tells us that there is in the Iſle of Man, "*The Fairies Saddle*, a Stone termed ſo, as I ſuppoſe, from the ſimilitude it has of *a Saddle*. It ſeems to lie looſe on the edge of a ſmall rock, and the wiſe Natives of Man tell you, it is every night made uſe of by the Fairies, but what kind of Horſes they are, on whoſe backs this is put, I could never find any of them who pretended to reſolve me." He alſo tells us that "the Manks confidently aſſert that the firſt Inhabitants of their Iſland were Fairies, and that theſe little people have ſtill their reſidence among them. They call them *the good people*, and ſay they live in wilds and foreſts, and on mountains, and ſhun great Cities becauſe of the wickedneſs acted therein. All the houſes are bleſſed where they viſit, for they fly Vice. A perſon would be thought impudently prophane, who ſhould ſuffer his Family to go to bed without having firſt ſet a Tub, or Pail full of clean water, for theſe Gueſts to bathe themſelves in, which the Natives aver they conſtantly do, as ſoon as the eyes of the Family are cloſed, wherever they vouchſafe to come. If any thing happen to be miſlaid, and found again, they preſently tell you a Fairy took it and returned it. If you chance to get a fall and hurt yourſelf, a Fairy laid ſomething in your way to throw you down, as a puniſhment for ſome ſin you have committed."

Again, we are told the fairies are ſuppoſed to be fond of hunting. "There is no perſuading the Inhabitants but that theſe Huntings are frequent in the Iſland, and that theſe little gentry, being too proud to ride on Manks horſes, which they might find in the field, make uſe of the Engliſh and Iriſh ones, which are brought over and kept by Gentlemen. They ſay that nothing is more common than to find theſe poor beaſts in a morning all over ſweat and foam, and tired almoſt to death, when their owners have believed they have never been out of the ſtable. A Gentleman of Balla-fletcher aſſured me he had three or four of his beſt Horſes killed with theſe nocturnal journeys."

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[1] "Statiſt. Account of Scotland," vol. xxi. p. 148.
[2] *Ibid.* vol. xiii. p. 245.
[3] "Deſcription of the Iſle of Man," Works, p. 136.

[Pinkerton,[1] writing in 1799, informs us that] "The Fairies are little beings of a doubtful character, ſometimes benevolent, ſometimes miſchievous. On Hallowe'en, and on ſome other evenings, they and the Gyar-Carlins are ſure to be abroad and to *ſtap* thoſe they meet and are diſpleaſed with, *full of butter and heare-awns.* In Winter nights they are heard curling on every ſheet of Ice. Having a ſeptennial ſacrifice of a human being to make to the Devil, they ſometimes carry away Children, leaving little vixens of their own in the Cradle. The diſeaſes of Cattle are very commonly attributed to their miſchievous operation. Cows are often Elf-ſhot."

There are ſome moſt beautiful alluſions in Corbet's ballad entitled "The Fairies Farewell."

"Farewell rewards and Fairies,
Good houſe wives now may ſay;
For now fowle ſluts in Dairies
Do fare as well as they:
And, though they ſweepe their hearths no leſſe
Then maides were wont to doe,
Yet who of late for cleanlineſſe
Findes Six pence in her Shooe?

Lament, lament, old Abbies,
The Fairies loſt command,
They did but change Prieſt's babies,
But ſome have chang'd your land;
And all your children ſtolne from thence
And now growne puritanes,
Who live as changelings ever ſince
For love of your demaines.

At morning and at evening both
You merry were and glad,
So little care of ſleepe and ſloath
Theſe pretty Ladies had:
When Tom came home from labour,
Or Ciſſe to milking roſe,
Then merrily went their Tabor,
And nimbly went their Toes.

Witneſſe thoſe rings and roundelayes
Of theirs which yet remaine,
Were footed in Queene Maries dayes
On many a graſſy plaine.

A tell-tale in their company
They never could endure,
And who ſo kept not ſecretly
Their mirth was puniſht ſure.
It was a iuſt and Chriſtian deed
To pinch ſuch black and blew:
O how the Common-welth doth need
Such Iuſtices as you!"

The genius of Shakeſpeare converting whatever it handled into

[1] "Heron's Journey thro' part of Scotland," vol. ii. p. 227.

gold, has been ſingularly happy in its diſplay of the fairy mythology. I know not whether anything can be imagined to go beyond the flights of his imagination on this ſubject; and it ſeems to realize all that has been fabled of magic, when he exerts his creative fancy in giving to

"Theſe airy nothings
A local habitation and a name."

Lilly, in his "Life and Times," tells us that fairies love the ſouthern ſides of hills, mountains, groves, neatneſs and cleanneſs of apparel, a ſtrict diet, and upright life; "fervent Prayers unto God," he adds, "conduce much to the aſſiſtance of thoſe who are curious theſe ways." He means, it ſhould ſeem, thoſe who wiſh to cultivate an acquaintance with them.

Chaucer,[1] through the gloom of a darker age, ſaw clearer into this matter. He is very facetious concerning them in his "Canterbury Tales," where he puts his creed of fairy mythology into the mouth of the Wife of Bath, thus:

"In olde dayes of the kyng Arthour
Of which that Britouns ſpeken gret honour,
All was this lond fulfilled of fayrie;
The elf-queen with hir joly compaignie,
Daunced ful oft in many a grene mede,
This was the old oppynyoun as I rede.
I ſpeke of many hundrid yeres ago,
But now can no man ſee noon elves mo.
For now the grete charite and prayeres
Of lymytours and other holy freres,
That ſechen every lond and every ſtreme,
As thik as motis in the ſonne-beme.

* * * * * *

That makith that there ben no faeyries
For ther as wont was to walken an elf,
Ther walkith noon but the lymytour himſelf,
As he goth in his lymytatioun,
Wommen may now go ſafely up and doun,
In every buſſch, and under every tre,
There is non other incubus but he;" &c.

In Poole's "Parnaſſus," 1657, are given the names of the fairy court: "*Oberon* the Emperor, *Mab* the Empreſs. *Perriwiggin*, *Perriwinckle*, *Puck*, *Hob-goblin*, *Tomalin*, *Tom Thumb*, Courtiers. *Hop*, *Mop*, *Drop*, *Pip*, *Trip*, *Skip*, *Tub*, *Tib*, *Tick*, *Pink*, *Pin*, *Quick*, *Gill*, *Im*, *Tit*, *Wap*, *Win*, *Nit*, the Maids of Honour. *Nymphidia*, the Mother of the Maids."

Shakeſpeare's portrait of Queen Mab muſt not be omitted here. He puts it into the mouth of Mercutio, in "Romeo and Juliet," 1597:

"She is the fairies' midwife; and ſhe comes
In ſhape no bigger than an agate-ſtone
On the fore-finger of an alderman,

[1 Bell's "Chaucer," vol. ii. p. 74. The paſſage, as cited by Brand, is not correct; but then the point is that no two printed texts of the poet exactly agree.]

Drawn with a team of little atomies
Athwart men's noſes as they lie aſleep:
Her waggon-ſpokes made of long ſpinners' legs;
The cover, of the wings of graſshoppers;
Her traces, of the ſmalleſt ſpider's web;
Her collars, of the moonſhine's wat'ry beams;
Her whip, of cricket's bone; the laſh, of film:
Her waggoner, a ſmall grey-coated gnat,
Not half ſo big as a round little worm
Prick'd from the lazy finger of a maid:
Her chariot is an empty hazel-nut,
Made by the joiner ſquirrel, or old grub,
Time out o' mind the Fairies' coach-makers.
And in this ſtate ſhe gallops night by night
Through lovers' brains, and then they dream of love:
On courtiers' knees, that dream on court'ſies ſtraight:
O'er lawyers' fingers, who ſtraight dream on fees:
O'er ladies' lips, who ſtraight on kiſſes dream;
Which oft the angry Mab with bliſters plagues,
Becauſe their breaths with ſweet-meats tainted are.
Sometimes ſhe gallops o'er a courtier's noſe,
And then dreams he of ſmelling out a ſuit:
And ſometimes comes ſhe with a tithe-pig's tail,
Tickling a parſon's noſe as 'a lies aſleep,
Then dreams he of another benefice:
Sometime ſhe driveth o'er a ſoldier's neck,
And then dreams he of cutting foreign throats,
Of breaches, ambuſcadoes, Spaniſh blades,
Of healths five fathom deep; and then anon
Drums in his ear; at which he ſtarts, and wakes;
And, being thus frighted, ſwears a prayer or two,
And ſleeps again."

Randolph, in his "Amyntas," 1638, has a paſſage on this ſubject: "A curious Park paled round about with Pick-teeth—a Houſe made all with Mother of Pearle—an ivory Tennis Court—a nutmeg Parlour—a ſaphyre Dairy Room—a ginger Hall—Chambers of Agate—Kitchens all of Chryſtal—the Jacks are gold—the Spits are all of Spaniſh Needles."

In Poole's "Parnaſſus," 1657, [Mr. Brand found "a Fairy Song of exquiſite beauty," which is merely, in point of fact, the well-known poem, which I have ventured to attribute to Herrick,[1] and of which I have elſewhere enumerated the various MSS. and printed copies. Brand ſelected Poole's text, which is probably the worſt in exiſtence.]

I find the following in Poole, p. 333:—

"There is Mab, the miſtreſs fairy,
That doth nightly rob the dairy,
And can help or hurt the churning
As ſhe pleaſe, without diſcerning.
She that pinches Country Wenches
If they rub not clean their Benches:
And with ſharper nails remembers,
When they rake not up the embers.
But if ſo they chance to feaſt her,

[1] Herrick's "Poems and other Remains," 1869, Appendix iii.]

In their Shooe ſhe drops a Teſter.
This is ſhe that empties Cradles,
Takes out Children, puts in Ladles.
Trains forth Midwives in their ſlumber
With a Sive, the holes to number;
And then leads them from their boroughs
Thorough Ponds and Water-furrows."

The following, fitted for the above Jacks and Spits, is Dr. King's deſcription of "Orpheus' Fairy Entertainment:—

"A roaſted Ant that's nicely done
By one ſmall atom of the Sun;
Theſe are Flies Eggs in moon-ſhine poach'd;
This a Flea's thigh in Collops ſcotch'd,
'Twas hunted yeſterday i' th' Park,
And like t' have ſcap'd us in the dark.
This is a Diſh entirely new,
Butterflies Brains diſſolv'd in Dew;
Theſe Lovers' Vows, theſe Courtiers' hopes,
Things to be eat by Microſcopes:
Theſe ſucking Mites, a Glow-worm's heart,
This a delicious Rainbow-Tart."[1]

Randolph deſcribes Fairy Hunting in a more magnificent manner.

"*Dor.* I hope King Oberon and his royal Mab are well?
Joe. They are. I never ſaw their Graces eat ſuch a Meal before.
Joe. They are *rid a hunting*.
Dor. Hare, or Deer, my Lord?
Joe. Neither; *a Brace of Snails of the firſt head.*"

[The fairy-poems, which are inſerted in the appendix to the laſt edition of the "Heſperides,"[2] may be ſaid to] exhauſt the ſubject of fairy economy.

[Mr. Halliwell has printed in his Shakeſpeare Society volume ſome "Conjurations for Fairies," from two MSS. He ſays: "The impiety of the originals has been omitted." I diſlike impiety, but I alſo diſlike imperfect texts. In the three old madrigals from Ravenſcroft and Weelkes, inſerted in the ſame volume, there ſeems to be no ſufficient diſtinction made between two things very broadly diſtinct, I apprehend—the fairies or nymphs of Grecian mythology, and the fairies or elves of modern European folk-lore.[3]

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[1] King's Works, ed. 1776, vol. iii. p. 112.

[2] It ſeemed to be of no uſe to reproduce here what would have occupied ſeveral pages, and what, in all the former editions of the "Antiquities," are not printed ſatisfactorily or correctly.]

[3] The late Mr. Hunter drew attention to the treatiſe of Leo Allatius, "De Græcorum hodie quorundam opinationibus," 1645, 8vo. in which is an account of the witchcraft and fairy-lore of the Greek iſlands, and other points of popular ſuperſtition. Mr. Hunter pointed out that the Greeks in the time of Allatius called their fairies the "fair ladies;" but it ſeems to me that the Greek καλός ſhould be rendered *good*, not *fair*, thus bringing the appellation ſtill cloſer to our "good people."—*New Illuſtrations of Shakeſpeare*, 1845, i. 286.]

It was a common ſuperſtition that, if the gifts or favours of a fairy were revealed by the recipient, they vaniſhed or were diſcontinued. Of this we have an example in the injunction given by the fairy to Sir Launfal, and elſewhere. Field, in "A Woman's a Weathercock," 1612, makes Nevill ſay to Scudamore:

> "I ſee you labour with ſome ſerious thing,
> And think (like fairy's treaſure) to reveal it
> Will cauſe it vaniſh."

The Elf was alſo called *Urchin*, or *Goblin*. The "Urchins' Daunce" is preſerved in one of Ravenſcroft's muſical volumes, and has been republiſhed in Dr. Rimbault's book of "Song and Ballads," 1851.

The hiſtorian Wace informs us, in "Le Roman de Rou," that he went expreſſly to the foreſt of Brecheliant, in Bretagne, on a report which had reached him that there fairies were to be veritably *ſeen;* but he hunted every corner of the foreſt, and returned from his fleeveleſs errand, not a little vexed at his diſappointment.

An amuſing ſcene is introduced into the "Merry Wives of Windſor," 1602, where Falſtaff is pinched black and blue by the pretended Fairies, Miſtreſs Quickly and her confederates.

Lyly, in the "Maydes Metamorphoſis," 1601, has the following fairy-ſong:—

> "Round about, round about, in a fine ring-a:
> Thus we dance, thus we dance, and thus we ſing-a:
> Trip and go, to and fro, over this green-a,
> All about, in and out, for our brave queen-a.
>
> Round about, round about, in a fine ring-a:
> Thus we dance, thus we dance, and thus we ſing-a:
> Trip and go, to and fro, over this green-a,
> All about, in and out, for our brave queen-a.
>
> We've danc'd round about in a fine ring-a:
> We have danc'd luſtily, and thus we ſing-a,
> All about, in and out, over this green-a,
> To and fro, trip and go, to our brave queen-a."][1]

A charm againſt fairies was *turning the cloak*. Thus Biſhop Corbet in his "Iter Boreale":

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[1] [The late Mr. T. Crofton] "Croker claſſes the [Iriſh] fairies under the heads of *ſhefro*, *cluricaune*, *banſhee*, *phooka*, *merrow*, *dullahan*, and the *fir darrig*. The name *ſhefro* literally ſignifies a fairy-houſe or manſion, and is adopted as a generic name for the elves who are ſuppoſed to live in troops or communities, and were popularly ſuppoſed to have caſtles or manſions of their own. The *cluricaune* was diſtinguiſhed by his ſolitary habits. The *banſhee*, an attendant fairy or ſpirit, eſpecially obſerved to mourn on the death of any member of a family to which it attached itſelf. The *phooka* appears to be a modification of Robin Goodfellow or Puck. The *merrow* is a mermaid. The *dullahan* is a malicious, ſullen ſpirit or goblin, and the *fir darrig* a little merry red man, not unlike in its diſpoſition and movements to Puck."—Brand's *P. A.*, ed. 1848.

—"William found
A meanes for our deliv'rance; *turne your Cloakes*
Quoth hee, for Pucke is buſy in theſe Oakes:
If ever wee at Boſworth will be found
Then *turne your Cloakes*, for this is Fairy Ground."

From another paſſage, it ſhould ſeem that there was a popular belief that if you ſtruck a fairy or walking ſpirit that it would diſſolve into air. Our prelate was juſt mentioning the turning of the cloak above:

"But, ere the Witchcraft was perform'd, we meete
A very Man, who had not cloven feete,
Tho' William, ſtill of little faith, doth doubt,
'Tis Robin or ſome Spirit walkes about.

Strike him, quoth he, *and it will turne to aire,*
Croſſe yourſelves thrice, and ſtrike him—ſtrike that dare
Thought I, for ſure this maſſie Foreſter
In Blows will prove the better Conjurer."

The biſhop was right, for it proved to be the keeper of the foreſt, who ſhowed them their way which they had loſt.

[An old writer undertakes to explain][1] why Engliſhmen creep to the chimney in winter and ſummer alſo.—"Doth not the warm Zeal of an Engliſhman's Devotion (who was ever obſerved to contend moſt ſtifly pro aris et focis) make them maintain and defend the ſacred Hearth, as the Sanctuary and chief place of Reſidence of the tutelary Lares and Houſehold Gods, and the only Court *where the Lady Fairies convene to dance and revel?*"

Aubrey, in his "Miſcellanies," gives us the following moſt important piece of information reſpecting fairies: "When Fairies remove from place to place they are ſaid to uſe the words *Horſe and Hattock.*"[2]

[In a ſtatiſtical report of the condition of Strachur and Stralachlan, co. Argyle, in the laſt century, occurs the ſubjoined paſſage:[3]] "About eight miles to the eaſtward of Cailleach-vear, a ſmall conical Hill riſes conſiderably above the neighbouring Hills. It is ſeen from Inverary, and from many parts at a great diſtance. It is called Sien-Sluai, the fairy habitation of a multitude:" adding in a note, "A Belief in Fairies prevailed very much in the Highlands of old: nor at this Day is it quite obliterated. A ſmall conical Hill, called Sien, was aſſigned them for a dwelling, from which melodious Muſic was frequently heard, and gleams of Light ſeen in dark nights."

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[1] "Paradoxical Aſſertions," &c., by R. H[eath?], 1664, part 2, p. 14.

[2] In the "Britiſh Apollo," 1708, No. I. ſupernumerary for April, we are told: "The opinion of Fairies has been aſſerted by Pliny and ſeveral Hiſtorians, and Ariſtotle himſelf gave ſome countenance to it, whoſe words are theſe: Εστι δε ὁ τοπος &c. *i.e.* Hic Locus eſt quem incolunt Pygmei, non eſt Fabula, ſed puſillum Genus ut aiunt: wherein Ariſtotle plays the Sophiſt. For though by 'non eſt Fabula' he ſeems at firſt to confirm it, yet coming in at laſt with his 'ut aiunt,' he ſhakes the belief he had before put upon it. Our Society, therefore, are of opinion, that Homer was the firſt author of this conceit, who often uſed Similies, as well to delight the ear as to illuſtrate his matter: and in his third Iliad compares the Trojans to manes, when they deſcend againſt Fairies. So that, that which was only a pleaſant fiction in the Fountain, became a ſolemn ſtory in the Stream, and Current ſtill among us."

[3] "Statiſt. Acc. of Scotland," vol. iv. p. 560.

[Under another head (Pariſh of Kirkmichael) the report ſtates: [1]]
"Not more firmly eſtabliſhed in this country is the belief in Ghoſts than that in Fairies. The legendary records of fancy, tranſmitted from age to age, have aſſigned their manſions to that claſs of Genii, in detached hillocks covered with verdure, ſituated on the banks of purling brooks, or ſurrounded by thickets of wood. Theſe hillocks are called ſioth-dhunan, abbreviated ſioth-anan, from ſioth, peace, and dun, a mound. They derive this name from the practice of the Druids, who were wont occaſionally to retire to green eminences to adminiſter juſtice, eſtabliſh peace, and compoſe differences between contending parties. As that venerable order taught a Saoghl hal, or World beyond the preſent, their followers, when they were no more, fondly imagined, that ſeats where they exerciſed a virtue ſo beneficial to mankind, were ſtill inhabited by them in their diſembodied ſtate. In the autumnal ſeaſon, when the moon ſhines from a ſerene ſky, often is the way-faring traveller arreſted by the muſick of the Hills, more melodious than the ſtrains of Orpheus. Often ſtruck with a more ſolemn ſcene, he beholds the viſionary hunters engaged in the chace, and purſuing the deer of the clouds, while the hollow rocks, in long-ſounding echoes, reverberate their cries.

"There are ſeveral now living, who aſſert that they have ſeen and heard this aerial hunting, and that they have been ſuddenly ſurrounded by viſionary forms, and aſſailed by a multitude of voices.

"About fifty years ago [this was written about 1793], a clergyman in the neighbourhood, whoſe faith was more regulated by the ſcepticiſm of Philoſophy than the credulity of Superſtition, could not be prevailed upon to yield his aſſent to the opinion of the times. At length, however, he felt from experience that he doubted what he ought to have believed. One night as he was returning home, at a late hour, from a preſbytery, he was ſeized by the Fairies, and carried aloft into the air. Through fields of æther and fleecy-clouds he journied many a mile, deſcrying, like Sancho Panza on his Clavileno, the earth far diſtant below him, and no bigger than a nut-ſhell. Being thus ſufficiently convinced of the reality of their exiſtence, they let him down at the door of his own houſe, where he afterward often recited to the wondering Circle, the marvellous tale of his adventure." [2]

A note adds: "Notwithſtanding the progreſſive increaſe of Knowledge, and proportional decay of ſuperſtition in the Highlands, theſe genii are ſtill ſuppoſed by many of the people to exiſt in the woods and ſequeſtered valleys of the mountains, where they frequently appear to the lonely traveller, clothed in green, with diſhevelled hair floating over their ſhoulders, and with faces more blooming than the vermil

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[1] "Statiſt. Acc. of Scotland," vol. xii. p. 461.

[2] "In plain Engliſh, I ſhould ſuſpect that Spirits of a different ſort from Fairies had taken the honeſt clergyman by the head, and though he has omitted the circumſtance in his marvellous narration, I have no doubt but that the good man ſaw double on the occaſion, and that his own Mare, not Fairies, landed him ſafe at his own door."—J. B.

bluſh of a ſummer morning. At night in particular, when fancy aſſimilates to its own preconceived ideas every appearance, and every ſound, the wandering Enthuſiaſt is frequently entertained by their muſick, more melodious than he ever before heard. It is curious to obſerve, how much this agreeable deluſion correſponds with the ſuperſtitious opinion of the Romans, concerning the ſame claſs of genii, repreſented under different names. The Epicurean Lucretius deſcribes the credulity in the following beautiful verſes:

> "Hæc loca capripedes ſatyros, nymphaſque tenere
> Finitimi pingunt, et faunos eſſe loquuntur;
> Quorum noctivago ſtrepitu, ludoque jocanti
> Adfirmant volgo taciturna ſilentia rumpi
> Chordarumque ſonos fieri, dulceſque querelas
> Tibia quas fundit digitis pulſata canentum:"

[In 1795, the ſtatiſtical report on Stronſay and Eday, two pariſhes in Orkney, ſupplied the annexed items of information:[1]] "The common people of this diſtrict remain to this day ſo credulous, as to think that Fairies do exiſt; that an inferior ſpecies of Witch-craft is ſtill practiſed, and that Houſes have been haunted, not only in former ages, but that they are haunted, at leaſt Noiſes are heard which cannot be accounted for on rational principles, even in our Days. An inſtance of the latter happened only three years ago, in the houſe of John Spence, boat-carpenter."[2]

[Dr. Moore, a Wicklow ſchoolmaſter, in the time of Charles II., had, it ſeems, "been often told by his mother[3]] and ſeveral others of his Relations, of Spirits which they called Fairies, who uſed frequently to carry him away, and continue him with them for ſome time, without doing him the leaſt prejudice: but his Mother being very much frighted and concerned thereat, did, as often as he was miſſing, ſend to a certain old Woman, her neighbour in the country, who by repeating ſome Spells or Exorciſms, would ſuddenly cauſe his return." His friend very naturally diſbelieved the facts, "while the Doctor did poſitively affirm the Truth thereof." But the moſt ſtrange and wonderful part of the ſtory is, that during the diſpute the doctor was carried off ſuddenly by ſome of thoſe inviſible gentry, though forcibly held by two perſons; nor did he return to the company till ſix o'clock the

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[1] "Stat. Acc. of Scotland," vol. xv. p. 430.

[2] "The *Queen of Fairie* mentioned in Jean Weir's Indictment, is probably the ſame Sovereign with the *Queen of Elf-land*, who makes a figure in the Caſe of Aliſon Pearſon, 15th May 1588; which I believe is the firſt of the kind in the Record." Additions and Notes to Maclaurin's Arguments and Deciſions in remarkable Caſes. Law Courts, Scotland, 1774, p. 726. "Sith-bhreog, the ſame as Sigh-brog, a fairy; hence Bean-ſighe, plural Mna-ſighe, Women Fairies; credulouſly ſuppoſed by the common people to be ſo affected to certain Families, that they are heard to ſing mournful lamentations about their Houſes by Night, whenever any of the family labours under a ſickneſs, which is to end by Death: but no Families, which are not of an ancient and noble ſtock, (of Oriental extraction he ſhould have ſaid,) are believed to be honoured with this fairy-privilege." —O'Brien's *Dict. Hib.*, cited by Vallancey, collect. iii. 461.

[3] "Strange and Wonderful News from the County of Wicklow," &c., 1678.]

next morning, both hungry and thirſty, having, as he aſſerted, "been hurried from place to place all that night." At the end of this marvellous narration is the following advertiſement: "For ſatisfaction of the Licenſer, I certifie this following" (it ought to have been preceding) "Relation was ſent to me from Dublin by a perſon whom I credit, and recommended in a Letter bearing date the 23d of November laſt as true News much ſpoken of there. John Cother." [This ſort of certificate uſually accompanies all the old narratives of marvels, as if the narrators entertained a ſecret miſgiving as to the extent of popular credulity on the ſubject. Here was a man aſſuring the government official that everything was perfectly correct!]

Robin Goodfellow.

[IN Mr. Wright's highly intereſting Paper "On Friar Ruſh and the Frolicſome Elves," inſerted among his collected eſſays, 1846, he has noticed a trace of our Robin in a MS. of the thirteenth century. There is a ſtory there given, which ſhows that he was known to our forefathers as early as the reign of Richard Lion-Heart, perhaps, and was then underſtood to poſſeſs the characteriſtics with which Shakeſpeare and Jonſon inveſted him three centuries later.

Gervaſe of Tilbury deſcribes two ſpirits, of whom one had attributes not unſimilar, according to him, to thoſe of Robin Goodfellow. They were called, he tells us, *Portuni* and *Grant*. The *Portuni* were of diminutive proportions, but "ſenili vultu, facie corrugatâ." He goes on to ſay: "If anything ſhould be to be carried on in the houſe, or any kind of laborious work to be done, they join themſelves to the work, and expedite it with more than human facility. It is natural to theſe that they may be obſequious, and may not be hurtful. But one little mode, as it were, they have of hurting; for when, among the ambiguous ſhades of night, the Engliſh occaſionally ride alone, the portune ſometimes gets up behind him unſeen; and when he has accompanied him, going on a very long time, at length, the bridle being ſeized, he leads him up to the hand in the mud, in which, while infixed, he wallows, the portune, departing, ſets up a laugh; and ſo, in this way, derides human ſimplicity."]

Robin Goodfellow, alias Pucke, alias Hobgoblin, ſays Percy, in the creed of ancient ſuperſtition was a kind of merry ſprite whoſe character and achievements are recorded in the ballad, [commencing

"From Oberon, in fairy land—"

which is printed at length in Mr. Halliwell's "Illuſtrations of Fairy Mythology," 1845, and is uſually aſcribed to Jonſon's pen. There were ſeveral printed editions of it as a broadſide; but Mr. Collier

has an early MS. copy, in which Jonſon's initials are appended. This may be regarded as a certain, but not as a concluſive, proof of his authorſhip.]

Shakeſpeare has alſo given us a deſcription of Robin Goodfellow, in "A Midſummer-Nights Dream," 1600:

> "Either I miſtake your ſhape and making quite,
> Or elſe you are that ſhrewd and knaviſh ſprite,
> Call'd Robin Good-fellow: are you not he,
> That frights the maidens of the villagery;
> Skims milk; and ſometimes labours in the quern,
> And bootleſs makes the breathleſs houſewife churn;
> And ſometimes makes the drink to bear no barm;
> Miſleads night-wanderers, laughing at their harm?
> Thoſe that Hobgoblin call you, and ſweet Puck,
> You do their work, and they ſhall have good luck."

This account of Robin Good-fellow, ſays Warton, correſponds, in every article, with that given of him by Harſnet:[1] "And if that the bowle of curds and creame were not duly ſet out for Robin Goodfellow, the Frier, and Siſſe the dairy-maid, why then either the pottage was burnt to next day in the pot, or the cheeſes would not curdle, or the butter would not come, or the ale in the fat never would have good head. But, if a Peeter-penny, or an houſle-egge were behind, or a patch of tythe unpaid, then 'ware of bull-beggars, ſprites, &c." He is mentioned by Cartwright[2] as a ſpirit particularly fond of diſconcerting and diſturbing domeſtic peace and economy.

Scot gives the ſame account of this frolickſome ſpirit:[3] "Your grandames maids were wont to ſet a bowl of milk for him, for his pains in grinding malt and muſtard, and ſweeping the houſe at midnight—this white bread, and bread and milk, was his ſtanding fee."[4] [But before Scot's time, it was a proverbial ſaying, to judge from a paſſage in Harman's "Caveat for comen Curſetors," 1567, "Robin Goodfellow has been with you to-night," in alluſion to a perſon who had been viſited by ſome annoyance or miſadventure.

In a curious old proſe miſcellany,[5] is a paſſage ſeeming to ſhew] that perſons of the firſt diſtinction were anciently no ſtrangers to the characters of fairies. "Sir Fulk Greenvil [Grevill] had much and private acceſſe to Queen Elizabeth, which he uſed honourably, and did many men good. Yet he would ſay merrily of himſelf, that he was like Robin Good-fellow, for when the Maides ſpilt the Milk-pannes, or kept any racket, they would lay it upon Robin, ſo what Tales the Ladies about the Queen told her, or other bad offices that they did, they would put it upon him."

Milton's deſcription of Browny, who ſeems here to be the ſame with Robin Goodfellow, in his "L'Allegro" is fine:

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[1] "Declaration of Egregious Popiſh Impoſtures," 1603, ch. 20.
[2] "Ordinary," act iii. ſc. 1.
[3] "Diſcoverie of Witchcraft," 1584, p. 66.
[4] Reed's "Shakſp." vol. iv. p. 347; Warton's "Notes on Milton," 1785, p. 54.
[5] "Apothegmes of King James," &c. 1658, p. 139.

"Tells how the drudging Goblin ſwet,
To earn his cream-bowl duly ſet,[1]
When in one night 'ere glimpſe of morn,
His ſhadowy Flale hath threſh'd the Corn[2]
That ten day-lab'rers could not end;
Then lays him down the lubbar-fiend,
And ſtretch'd out all the Chimney's length
Baſks at the fire his hairy ſtrength,
And crop-full, out of doors he flings,
Ere the firſt Cock his matin rings."

The following on the ſame ſubject is from Collins:[3]

—"Still 'tis ſaid, the Fairy people meet
Beneath each birken ſhade on Mead or Hill.
There each trim Laſs, that ſkims the milky ſtore,
To the ſwart Tribes their creamy Bowls allots;
By night they ſip it round the Cottage door,
While airy Minſtrels warble jocund Notes."]

Martin,[4] ſpeaking of the Shetland Iſles, ſays: "It is not long ſince every Family of any conſiderable ſubſtance in thoſe Iſlands was haunted by a Spirit they called Browny, which did ſeveral ſorts of Work: and this was the reaſon why they gave him offerings of the various products of the place. Thus ſome, when they churned their milk, or brewed, poured ſome milk and wort through the hole of a ſtone called Browny's Stone."

He alſo ſays: "A Spirit by the country people called Browny, was frequently ſeen in all the moſt conſiderable Families in theſe Iſles and North of Scotland, in the ſhape of a tall Man: but within theſe twenty or thirty years paſt, he is ſeen but rarely."

Speaking of three Chapels in the Iſland of Valay, he ſays: "Below the Chappels there is a flat thin ſtone, called *Brownie's Stone*, upon which the antient Inhabitants offered a Cow's Milk every Sunday: but this Cuſtom is now quite aboliſhed."

"The Spirit called Brownie," (ſays King James[5]) "appeared like a rough man, and haunted divers houſes without doing any evill, but doing as it were neceſſarie turnes up and downe the houſe; yet ſome were ſo blinded as to beleeve that their houſe was all the ſonſier as they called it, that ſuch Spirits reſorted there."

Johnſon, in his "Trip to the Hebrides," obſerves, that of Browny, mentioned by Martin, "nothing has been heard for many years. Browny was a ſturdy Fairy, who, if he was fed and kindly treated,

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[1 See the "Merry Pranks," &c. of R. G. 1628, repr. Percy Soc. p. 20.

"'Tis not your garments new or old
That Robin loves; I feele no cold.
Had you left me milke or creame,
You ſhould have had a pleaſing dreame."]

[2 In "The Mowing Devil, or Strange News out of Hartfordſhire," 1678, a ſimilar feat is aſcribed to his Satanic majeſty.]

3 "Ode on the Popular Superſtitions of the Highlands of Scotland," 1788, p. 10.

4 "Weſtern Iſl. of Scotl." p. 391.

5 "Dæmonology," p. 127.

would as they ſay do a great deal of work. They now pay him no Wages, and are content to labour for themſelves."

[We are told by Pinkerton[1] that] "The Brownie was a very obliging Spirit, who uſed to come into Houſes by night, and for a diſh of Cream to perform luſtily any piece of work that might remain to be done: ſometimes he would work, and ſometimes eat till he burſted: if old clothes were laid out for him, he took them in great diſtreſs, and never more returned."

In Hampſhire they give the name of *Colt-pixy* to a ſuppoſed ſpirit or fairy, which, in the ſhape of a horſe, wickers, *i.e.* neighs, and miſleads horſes into bogs, &c.[2]

[The *Piſkies* of Cornwall and Devon (of whom more will be ſaid preſently) ſeem to have a good deal in common with Robin. A valuable contributor to "Notes and Queries," who uſes the initials H. G. T. ſent to that periodical[3] ſome curious particulars, which tally very much with the attributes given to Robin in the "Mad Pranks," &c. 1628, and elſewhere.

Mr. Cooper, in a very intereſting note to his "Suſſex Vocabulary," 1853, obſerves, "A belief in the freaks of Puck, Robin Goodfellow, and their 'ryght merrie colleagues,' was formerly very prevalent in Suſſex, particularly on the Southdowns, where the *Hag-tracks* or *Pharirings*, were conſidered poſitive proofs of their exiſtence." Mr. Blencoe, quoted by the ſame writer, adduces, in proof of the deep root of this ſuperſtition, the numerous forms which bear names connected with *Puck*, ſuch as *Pookyde*, *Pookbourne*, *Pook-hole*, *Pookcroft*; but I regard this etymology as very queſtionable.]

In Rowlands' "More Knaves yet" [firſt printed before or in 1600,] is the following paſſage of "Ghoaſts and Goblins:"

> "In old Wives daies, that in old Time did live
> (To whoſe odde Tales much credit men did give)
> Great ſtore of *Goblins*, *Fairies*, *Bugs*,[4] *Night-mares*,
> *Urchins*, and Elves, to many a houſe repaires.
> Yea, far more *ſprites* did haunt in divers places
> Then there be women now weare devils faces.
> Amongſt the reſt was a goodfellow devill,
> So cal'd in kindnes, cauſe he did no evill,
> Knowne by the name of Robin (as we heare),
> And that his eyes as broad as ſawcers weare,
> Who came a nights and would make kitchens cleane,
> And in the bed bepinch a lazy queane.

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[1] "Heron's Journey through part of Scotland," 1799, vol. ii. p. 227.

[2] Groſe's "Provincial Gloſſary," *in verbo*. [Brand thought *Pixy* to be a corruption of *Puckes*—a plauſible idea enough, but without any philological authority. Neither Nares, nor Halliwell, nor Wedgwood, however, ſuggeſts any better or other derivation. *Puck* itſelf is ſimply A. S. *pouke*, a ſpirit; *the pouke* in "Piers Plowman," &c. ſtands for the Devil. As to the term Hobgoblin, I find it difficult to concur with Wedgwood (*Dict.* in v.); I think a more rational ſolution of the word to be a *clownish* ſpirit, or ſupernatural *Hob*, who might be ſuppoſed to partake of the awkwardneſs of the mortal ruſtic.]

[3] Firſt S. vol. ii. p. 475, 510.

[4] Bug=Welſh Bwg, a goblin. We now ſay *Bugbear*, without much recollection of the etymology.]

Was much in mils about the grinding meal
(And ſure I take it taught the miller ſteale);
Amongſt the creame-bowles and milke-pans would be,
And with the country wenches, who but he
To waſh their diſhes for ſome freſh cheeſe-hire,
Or ſet their pots and kettles 'bout the fire.
'Twas a mad Robin that did divers pranckes,
For which with ſome good cheare they gave him thankes,
And that was all the kindneſs he expected,
With gaine (it ſeemes) he was not much infected."

Boggle-bo, ſays Coles,[1] (now corruptly ſounded Bugabow,) ſignified "an ugly wide-mouthed picture carried about with May-Games." It is perhaps nothing more than the diminutive of *Bug*, a terrifying object.

In Mathews's Bible, Pſalm xci. v. 5, is rendered, "Thou ſhalt not nede be afraied for any *Bugs* by night." In the Hebrew it is "*terror* of the Night;" a curious paſſage, evidently alluding to that horrible ſenſation the Night-Mare, which in all ages has been regarded as the operation of evil Spirits.[2]

Boh, Warton tells us, was one of the moſt fierce and formidable of the Gothic Generals, and the ſon of Odin: the mention of whoſe name only was ſufficient to ſpread an immediate panic among his enemies.

Gibbon,[3] ſpeaking of the general of the Perſian Monarch Choſroes, in the beginning of the ſeventh century, ſays: "the name of *Narſes* was the formidable ſound with which the Aſſyrian Mothers were accuſtomed to terrify their Infants."

The ſame writer, ſpeaking of our Richard Plantagenet, Cœur de Lion, ſays: "the memory of this Lion-hearted Prince, at the diſtance of ſixty years, was celebrated in proverbial ſayings by the Grandſons of the Turks and Saracens againſt whom he had fought: his tremendous name was employed by the Syrian Mothers to ſilence their Infants; and if a horſe ſuddenly ſtarted from the way, his Rider was wont to exclaim, Doſt thou think King Richard is in that buſh?"

He alſo ſays, ſpeaking of Huniades, titular King of Hungary, about A.D. 1456: "By the Turks, who employed his name to frighten their perverſe Children, he was corruptly denominated *Jancus Lain*, or the wicked."

Among the objects to terrify children we muſt not forget "*Raw Head and bloody Bones*," who twice occurs in Butler's "Hudibras:"[4]

"Turns meek and ſecret ſneaking ones
To *Raw-heads* fierce and *Bloody bones*."

And again:

"Made children with your tones to run for't,
As bad as *Bloody-bones* or Lunsford."

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[1] "Latin Dict." *in v.* edit. 1678.
[2] Compare Douce's "Illuſt. of Shakeſpeare," vol. i. p. 328.
[3] Vol. viii. p. 219, edit. 1789-90; vol. xi. p. 146; and vol. xii. p. 166.
[4] Part iii. c. 11.

Lunsford was an officer's name, ſaid to have been cruel to women and children.[1]

[The French *Gobelin*, from which we get our *Goblin*, poſſeſſes many of the attributes of Robin, and may be conſidered as his counterpart in France.]

[The Corniſh Pixies.[2]

THE legends which follow are taken from a manuſcript collection made five or ſix years ago, all careful copies of oral traditions ſtill extant :—

A farmer, who formerly lived on an eſtate in this neighbourhood called Langreek, was returning one evening from a diſtant part of the farm, and in croſſing a particular field, ſaw, to his ſurpriſe, ſitting on a ſtone in the middle of it, a miſerable looking creature, human in appearance, though dwarfiſh in ſize, and apparently ſtarving with cold and hunger. Pitying its condition, and perhaps aware that it was of elfiſh origin, and that good luck would amply repay him for his kind treatment of it, he took it home, placed it by the warm hearth on a ſtool, fed it with milk, and ſhewed it great kindneſs. Though at firſt lumpiſh, and only half ſenſible, the poor bantling ſoon revived, and though it never ſpoke, became lively and playful. From the amuſement it gave by its ſtrange tricks, it ſoon became a general favourite in the family. After the lapſe of three or four days, whilſt it was at play, a ſhrill voice in the farm yard or "town place" was heard to call three times,—"Colman Grey!" at which the little fellow ſprang up, and gaining voice, cried,—"Ho! ho! ho! my daddy is come!" flew through the key-hole, and was never afterwards heard of. A field on the Langreek eſtate retains the name of "Colman Grey" to this day.[3]

The piſkies ſeem to have delighted in miſchief for its own ſake. Old Robin Hicks, a fiſherman of this town, [Polperro,] who, many years ago, lived in a houſe on the cliffs near the quay, has more than once, on ſtormy winter nights, been alarmed at his ſupper by a voice ſharp and ſhrill, coming apparently through the key-hole,—"Robin! Robin! your boat's adrift!" He has riſen and haſtened down on the quay to find his boat riding ſafely at her moorings. The piſkies would teſtify their joy at the ſucceſs of their deceit by laughing and "tacking their hands."

Another ſtory is told by our fiſhermen, but many of its particulars

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[1] See Grainger, vol. ii. p. 243, note.

[2] Communicated by T. Q. Couch, Eſq.]

[3] This legend was contributed to the "Folk-lore" collection of the Athenæum by my father.—T. Q. C.]

are forgotten. John Taprail, long ſince dead, had moored his boat in the evening beſide a barge of much larger ſize belonging to John Rendle, who traded in her between this place and Plymouth. In the middle of the night he was awoke by a voice requeſting him to get up and "ſhift his rope over Rendle." He accordingly roſe, but found to his chagrin that he had been called unneceſſarily, for both the boat and the barge were riding quietly at their ropes. On his way back again, when very near his home, he obſerved a number of the little people arranged in a circle under ſhelter of a boat that was lying high and dry on the beach. Each was holding his little cap in his hand, except one, who, ſitting in the centre, was engaged in diſtributing a heap of money, throwing it into the caps after the manner in which cards are dealt. John Taprail crept ſlily towards them ſheltered by the boat, and reaching round his own cap managed to introduce it into the circle. When it had received a good portion of the money, he ſlowly and cautiouſly withdrew it, and made off with the booty: the interloper, however, was diſcovered, and the whole circle joined in purſuing him. Having got a good ſtart of the piſkies, he managed to reach his houſe, and to cloſe the door on his purſuers; but his eſcape was a narrow one, for he had left the ſkirts of his ſea coat in their hands.

The next tradition well ſhows their caprice, and that they are eaſily offended by an offer of reward, however delicately tendered.

A farmer, reſiding at a particular farm-houſe in this neighbourhood, was ſurpriſed at the extraordinary quantity of corn which was threſhed during the night, as well as puzzled to diſcover the myſterious agency by which it was effected. His curioſity led him to enquire cloſely into the matter. One moonlight night he crept ſtealthily to the barn-door, looked through a chink, and, to his aſtoniſhment, ſaw a little fellow, clad in a ragged green ſuit, wielding the flail with great ſkill and rapidity. The farmer crept away unperceived, feeling very grateful to the piſky for his ſervices. All night he lay awake, thinking in what way he could beſt ſhow his gratitude. He ſettled, at length, that as the little fellow's clothes were ſomewhat the worſe for wear, the gift of a new ſuit would be a proper way to leſſen the obligation; ſo he had a ſuit of green made of what he judged to be the proper ſize, and this he carried early in the evening to the barn, and left there for the piſky's acceptance. At night he ſtole to the barn-door, to ſee how the gift was taken. He was juſt in time to ſee the elf put on the ſuit, with which he was very well pleaſed, for, looking down on himſelf, admiringly, he ſang,—

"Piſky fine, and piſky gay,
Now will piſky fly away."

From thenceforth the farmer received no aſſiſtance from the fairy flail. Another verſion of the piſky's ſong, equally common with the above, is,—

"Piſky new coat, and piſky new hood,
Piſky now will do no more good."

It is ſaid of another farmer that he diſcovered two piſkies threſhing luſtily in his barn, now and then interrupting their work, and enquiring of each other, in the ſmalleſt falſetto voice, "*I tweat! you tweat?*" After a while the flails ceaſed, and they ſurveyed their work. "We've threſhed enough," obſerved one. "Quite enough! and thank ye!" ſaid the incautious farmer. The elves inſtantly vaniſhed, and never more viſited that barn. It will ſcarcely be neceſſary to remind the reader of the ſimilarity of theſe tales and thoſe which Milton ſpeaks of as told by a country hearth.

A farmer's boy, living at Portallow, was ſent, one dark night, to procure ſome little houſehold neceſſaries from a ſhop at Polperro. He was trudging backwards, having executed his buſineſs at the grocer's, and had reached Talland-ſand hill, when he heard ſome one ſay, "I'm for Portallow green!" "As you are going my way," thought the lad, "I may as well have your company." Accordingly he liſtened for a repetition of the voice, intending to hail it. "I'm for Portallow green!" was repeated after a ſhort interval. "I'm for Portallow green!" ſhouted the boy. Quick as thought he found himſelf on the green, ſurrounded by a throng of little laughing piſkies. They were, however, ſcarcely ſettled before the cry was heard from ſeveral tiny voices, "I'm for Seaton beach!" (a fine expanſe of ſand on the coaſt between Looe and Plymouth, and about ſeven miles diſtant from Portallow.) Whether he was charmed by this brief taſte of piſky ſociety, or was taken with their pleaſant mode of travelling, is not ſtated, but he immediately rejoined, "I'm for Seaton beach!" Off he was whiſked, and in a moment found himſelf on Seaton beach, engaged in a dance of the moſt lively and fantaſtic kind, for the nimble manner in which his feet were flung about, in meaſure with the fairy tune which was played by one of the elves, was a perfect wonder to himſelf. After they had for a while danced "their ringlets to the whiſtling wind," the cry was changed to, "I'm for the King of France's cellar!" Strange to ſay, he offered no objection even to ſo long a journey. "I'm for the King of France's cellar!" ſhouted the adventurous youth, as he threw his parcel on the edge of the beach near the tide. Immediately he found himſelf in a ſpacious cellar, engaged with his myſterious companions in taſting the richeſt of wines, after which they paſſed through grand rooms, fitted up with a ſplendour which quite dazzled him. The tables were covered with fine plate and rich viands, as if in expectation of a feaſt. Thinking it would be as well to take away with him ſome ſmall memorial of his travels, he pocketed a rich ſilver goblet. After a ſhort ſtay, the piſkies ſaid, "I'm for Seaton beach," which was repeated by the boy, and he was taken back as quickly as he went, reaching the beach in time to recover his parcel from the flowing tide. Their next deſtination was Portallow Green, where they left our wondering traveller, who ſoon reached his home, delivered his meſſage, and received a compliment from the good wife for his diſpatch. "You'd ſay ſo, if you only know'd where I've been," ſaid he. "I've been with the piſkies to Seaton beach, and I've been to the King of France's cellar, and all in five minutes."

"The boy is mazed," ſaid the farmer. "I thought you'd ſay I was mazed, if I didn't bring ſomething with me to ſhow vor't," he replied, at the ſame time producing the goblet. The farmer and his family examined it, wondered at it, and finiſhed by giving a full belief to the boy's ſtrange ſtory. The goblet is, unfortunately, not now to be produced in proof to thoſe who may ſtill doubt, but we are told that it remained the property of the boy's family for generations after.

Our legend of the piſky midwife is ſo well related by Mrs. Bray, in her book on the "Tamar and Tavy," that it need not be again told, the only material difference being, that it was the accidental application to her right eye of the ſoap with which ſhe was waſhing the baby that opened to her the ſecrets of fairy-land.

I have been unable to diſcover any traces of a belief in water ſpirits. An old man, juſt deceaſed, was accuſtomed to relate that he ſaw, on a ſtormy day, a woman, her face buried in her long dank locks, ſitting on the rocks at Talland ſand, and weeping. On his approach, ſhe ſlid into the ſea and diſappeared. The ſtory is eaſily accounted for, by ſuppoſing that he ſaw a ſeal (an animal that has been noticed in that locality on more than one occaſion), the long hair being an allowable embelliſhment. Our fiſhermen talk of "*môrmaids*," and the egg-caſes of the rays and ſharks are popularly called "*môrmaids' purſes.*" It is extremely doubtful whether they formed a part of the old mythology.

Beſides the piſkies, but of a widely different character and origin, are the ſpectre huntſman and his pack, now known as the "Devil and his dandy dogs." The genius of this tradition is eſſentially Scandinavian, and reminds us of the "Wïrtend heer," and the grim ſights and terrible ſounds which affright the peaſant at night in the foreſts of the north. Though at firſt the frightful ſpectres were the ghoſts of ſlain warriors ſpeeding from Valhalla, and purſuing their prey through the murky air, the tradition has become variouſly altered in different countries, but in all retaining enough of the terrible to mark its derivation. The "Devil and his dandy dogs" frequent our bleak and diſmal moors on tempeſtuous nights, and are alſo occaſionally heard in the more cultivated diſtricts by the coaſt, where they are leſs frightful in their character. They are moſt commonly ſeen by thoſe who are out at nights on wicked errands, and woe-betide the poor wretch who croſſes their path. An intereſting legend will illuſtrate the little we have heard of this ſuperſtition in its wilder forms.

A poor herdſman was journeying homeward acroſs the moors one windy night, when he heard, at a diſtance among the tors, the baying of hounds, which, time and circumſtances conſidered, he immediately recogniſed as the diſmal chorus of the dandy dogs. Very much alarmed, he hurried onwards as faſt as the treacherous nature of the ſoil and the uncertainty of the path would allow; but the melancholy yelping of the hounds, and the holloa of the huntſman as it ſounded acroſs the waſte, became every moment nearer and nearer. After a conſiderable run, they had ſo gained upon him, that on looking back,—Oh! horror!—he could diſtinctly ſee hunter and dogs. The former

was terrible to look at, and had the uſual complement of "*ſaucer*" eyes, horns, and tail, accorded by the common conſent of ſtory-tellers to the legendary devil. He was, of courſe, black, and carried a long hunting-pole. The dogs, too, were black, many in number, each of them ſnorting fire, and uttering a yelp of a peculiarly frightful character. With no cottage, rock, or tree to give him ſhelter, in deſpair he was about to abandon himſelf to their fury, when, at once, a happy thought ſuggeſted a reſource. Juſt as they were about to ruſh upon him he fell on his knees in prayer, earneſt no doubt. Immediately, as if reſiſtance had been offered, the whole pack ſtood at bay howling loudly and diſmally. The hunter ſhouted, "*bo ſhrove!*" "which," ſays my informant, "means in the old language, '*the boy prays!*'" and at the words they all drew off and diſappeared.

The dandy dogs are not unfrequently ſeen on the ſea-coaſt, and the ſtories told are ſo well atteſted, that there is reaſon to conclude the narrators have really ſeen a pack of weaſels, of which it is well known that they hunt gregariouſly at night, and when ſo engaged do not ſcruple to attack man.

It is certainly ſurpriſing to find thoſe ſtories which we have been taught to aſſociate with a particular houſe or family told of perſons and places very remote. There is, however, only ſpace here to point to certain inſtances of this community of fable. There is a great ſimilarity, for inſtance, between the ſtory of Colman Grey, and that of Gilpin Homer, as given in the notes to the "Lay of the Laſt Minſtrel," and we are reminded of the ſame ſtory when reading of the "Killcrops," in Luther's "Colloquia Menſalia." Our ſtory of the piſky threſher has its counterpart in the fairy lore of almoſt all the countries in Europe, and ſo cloſe is the reſemblance, that the piſky ſong would ſeem almoſt a verbatim tranſlation from one language to another. In England, at Hilton Hall, the fairy ſang,—

> "Here's a cloak, and here's a hood!
> The cauld lad of Hilton will do no more good."

The brownie of Scotland is offended in like manner at a preſent of clothes, and cries,—

> "A new mantle and a new hood!
> Poor Brownie! ye'll ne'er do mair gude."[1]

The tale of the Midwife is alſo of very wide diſtribution, and may be found, with ſlight variation, in Gervaſe of Tilbury.[2] The legend of "I'm for Portallow green" reſembles, in many points, that told of Lord Duffus, in the "Minſtrelſy of the Scottiſh Border;" and that related of a butler in the noble houſe of Monteith.[3] The reader will alſo be reminded of the ſtory of the "Haunted Cellar," by Crofton Croker.

[1 Keightley's "Fairy Mythology."]

[2 On my laſt viſit to St. Michael's Mount this ſtory was told to me by an intelligent guide, among other tales of what he called "the little people."—T. Q. C.]

[3 Mackie's "Caſtles, Palaces, and Priſons of Mary Queen of Scots."]

These curious superstitions have received many modifications in the course of ages. The promulgators of later creeds appear to have despaired at the task of rooting out old and stubborn prejudices, and to have preferred grafting their new doctrines on the old. As instances of these modifications may be mentioned, the widely spread belief that piskies are the souls of unbaptized children; the modern name of the spectre huntsman and his hounds; and the efficacy of prayer in driving the latter.

From the little I know of the fairy superstitions of Cornwall (which little has been gleaned entirely from oral tradition), it would not be easy to classify the beings of the popular creed: still there are characteristics which, when more is known of them, may serve to distribute them into classes resembling those of the continental nations, whose mythology has kept its distinctions more definitely than our own. Our domestic spirit, who rewards the thrifty servant, and punishes the slattern, and who, in the old manor-house at Killigarth, when the family was at church, was wont to watch the joint as it roasted on the spit, and to admonish the servant to remove it when sufficiently dresst, agrees with the gobelin of Normandy, the kobold of Germany, the nisse of Norway, the Tomte gubbe of Sweden, and the Brownie of Scotland, and may be found distinct from our little pastoral fairy whose chief amusement is music and dancing, laughter, and mischief, and who makes those rings in our meadows "of which the ewe not bites."

In Cornwall we might expect to find the "swart fairy of the mine" occupying a prominent place in our mythology. It would therefore be interesting to know whether this is the case from those who are acquainted with the "folk lore" of our mining districts, especially as it has been a disputed point whether the *Duergars*, or dwarf tribe, dwelling in hills and caverns, and distinguished for their skill in metallurgy really formed a portion of the old belief, or were, as Sir Walter Scott thought them, the diminutive natives of the Lappish and Finnish nations, driven to the mountains by their invaders. The general belief seems to be "that they are personifications of the subterraneous powers of nature;" for, as Keightley observes,[1] "all parts of every ancient mythology are but personified powers, attributes, and moral qualities."[2]]

[1 Op. cit.]

[2 For an account of the mischievous spirit "Nick," whose name and attributes are forgotten, except in connection with the ceremonies of Nickynan-night, and the Harvest festival,—*vide* Report of the Royal Institution of Cornwall for 1842.]

The Apparition of the Devil.

[THE very curious and extraordinary "Saxon Leechdoms," recently (1865) edited by Mr. Cockayne, contain a receipt for "a fiend-ſick man, or *demoniac.*" It was "a ſpew-drink, or *emetic:* lupin, biſhopwort, henbane, cropleek; pound theſe together, add ale for a liquid, let it ſtand for a night, add fifty libcorns, or cathartic grains, and holy water. A drink for a fiend-ſick man, to be drunk out of a church bell: githrife, cynogloſſum, yarrow, &c.: work up the drink off clear ale, ſing ſeven maſſes over the worts, add garlic and holy water, and drip the drink into every drink which he will ſubſequently drink, and let him ſing the pſalm, Beati Immaculati, and Exſurgat, and Salvum me fac, deus, and then let him drink out of a church bell, and let the maſs prieſt after the drink ſing this over him, Domine, ſancte pater omnipotens." Following theſe two ſpecifics for *fiend-ſick* men, is a third, equally repugnant to modern ideas of common ſenſe, for *a lunatic.*

There is a ſtory in one of the Chronicles, under the year 1165, that the Devil was ſeen riding like a great black horſe, before a ſtorm which happened in Yorkſhire in that year, and that the marks of his feet were viſible in ſeveral places, particularly on the cliff at Scarborough, where he ſprang into the ſea. Not many years ago, an extraordinary ſenſation was produced in the South of England, by the diſcovery of marks in various parts of the country, which could not be identified with the prints of any known beaſt or bird, unleſs it was that there was ſome ſimilitude to a donkey's ſhoe. The people in thoſe parts did not like to ſay it was the Devil, perhaps; but it is not unlikely that ſome of them thought ſo. At the ſame time, no explanation of the myſtery has, I believe, been offered to this day.

Perhaps this extraordinary Preſence may have been nothing more than the cloven hoof which, in the deep ſnows of winter, is ſaid to haunt the Dewerſtone, a rocky elevation on the borders of Dartmoor. But this latter phenomenon is reported to be accompanied by *a naked human foot.*

But ſeveral inſtances of myſterious foot-prints are collected in "Lancaſhire Folk-Lore," 1867.

In ſome of the early Myſteries, the Devil is dubbed *Saint* Mahown, which ſounds like a ſtrange paradox. In the common tranſlation of "Don Quixote," the holy Graal is called Saint Graal, a very unauthorized acceſſion to the Romiſh Calendar; and an eminent hiſtorian of our own day has diſcovered a new ſaint in the Holy Vial, of which he ſpeaks as *Saint Ampoule.*

Philip Stubbes, in his "Two wonderfull and rare examples" [1581,] deſcribes a remarkable caſe which happened to miſtreſs Bowcer, at Donnington, in Leiceſterſhire: "And nowe," ſays

Stubbes, "I will proceede to ſhewe one other as ſtraunge a judgement happening in Leiceſterſhire, in a towne called Donnington, where dwelled a poore man named Iohn Twell, who deceaſed, owing unto one Oſwald Bowcer the ſumme of fiue ſhilling, which the ſayde Oſwalde did forgiue the ſayde man before named, as he lay vpon his death bedde; but the ſayde Oſwaldes wife, called Ioane, would in no wiſe forgiue the ſayde Twell as long (ſhe ſayde) as ſhe had day to live. Whereupon, not long after, the Deuill appeared vnto her in the forme of the ſayd Twell, deceaſed, expreſſing all the lyneamentes of the body of the dead man; which might well be, for we reade in the Bible, in the like order did Sathan counterfeit the body of Samuell. But to proceede to the matter: this euill Spirit uttered vnto her theſe ſpeeches, and ſayd he had brought her money from Iohn Twell, deceaſed, and willed her incontinent to diſburſe the ſayd money vnto her huſband for his paines. Which ſhe, with as covetous a deſire, receyved, ſaying, God thanke you. She had no ſooner named God, but the money conſumed away from betweene her handes, as it were a vapour or ſmoake, tyll it was all conſumed: wherewith the Deuill, giving her a moſt fearefull and ſore ſtroke, vaniſhed out of her ſight. Wherewith her whole body became as blacke as pitche, repleniſhed all over with a moſte filthy ſcurfe and other thinges."]

There is no vulgar ſtory of the Devil's having appeared any where without *a cloven foot*. It is obſervable alſo that this infernal enemy, in graphic repreſentations of him, is ſeldom or never pictured without one. Othello ſays:

> "I look down towards his Feet; but that's a Fable;
> If that thou be'ſt a Devil, I cannot kill thee;"

Which Johnſon explains: "I look towards his feet, to ſee, if, according to the common opinion, his feet be cloven."

Browne is full on this ſubject of popular ſuperſtition in his "Vulgar Errors:" "The ground of this opinion at firſt," ſays he, "might be his frequent appearing in the ſhape of a *Goat*,"[1] (this accounts alſo for his *horns* and tail,) "which anſwers this deſcription. This was the opinion of the antient Chriſtians, concerning the Apparition of Panites, Fauns, and Satyrs; and of this form we read of one that appeared to Anthony in the Wilderneſs. The ſame is alſo confirmed from expoſitions of Holy Scripture. For whereas it is ſaid, Thou ſhalt not offer unto Devils: the original word is Seghuirim, that is, rough and hairy Goats, becauſe in that ſhape the Devil moſt often appeared, as is expounded by the Rabins, as Tremellius hath alſo explained, and as the word Aſcimah, the God of Emath, is by ſome conceived." He obſerves, alſo, that the goat was the emblem of the ſin-offering, and is the emblem of ſinful men at the Day of Judgment. It is obſerved

[1] There is a popular ſuperſtition relative to goats: they are ſuppoſed never to be ſeen for twenty-four hours together; and that once in that ſpace, they pay a viſit to the Devil in order to have their beards combed. This is common both in England and Scotland.

in the "Connoiſſeur," No. 109, that "the famous Sir Thomas Browne refuted the generally-received opinion, that the Devil is black,[1] has horns upon his head, wears a long curling Tail and a cloven ſtump: nay has even denied that, whereſoever he goes, he always leaves a ſmell of Brimſtone behind him."

In Maſſinger's "Virgin-Martyr," 1622, act iii. ſc. 1, Harpax, an evil ſpirit, following Theophilus in the ſhape of a ſecretary, ſpeaks thus of the ſuperſtitious Chriſtians' deſcription of his infernal maſter:

> "I'll tell you what now of the Devil:
> He's no ſuch horrid creature; cloven-footed,
> Black, ſaucer-ey'd, his noſtrils breathing fire,
> As theſe lying Chriſtians make him."

Scot[2] has the following curious paſſage on this ſubject: "In our childhood, our Mother's Maids have ſo terrified us with an ugly Devil, having horns on his head, fire in his mouth, and a tail in his breech, eyes like a Baſon, fangs like a Dog, claws like a Bear, a ſkin like a Niger, and a voyce roaring like a Lyon, whereby we ſtart and are afraid when we hear one cry *Bough!*" He adds: "and they have ſo frayed us with Bul-beggars, Spirits, Witches, Urchens, Elves, Hags, Fairies, Satyrs, Pans, Faunes, Sylens, Kit with the canſtick, Tritons, Centaures, Dwarfes, Gyants, Imps, Calcars, Conjurers, Nymphes, Changelings, Incubus, Robin Good-fellow, the Spoorn, the Mare, the Man in the Oak, the Hell-wain, the Fire-drake, the Puckle, Tom-thombe, Hob-goblin, Tom-tumbler, Boneleſs, and ſuch other Bugs, that we are afraid of our own Shadowes; inſomuch that ſome never feare the Devil but in a darke night, &c." [In a contemporary deſcription of the appearance of the Devil at St. Alban's, Herts, in 1648, it is ſaid that he then aſſumed the likeneſs of a *ram*, and that a butcher cut his throat, ſold a portion of the fleſh, and cooked the remainder for himſelf and a ſelect party of friends, all of which was "atteſted by divers letters of perſons of very good credit," and the tract itſelf purported to have been publiſhed "for confutation of thoſe that believe there are no ſuch things as ſpirits or devils."[3]

Mede, alſo, in his "Diſcourſes," has ventured ſome thoughts on this ſubject, as follows: "The Devil could not appear in humane ſhape, while man was in his integrity; becauſe he was a Spirit fallen from his firſt glorious perfection, and therefore muſt appear in ſuch ſhape which might argue his imperfection and abaſement, which was the ſhape of a beaſt: otherwiſe, no reaſon can be given why he ſhould not rather have appeared to Eve in the ſhape of a woman, than of a ſerpent. But, ſince the fall of man, the caſe is altered; now we know

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[1] In "Sphinx and Œdipus," [part of "A Helpe to Diſcourſe," 1627,] I read that "the Devil never appears in the ſhape of a Dove, or a Lamb, but in thoſe of Goats, Dogs, and Cats, or ſuch like: and that to the Witch of Edmunton he appeared in the ſhape of a Dog, and called his name Dom."

[2] "Diſcovery of Witchcraft," 1584, edit. 1665, p. 85.

[3] Hone's "Ancient Myſteries," 1823, p. 89.]

he can take upon him the ſhape of man. He appears, it ſeems, in the ſhape of man's imperfection, either for age or deformity, as like an old man, (for ſo the witches ſay;) and perhaps it is not altogether falſe, which is vulgarly affirmed, that the Devil, appearing in human ſhape, has always a deformity of ſome uncouth member or other; as though he could not yet take upon him human ſhape intirely, for that man himſelf is not intirely and utterly fallen, as he is."[1] Groſe ſays: "Although the Devil can partly transform himſelf into a variety of ſhapes, he cannot change his cloven foot, which will always mark him under every appearance."

This infernal viſitant appears in no inſtance to have been treated with more *ſang froid* on his appearing, or rather, perhaps, his imagined appearance, than by one Mr. White of Dorcheſter, Aſſeſſor to the Weſtminſter Aſſembly at Lambeth, as publiſhed by Mr. Samuel Clark: "The Devil, in a light night, ſtood by his bed-ſide: he looked awhile whether he would ſay or do any thing, and then ſaid, 'If thou haſt nothing elſe to do, I have;' and ſo turned himſelf to ſleep."[2]

He adds, that "many ſay it from Mr. White himſelf." One has only to wonder, on this occaſion, that a perſon who could ſo effectually *lay the Devil*, could have been induced to think, or rather dream, of *raiſing him.*

An eſſayiſt in the "Gentleman's Magazine" for October, 1732, obſerves that, "As for the great Evil Spirit, 'tis for his intereſt to be maſked and inviſible. Amongſt his ſworn vaſſals and ſubjects he may allow himſelf to appear in diſguiſe at a public Paw-wawing, (which is atteſted by a cloud of travellers,) but there is no inſtance of his appearing among us, except that produced by Mr. Echard, to a man in ſo cloſe confederacy with him, that 'twas reaſonable to ſuppoſe they ſhould now and then contrive a perſonal meeting."

Old Nick is the vulgar name of this evil being in the North of England, and is a name of great antiquity. There is a great deal of learning concerning it in Olaus Wormius. We borrowed it from the title of an evil genius among the ancient Danes. They ſay he has often appeared on the ſea and on deep rivers in the ſhape of a ſea monſter, preſaging immediate ſhipwreck and drowning to ſeamen.[3]

A writer in the "Gentleman's Magazine" for March, 1777, ſays, "Nobody has accounted for the Devil's having the name of Old Nick. Keyſler[4] mentions a Deity of the Waters worſhipped by the antient Germans and Danes under the name of *Nocca*, or *Nicken*, ſtyled in the Edda *Nikur*, which he derives from the German *Nugen*, anſwering to the Latin *necare*. Wormius[5] ſays, the redneſs in the faces

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[1] "Diſcourſes," p. 40.
[2] Baxter's "Certainty of the World of Spirits," [1691,] p. 63.
[3] Lye's "Junii Etymolog." in *v.* NICK.
[4] "De Dea Nehaleunia," p. 33, and "Antiq. Septentr." p. 261.
[5] "Mon. Dan." p. 17.

of drowned perſons was aſcribed to this Deity's ſucking their blood out at their noſtrils. Waſthovius[1] calls him *Neccus*, and quotes, from a Belgo-Gallic Dictionary, *Neccer*, Spiritus aquaticus, and *Necce* necare. The Iſlandic Dictionary in Hickes[2] renders *Nikur* bellua aquatica. Laſtly, Rudbekius[3] mentions a notion prevalent among his countrymen, that *Neckur*, who governed the ſea, aſſumed the form of various animals, or of a horſeman, or of a man in a boat. He ſuppoſes him the ſame with Odin; but the above authorities are ſufficient to evince that he was the Northern *Neptune*, or ſome ſubordinate ſea-god of a noxious diſpoſition. It is not unlikely but the name of this evil ſpirit might, as Chriſtianity prevailed in theſe Northern Nations, be tranſferred to the Father of Evil."

[This name, ſo familiar to our ears now-a-days, is derived with moſt probability from the *nickers*, or water-fairies, who were conſidered apparently by ſome of our old etymologiſts as equivalent to the ſirens of claſſical fiction. *Nicker* is no longer preſerved either as a ſeparate deſignation, or in any other form, except in this ſenſe ſo widely diſtinct from its original meaning. But examples of a ſimilar kind, where the monks have borrowed from the fairy-mythology the nomenclature for another claſs of inviſible powers, are not unfrequent.

The authors of "Lancaſhire Folk-Lore," 1867, notice that "the Daniſh Vikings called the Scandinavian ſea-god Hold Nickar, which in time degenerated into the ludicrous expreſſion, *Old Nick*;" but this ſtatement is ſcarcely accurate. What immediately follows in the ſame work is more to the purpoſe.

Nor ſhould it be overlooked that, in the "Hiſtory of Reynard the Fox," tranſlated into Engliſh in 1481, from a Flemiſh original, the wolf calls the offspring of the marmoſet (*ſimia caudata*) "nyckers." This is a remarkable piece of teſtimony, aſſuming (which is not by any means *perfectly* clear) that Old Nick is derived from this ſource.]

Deuce may be ſaid to be another popular name for the Devil. Few, perhaps, who make uſe of the expreſſion "Deuce take you," particularly thoſe of the ſofter ſex, who accompanying it with the gentle pat of a fan, cannot be ſuppoſed to mean any ill by it, are aware that it is ſynonymous with "ſending you to the Devil." Duſius was the ancient popular name for a kind of demon or devil among the Gauls, ſo that this ſaying, the meaning of which ſo few underſtand, has at leaſt its antiquity to recommend it. It is mentioned by St.

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[1] "Pref. ad Vit. Sanctorum" and "Antiq. Sueo-Goth.," p. 17.

[2] "Theſaurus," part iii. p. 85.

[3] "Atlant." p. i. c. vii. § 5, p. 192, and c. xxx. p. 719. In the North of England Old Harry is alſo one of the popular names of the Devil. There is a verb "to harrie," to lay waſte, to deſtroy, but perhaps it is not to be derived thence. Old Scratch [which a writer in the "Athenæum," No. 983, derives from the *antiquus hoſtis* of the Fathers,] and the Auld Ane, *i. e.* the Old One, are alſo names appropriated to the ſame evil being by the vulgar in the North. The epithet *old* to ſo many of his titles, ſeems to [have no real connexion with] the common opinion that he can only appear in the ſhape of *an old man*.

Auguſtine[1] as a libidinous demon, who uſed to violate the chaſtity of women, and, with the incubus of old, was charged with doing a great deal of miſchief of ſo ſubtle a nature, that, as none ſaw it, it did not ſeem poſſible to be prevented. Later times have done both theſe devils juſtice, candidly ſuppoſing them to have been much traduced by a certain ſet of delinquents, who uſed to father upon inviſible and imaginary agents the crimes of real men.

Pennant,[2] noticing *the whitening of houſes*, ſays: "This cuſtom, which we obſerved to be ſo univerſally followed from the time we entered Glamorganſhire, made me curious enough to enquire into its origin, which it owes entirely to ſuperſtition. The good people think that by means of this general whitening they ſhut the door of their houſes againſt the Devil."

The Rev. George Gordon, who drew up the old ſtatiſtical account of Sorn, co. Ayr, in 1798, obſerves:[3] "There is a Tradition well authenticated that King James the fifth honoured his Treaſurer Sir William Hamilton with a viſit at Sorn Caſtle, on occaſion of the marriage of his Daughter to Lord Seton. The King's viſit at Sorn Caſtle took place in Winter; and being heartily tired of his journey through ſo long a track of moor, moſs, and miry clay, where there was neither road nor bridge, he is reported to have ſaid with that good-humoured pleaſantry which was a characteriſtic of ſo many of his Family, that 'were he to play the Deil a trick, he would ſend him from Glaſcow to Sorn in winter.'" "The Trick now-a-days," continues the writer, "would not prove a very ſerious one; for Satan, old as he is, might travel very comfortably one half of the way in a Mail-Coach, and the other half in a Poſt-Chaiſe. Neither would he be forced, like King James, for want of better accommodation, to ſit down about mid-way, by the ſide of a well (hence called King's Well), and there take a cold refreſhment in a cold day. At the very ſame place he might now find a tolerable inn and a warm dinner."

Coles[4] tells us that "there is one herb, flat at the bottome, and ſeemeth as if the nether part of its root were bit off, and is called *Devil's-bit*, whereof it is reported that the devill, knowing that that part of the root would cure all diſeaſes, out of his inveterate malice to mankinde, bites it off."

The Gloſſary to Burns mentions HORNIE as one of the many names of the Devil.

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[1] "De Civitate Dei," cap. 23.
[2] "Tour through South Wales," p. 28.
[3] "Statiſtical Account of Scotland," vol. xx. p. 170.
[4] "Introd. to the Knowledge of Plants," 1656, p. 37.

[Prophecies.

IT appears from a letter written in February, 1485-6, by Thomas Betanſon to Sir Robert Plumpton, that propheſying was in that year made felony. The writer ſays: "Alſo it is in actt, that all maner of profycyes is mayd felony." There does not ſeem to be any other record of this, as no ſuch ſtatute is on the parliament-roll; but in the preſent imperfect ſtate of the latter, ſuch an omiſſion is eaſily to be accounted for.]

Sorcery or Witchcraft.[1]

"Nocte volant, pueroſque petunt nutricis egentes;
Et vitiant cunis corpora rapta ſuis.
Carpere dicuntur lactentia viſcera roſtris;
Et plenum poto ſanguine guttur habent."
Ovid. *Faſt.* lib. vi. l. 135.

WAIVING the conſideration of many controverſies formerly kept up on this ſubject, founded on miſinterpretation of various paſſages in the ſacred writings, it is my purpoſe, in the preſent ſection, to conſider witchcraft only as a ſtriking article of popular mythology.

[There is a curious letter from the Abbot of Abingdon to Secretary Cromwell, about 1536, in which the writer gives an account of a prieſt who had been captured for practiſing conjuration. There is the following deſcription of this perſon: "It ſhall pleaſe your Maiſterſhip to be advertiſed that my Officers have taken here a Preyſte, a ſuſpecte perſon, and with hym *certeyn bokes of conjuracions*, in the whiche ys conteyned many concluſions of that worke; as *fyndyng out of treſure hydde*, *conſecratyng of ryngs with ſtones in theym*, and *conſecratyng of a criſtal ſtone wheryn a chylde ſhall looke*, *and ſe many thyngs*. Ther ys alſo many fygors in hyt whiche haue dyvers thyngs in theym, and amongs all, *one the whiche hath* a ſwerde croſſed ouer with a ſeptor."]

Witchcraft is defined by Scot[2] to be, "in eſtimation of the vulgar people, a ſupernatural work, between a corporal old Woman and a ſpiritual Devil:" but, he adds, ſpeaking his own ſentiments on the ſubject, "it is, in truth, a cozening Art, wherein the name of God is abuſed, prophaned, and blaſphemed, and his power attributed to a vile

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[1] Some very intereſting information on this ſubject will be found in the learned Preface by Mr. Richard Price to Warton's "Hiſtory of Poetry," 1824, or 1840: it ſeemed to be ſcarcely worth while, or even deſirable to tranſplant it hither.]

[2] "Diſcoverie," 1584, ed. 1665, p. 284.

creature." Perkins defines witchcraft to be an art ſerving for the working of wonders by the aſſiſtance of the devil, ſo far as God will permit. Delrio defines it to be an art in which, by the power of the contract entered into with the devil, ſome wonders are wrought, which paſs the common underſtanding of men.

Witchcraft, in modern eſtimation, is a kind of ſorcery (eſpecially in women)[1] in which it is ridiculouſly ſuppoſed that an old woman, by entering into a contract with the devil, is enabled in many inſtances to change the courſe of nature, to raiſe winds, perform actions that require more than human ſtrength, and to afflict thoſe that offend her with the ſharpeſt pains.[2]

Gaule obſerves:[3] "In every place and pariſh, every old Woman with a wrinkled face, a furr'd Brow, a hairy Lip, a gobber Tooth, a ſquint Eye, a ſqueaking Voice, a ſcolding Tongue, having a rugged Coate on her back, a ſkull-cap on her head, a ſpindle in her hand, a Dog or Cat by her ſide, is not only ſuſpected but pronounced for a Witch. Every new diſeaſe, notable accident, miracle of Nature, rarity of Art, nay and ſtrange Work or juſt Judgement of God, is by them accounted for no other but an act or effect of Witchcraft." He adds: "Some ſay the Devill was the firſt Witch when he plaid the Impoſtor with our firſt parents, poſſeſſing the Serpent (as his Impe) to their deluſion (Gen. 3), and it is whiſpered that our grandame Eve was a little guilty of ſuch kind of Society."

[In "The Wandering Jew Telling Fortunes to Engliſh Men," 1640, is "The Witches Fortune. A Witch is the Devills Otter-hound, living both on Land and Sea, and doing miſchiefe in either; ſhe kills more beaſts then a licenſed butcher in Lent, yet is nere the fatter; ſhees but a dry Nurſe for the Fleſh, yet gives ſuck to the Spirit. A Witch rides many times poaſt on helliſh buſineſſes, yet if a Ladder do but ſtop her, ſhee'll be hang'd ere ſhee goes any further," &c.]

Henry,[4] ſpeaking of our manners between A.D. 1399 and 1485, ſays: "There was not a Man then in England who entertained the leaſt doubt of the reality of Sorcery, Necromancy, and other diabolical Arts."

Gibbon, ſpeaking of the laws of the Lombards, A.D. 643, tells

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[1] King James's reaſon, in his "Dæmonology," why there are or were twenty women given to witchcraft for one man, is curious. "The reaſon is eaſy," as this ſagacious monarch thinks, "for as that Sex is frailer than Man is, ſo is it eaſier to be entrapped in theſe groſſe Snares of the Divell, as was over well proved to be true, by the Serpent's deceiving of Eva at the beginning, which makes him the homelier with that Sexe ſenſine." His Majeſty in this work quaintly calls the devil "God's Ape and Hangman."

[2] Witch is from Anglo-Saxon *wicca*. In Low Latin, the word *vegius* ſtands for a ſorcerer. Witch was formerly uſed in relation to men as well as women. It occurs in Wicliffe's "New Teſtament," the "Geſta Romanorum," &c. It is now excluſively applied to the female ſex. In the "Promptorium Parvulorum," "wytche" is apparently a ſynonyme for *ephialtes*, or the night-mare.]

[3] "Select Caſes of Conſcience," 1646, pp. 4, 10.

[4] "Hiſt. of Gr. Brit." vol. iv. p. 542. [5] Vol. viii. p. 157, ed. 1789-90.

us: "The Ignorance of the Lombards, in the ſtate of Paganiſm or Chriſtianity, gave implicit credit to the malice and miſchief of Witchcraft: but the Judges of the ſeventeenth Century might have been inſtructed and confounded by the wiſdom of Rotharis, who derides the abſurd Superſtition, and protects the wretched Victims of popular or judicial cruelty." [1]

According to the popular belief on this ſubject, there are three ſorts of witches: the firſt kind can hurt but not help, and are with ſingular propriety called the black witches. The ſecond kind, very properly called white ones, have gifts directly oppoſite to thoſe of the former; they can help, but not hurt.

By the following lines of Dryden, however, the white witch ſeems to have a ſtrong hankering after miſchief:

> "At leaſt as little honeſt as he could,
> And like *white Witches* miſchievouſly good."

Gaule, as cited before, ſays: "According to the vulgar conceit, diſtinction is uſually made between the *white* and the *black Witch;* the good and the bad Witch. The *Bad Witch* they are wont to call him or her that workes Malefice or Miſchiefe to the bodies of Men or Beaſts: *the Good Witch* they count him or her that helps to reveale, prevent, or remove the ſame."

Cotta [2] ſays: "This kinde is not obſcure, at this day ſwarming in this kingdom, whereof no man can be ignorant, who luſteth to obſerve the uncontrouled Liberty and Licenſe of open and ordinary reſort in all places unto *Wiſe-Men* and *Wiſe-Women*, ſo vulgarly termed for their reputed knowledge concerning ſuch diſeaſed perſons as are ſuppoſed to be bewitched."

The ſame author, elſewhere,[3] ſays: "the mention of Witchcraft doth now occaſion the remembrance in the next place of a ſort of practitioners whom our cuſtome and country doth call Wiſe Men and Wiſe Women, reputed a kind of good and honeſt harmles Witches or Wizards, who by good Words, by hallowed Herbes, and Salves, and other ſuperſtitious Ceremonies, promiſe to allay and calme divels, practiſes of other Witches, and the forces of many Diſeaſes."

Perkins concludes with obſerving: "It were a thouſand times better for the Land, if all Witches, but ſpecially the *Bleſſing Witch*, might ſuffer death. Men doe commonly hate and ſpit at *the damnifying Sorcerer*, as unworthie to live among them, whereas they flie unto the other in neceſſitie, they depend upon him as their God, and by this meanes, thouſands are carried away to their finall confuſion. Death therefore is the juſt and deſerved portion of *the Good Witch*."

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[1] He adds in a note: "See 'Leges Rotharis,' No. 379, p. 47. Striga is uſed as the name of Witch. It is of the pureſt claſſic origin. (Horat. 'Epod.' v. 20, Petron. c. 134), and from the words of Petronius (quæ Striges comederunt nervos tuos?) it may be inferred that the prejudice was of Italian rather than Barbaric extraction."

[2] "The Tryall of Witch-craft," p. 60.

[3] "Short Diſcoverie of unobſerved Dangers," 1612, p. 71.

Baxter[1] ſpeaks of thoſe men that tell men of things ſtolen and loſt, and that ſhow men the face of a thief in a glaſs, and cauſe the goods to be brought back, who are commonly called *white witches*. "When I lived," he ſays, "at Dudley, Hodges, at Sedgley two miles off, was long and commonly accounted ſuch a one. And when I lived at Kederminſter, one of my neighbours affirmed, that having his yarn ſtolen, he went to Hodges (ten miles off) and he told him that at ſuch an hour he ſhould have it brought home again, and put in at the Window, and ſo it was; and as I remember he ſhewed him the perſon's face in a Glaſs. Yet I do not think that Hodges made any known contract with the Devil, but thought it an effect of art."

The third ſpecies, as a mixture of white and black, are ſtyled the grey witches; for they can both help and hurt.

Pomponius Mela, who wrote in the reign of the Emperor Claudius,[2] mentions a ſet of prieſteſſes in the Iſland of Sena, or the Iſle des Saints, on the Coaſt of Gaul, who were thought to have the quality, like the Laplanders, or rather Finlanders, of troubling the ſea and raiſing the winds by their enchantments, being, however, ſubſervient only to ſea-faring people, and only to ſuch of them as come on purpoſe to conſult them.

The power of confining and beſtowing is attributed to Eolus in the "Odyſſey." Calypſo, in other places of the ſame work, is ſuppoſed to have been able to confer favourable winds.[3]

Higden, in the "Polychronicon," tells us that the witches in the Iſle of Man anciently ſold winds to mariners, and delivered them in knots tied upon a thread, exactly as the Laplanders did.

[Drayton, in his "Poems," 1637, ſays:

> "O, that I were but a witch but for her ſake!
> Yfaith her Queenſhip little reſt ſhould take;
> Id ſcratch that face, that may not feel the aire,
> And knit whole ropes of witch-knots in her haire."

Mr. Halliwell, who cites the above paſſage in illuſtration of the word *witch-knot*, in his "Archaic Dictionary," 1847, adds, under ELF; "To Elf=*To entangle in knots.*"]

King James[4] ſays that "Witches can raiſe Stormes and Tempeſts in the Aire, either upon Sea or Land." The Lapland witches, we are told, can ſend winds to ſailors and take delight in nothing more than raiſing ſtorms and tempeſts, which they effect by repeating certain charms, and throwing up ſand in the air.

The Laplanders, ſays Scheffer, have a cord tied with knots for the raiſing of the wind; they, as Ziegler relates it, tie their magical knots in this cord: when they untie the firſt, there blows a favourable gale of wind; when the ſecond, a briſker; when the third, the ſea and wind grow mighty, ſtormy, and tempeſtuous. This, he

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[1] "Certainty of the World of Spirits," 1691, p. 184.
[2] P. Mela, iii. c. 6.
[3] See "Gent. Mag." for Jan. 1763.
[4] "Dæmonology," p. 117.

adds, that we have reported concerning the Laplanders, does not in fact belong to them, but to the Finlanders of Norway, becauſe no other writers mention it, and becauſe the Laplanders live in an inland country. However, the method of ſelling winds is this: "They deliver a ſmall Rope with three Knots upon it, with this caution, that when they looſe the firſt they ſhall have a good Wind; if the ſecond, a ſtronger; if the third, ſuch a Storm will ariſe that they can neither ſee how to direct the Ship and avoid Rocks, or ſo much as ſtand upon the Decks, or handle the tackling."

The following paſſage is from Scot:[1] "No one endued with common ſenſe but will deny that the Elements are obedient to Witches and at their commandment, or that they may, at their pleaſure, ſend Rain, Hail, Tempeſts, Thunder, Lightning; when ſhe, being but an old doting Woman, caſteth a Flint-ſtone over her left ſhoulder, towards the Weſt, or hurleth a little Sea-ſand up into the Element, or wetteth a Broom-ſprig in Water, and ſprinkleth the ſame in the Air; or diggeth a pit in the Earth, and putting Water therein, ſtirreth it about with her finger; or boileth Hog's Briſtles, or layeth Sticks acroſs upon a Bank, where never a drop of Water is: or buryeth Sage till it be rotten: all which things are confeſſed by Witches, and affirmed by Writers to be the means that Witches uſe, to move extraordinary Tempeſts and Rain."

"Ignorance," ſays Oſborne,[2] "reports of Witches that they are unable to hurt till they have received an Almes: which, though ridiculous in itſelfe, yet in this ſenſe is verified, that Charity ſeldom goes to the Gate but it meets with Ingratitude."

Spottiſwood ſays,[3] "In the North" (of Britain) there were "matron-like witches and ignorant witches." It was to one of the ſuperior ſort that Satan, being preſſed to kill James the Sixth, thus excuſed himſelf in French, "Il eſt homme de Dieu."

Camden[4] ſays: "If [in Ireland] a cow becomes dry, a witch is applied to, who, inſpiring her with a fondneſs for ſome other calf, makes her yield her milk." He alſo tells us: "The women who are turned off (by their huſbands) have recourſe to witches, who are ſuppoſed to inflict barrenneſs, impotence, or the moſt dangerous diſeaſes, on the former huſband or his new wife." Alſo, "They account every woman who fetches fire on May-day a witch, nor will they give it to any but ſick perſons, and that with an imprecation, believing ſhe will ſteal all the butter next ſummer. On May-day they kill all hares they find among their cattle, ſuppoſing them the old women who have deſigns on the butter. They imagine the butter ſo ſtolen may be recovered if they take ſome of the thatch hanging over the door and burn it."

Thus the end and effect of witchcraft ſeems to be ſometimes good and ſometimes the direct contrary. In the firſt caſe the ſick are

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[1] "Diſcovery," 1584, ed. 1665, p. 33. [2] "Advice to a Son," 1656, p. 94.
[3] Cited by Andrews ("Continuation of Henry's Hiſt. of Gr. Britain," p. 503.)
[4] "Brit." ed. Gough, vol. iii. p. 659.

healed, thieves are bewrayed, and true men come to their goods. In the ſecond, men, women, children, or animals, as alſo graſs, trees, or corn, &c., are hurt.

"A Witch," it is ſaid in "Round about our Coal-Fire" [*circâ* 1730], "according to my Nurſe's account, muſt be a hagged old Woman, living in a little rotten Cottage, under a Hill, by a Wood-ſide, and muſt be frequently ſpinning at the door: ſhe muſt have a black Cat, two or three Broom-ſticks, an Imp or two, and two or three diabolical Teats to ſuckle her Imps. She muſt be of ſo dry a Nature, that if you fling her into a River, ſhe will not ſink: ſo hard then is her Fate, that, if ſhe is to undergo the Trial, if ſhe does not drown, ſhe muſt be burnt, as many have been within the memory of Man."

A writer in the "Gentleman's Magazine" for March, 1736, ſays: "The old Woman muſt by age be grown very ugly, her face ſhrivelled, her body doubled, and her voice ſcarce intelligible: hence her form made her a terror to Children, who, if they were affrighted at the poor creature, were immediately ſaid to be bewitched. The Mother ſends for the pariſh Prieſt, and the Prieſt for a Conſtable. The imperfect pronunciation of the old Woman, and the paralytic nodding of her head, were concluded to be muttering diabolical Charms and uſing certain magical geſtures; theſe were proved upon her at the next Aſſizes, and ſhe was burnt or hang'd as an enemy to mankind."

The mode of becoming a Witch, according to Groſe, is as follows: a decrepit, ſuperannuated old Woman is tempted by a Man in black to ſign a contract to become his both ſoul and body. On the concluſion of the agreement he gives her a piece of money, and cauſes her to write her name and make her mark on a ſlip of parchment with her own blood. Sometimes, alſo, on this occaſion, the witch uſes the ceremony of putting one hand to the ſole of her foot, and the other to the crown of her head. On departing, he delivers to her an imp or familiar. The familiar, in the ſhape of a Cat or Kitten, a Mole, or Miller-Fly, or ſome other inſect or animal, ſucks her blood through teats in different parts of her body. There is a great variety of the names of theſe imps or familiars. In making theſe bargains, it is ſaid, there was ſometimes a great deal of haggling. The ſum given to bind the bargain was ſometimes a groat, at other times half-a-crown.

In Cotgrave's "Treaſury," p. 263, we read:

> "Thou art a Soldier,
> Followeſt the great Duke, feed'ſt his Victories,
> As Witches do *their ſerviceable Spirits*,
> Even with thy prodigal blood."

We are told that the devil gives the witches a beaſt about the bigneſs and ſhape of a young cat, which they call a carrier. What this carrier brings they muſt receive for the devil. Theſe carriers fill themſelves ſo full ſometimes, that they are forced to ſpew by the way, which ſpewing is found in ſeveral gardens where colworts grow, and not far from the houſes of thoſe witches. It is of a yellow colour

like gold, and is called "Butter of Witches."[1] [This is doubtleſs different from the] ſubſtance which is called in Northumberland "Fairy Butter."

In Bell's MS. "Diſcourſe of Witchcraft," 1705, on the ſubject of witches' marks, I read as follows: "This mark is ſometimes like a little teate, ſometimes like a blewiſh ſpot; and I myſelf have ſeen it in the body of a confeſſing witch like a little powder-mark of a blea (blue) colour, ſomewhat hard, and withal inſenſible, ſo as it did not bleed when I pricked it." [It ſeems from a paſſage in Beaumont and Fletcher's "Honeſt Man's Fortune (1613)," that a *beard* was conſidered a mark of a witch.]

From the "News from Scotland [declaring the Damnable Life and Death of Dr. Fian"], 1591, it appears that, having tortured in vain a ſuſpected witch with "the pilliwinckes upon her fingers, which is a grievous torture, and binding or wrenching her head with a cord or rope, which is a moſt cruel torture alſo, they, upon ſearch, found the enemy's mark to be in her forecrag, or forepart of her throat, and then ſhe confeſſed all."

Dr. Fian was by the king's command conſigned on this occaſion "to the horrid torment of the boots," and afterwards ſtrangled and burnt on the Caſtle-hill, Edinburgh, on a Saturday in the end of January, 1591-2.[2]

The ſubſequent occurs in Cotgrave's "Treaſury of Wit and Language," p. 298:

> "Thus Witches
> Poſſeſs'd, ev'n in their Death deluded, ſay
> They have been Wolves and Dogs, and ſail'd in Egge-ſhels[3]
> Over the Sea, and rid on fiery Dragons,
> Paſs'd in the Air more than a thouſand Miles
> All in a Night: the Enemy of Mankind
> So pow'rfull, but falſe and Falſhood confident."

Heath[4] tells us, "Some few of the Inhabitants of the Scilly Iſlands imagine, (but moſtly old women,) that Women with Child and the firſt born are exempted from the power of Witchcraft."

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[1] Relation of the Swediſh Witches, at the end of Glanvil's "Sadduciſmus Triumphatus."

[2] "This Dr. Fian was Regiſter to the Devil, and ſundry times preached at North Baricke Kirke to a number of notorious Witches."—*News from Scotland*, 1591. Reſpecting *Pilliwinkes*, the following is from Cowel's "Interpreter:" "Johannes Maſham et Thomas Bote de Bury, die Lunæ proxime ante Feſtum Apoſtolorum Symonis et Judæ, anno regni Henrici Quarti poſt Conqueſtum tertio, malitia et conſpiratione inter eos inde præhabitis, quendam Robertum Smyth de Bury ceperunt infra predictam villam, et ipſum infra domum dicti Johannis Maſham in ferro poſuerunt, et cum cordis ligaverunt, et *ſuper pollices ipſius Roberti quoddam inſtrumentum vocatum* PYREWINKES *ita ſtricte et durè poſuerunt, quod Sanguis exivit de digitis illius.*" Ex Cartular. Abbatiæ Sancti Edmundi, MS. fol. 341.

[3] "The Connoiſſeur," No. 109, ſays, it is a common notion that a Witch can make a Voyage to the Eaſt Indies in an Egg-ſhell, or take a Journey of two or three hundred miles acroſs the Country on a Broomſtick.

[4] "Hiſt. of the Scilly Iſlands," p. 120.

The Sabbath of witches is a meeting to which the ſiſterhood, after having been anointed with certain magical ointments, provided by their infernal leader, are ſuppoſed to be carried through the air on brooms, coul ſtaves, ſpits, &c. At theſe meetings they have feaſtings, muſick, and dancing, the devil himſelf condeſcending to play at them on the pipes or cittern.

Butler[1] has the following on this ſubject :—

> "Or trip it o'er the Water quicker
> Than Witches when their Staves they liquor,
> As ſome report."

Scot,[2] ſpeaking of the vulgar opinion of witches flying, obſerves that "the Devil teacheth them to make Ointment of the bowels and members of Children, whereby they ride in the Air and accompliſh all their deſires. After burial they ſteal them out of their Graves and ſeeth them in a Cauldron, till the Fleſh be made potable, of which they make an Ointment, by which they ride in the air." Wierus expoſes the folly of this opinion in his book "De Præſtigiis Dæmonum, proving it to be a diabolical illuſion, and to be acted only in a dream. It is expoſed as ſuch by Oldham :[3]

> "As Men in ſleep, though motionleſs they lie,
> Fledg'd by a Dream, believe they mount and flye:
> So Witches ſome inchanted Wand beſtride,
> And think they through the airy Regions ride."

Bacon tells us that "the Ointment that Witches uſe, is reported to be made of the Fat of Children digged out of their Graves; of the Juices of Smallage, Wolf-Bane, and Cinque-Foil, mingled with the meal of fine Wheat: but I ſuppoſe the ſoporiferous medicines are likeſt to do it, which are Hen-bane, Hemlock, Mandrake, Moon-ſhade, or rather Night-ſhade, Tobacco, Opium, Saffron, Poplar-leaves," &c.

There had been, about the time of Bacon, no ſmall ſtir concerning witchcraft. Ben Jonſon [in his "Maſque of Queenes," 1609, has dealt with this ſubject in his uſual erudite ſtyle. But the metrical incantations in "Macbeth," and in Middleton's "Witch," are ſuperior to anything which Jonſon produced, or perhaps was capable of producing. The following from Middleton is very curious in the preſence of the poſſibility that his play was older than Shakeſpeare's :]

> "1 *Witch.* Here's the Blood of a Bat.
> *Hec.* Put in that, O put in that.
> 2. Here's Libbard's Bane.
> *Hec.* Put in againe.
> 1. The Juice of Toade, the Oile of Adder.
> 2. Thoſe will make the yonker madder.

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[1] "Hudibras," Part 1. c. iii.

[2] "Diſcovery," 1584, edit. 1665, b. 3, c. i.

[3] "Works," 6th ed., 254. See more authorities in the "Notes upon Hudibras," Part. III., canto i., l. 411, 412. Grey's "Notes on Shakeſpear," vol. ii. p. 140.

Hec. Put in: thers all, and rid the ſtench.
Fireſtone. Nay here's three ounces of the red-hair'd Wench.
All. Round around, around, &c."[1]

[In "Macbeth," act iii. ſc. i., Shakeſpeare expreſſes a current belief at the period that a witch, aſſuming the form of an animal *with a tail*, was unable to compaſs the caudine appendage, in the paſſage:

"*Firſt Witch.* —In a ſieve I'll thither ſail,
And, *like a rat without a tail*,
I'll do, I'll do, I'll do."

Steevens ſeems to have thought that this was ſimply becauſe there was no part of a woman correſpondent to the tail in a rat or other animal.

In "Muſarum Deliciæ," 1656, there is the following burleſque incantation, ſhowing that, at that time, among the more ſenſible and well-informed, the myſteries of the black-art were an object of ridicule:

"—Or I to plague thee for thy ſin,
Should draw a circle, and begin
To conjure, for I am, look to't,
An Oxford ſcholar, and can doe't.
Then with three ſets of *mops* and *mowes*,
Seaven of odd words, and motley ſhowes,
A thouſand tricks that may be taken
From *Fauſtus*, *Lambe*, or *Frier Bacon*;
I ſhould begin."

In the "Flyting betwixt Montgomery and Polwart," 1629 (but written about fifty years before), there is a graphic deſcription of "thir venerable Virgines, whom the world call Witches," which is curious, as being the production of a Scotiſh pen, and illuſtrating the notions on the ſubject then entertained in that country.]

The Sabbath of the Witches is ſuppoſed to be held on a Saturday, when the Devil is by ſome ſaid to appear in the ſhape of a goat, about whom ſeveral dances and magic ceremonies are performed. Before the aſſembly breaks up the witches are all ſaid to have the honour of ſaluting Satan's poſteriors. See King James's remarks on this ſubject in his "Dæmonology." Satan is reported to have been ſo much out of humour at ſome of theſe meetings, that, for his diverſion, he would beat the Witches black and blue with the ſpits and brooms, the vehicles of their tranſportation, and play them divers other unlucky tricks.[2]

They afterwards proceed at theſe aſſemblies to the groſſeſt im-

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[1] The witches' cauldron is thus deſcribed by Olaus Magnus: "Olla autem omnium Maleficarum commune ſolet eſſe Inſtrumentum, quo ſuccos, herbas, vermes, et exta decoquant, atque ea venefica dape ignavos ad vota alliciunt, et inſtar bullientis Ollæ, Navium & Equitum aut Curſorum excitant Celeritatem."—Olai Magni *Gent. Septentr. Hiſt. Brevis*, p. 96.

[2] There is a Scotiſh proverb—"Ye breed of the Witches, Ye can do nae good to your ſel."

purities and immoralities, and it may be added blaſphemies, as the devil ſometimes preaches to them a mock ſermon.[1]

They afterwards open graves for the purpoſe of taking out joints of the fingers and toes of dead bodies, with ſome of the winding ſheet, in order to prepare a powder for their magical purpoſes. Here alſo the devil diſtributes apples, diſhes, ſpoons, or other trifles, to thoſe witches who deſire to torment any particular perſon to whom they muſt preſent them. Here alſo, for ſimilar purpoſes, the devil baptizes waxen images.

King James[2] tells us that "the Devil teacheth how to make pictures of Wax or Clay, that, by roaſting thereof, the perſons that they bear the name of may be continually melted, or dried away by continual ſickneſs."[3]

In Grafton's "Chronicle," it is laid to the charge (among others) of Roger Bolinbrook, a cunning necromancer, and Margery Jordane, the cunning Witch of Eye, that they at the requeſt of Eleanor, Ducheſs of Glouceſter, had deviſed an image of wax repreſenting the King (Henry VI.) which by their ſorcery by little and little conſumed: intending thereby in concluſion to waſte and deſtroy the king's perſon. Shakeſpeare mentions this in the ſecond part of Henry VI. act i. ſc. 4.

It appears from Strype's "Annals," under 1558, that Biſhop Jewel, preaching before the Queen, ſaid: "It may pleaſe your Grace to underſtand that Witches and Sorcerers within theſe few laſt years are marvelouſly increaſed within your Graces realm. Your Graces ſubjects pine away, even unto the death, their colour fadeth, their fleſh rotteth, their ſpeech is benumbed, their ſenſes are bereft. I pray God they never practiſe *further then upon the ſubject.*" "This," Strype adds, "I make no doubt was the occaſion of bringing in a Bill, the next Parliament, for making Enchantments and Witchcraft Felony." One of the Biſhop's ſtrong expreſſions is, "*Theſe eyes have ſeen* moſt evident and manifeſt marks of their wickedneſs."

It appears from the ſame work, ſub anno 1589, that "one Mrs. Dier had practiſed conjuration againſt the Queen, to work ſome miſchief to her Majeſty: for which ſhe was brought into queſtion: and accordingly her Words and Doings were ſent to Popham the Queen's Attorney and Egerton her Solicitor by Walſingham the Secretary and Sir Thomas Heneage her Vice Chamberlain, for their Judgement, whoſe opinion was that Mrs. Dier was not within the compaſs of the Statute touching Witchcraft, for that ſhe did no act, and ſpake certain

[1] Butler has an alluſion to ſomething of this kind in "Hudibras," pt. iii., canto i. l. 983.

[2] "Dæmonology," b. ii. c. 5.

[3] See Servius on the 8th Eclogue of Virgil; Theocritus, Idyl. ii. p. 22; "Hudibras," p. ii. canto ii. l. 351. Ovid ſays:

> "Devovet abſentes, ſimulacraque cerea figit
> Et miſerum tenues in jecur urget acus."
>
> *Heroid. Ep.* vi. l. 91.

lewd ſpeeches tending to that purpoſe but neither ſet figure nor made pictures." Sub anno 1578, Strype ſays: "Whether it were the effect of Magic, or proceeded from ſome natural cauſe, but the Queen was in ſome part of this year under exceſſive anguiſh *by pains of her Teeth:* inſomuch that ſhe took no reſt for divers nights, and endured very great torment night and day."

Andrews[1] tells us, ſpeaking of Ferdinand, Earl of Derby, who in the reign of Queen Elizabeth died by poiſon, "The credulity of the age attributed his death to Witchcraft. The Diſeaſe was odd, and operated as a perpetual emetic, and *a waxen Image, with hair like that of the unfortunate Earl*, found in his Chamber, reduced every ſuſpicion to certainty."

[It is well known that] "the Wife of Marſhal d'Ancre was apprehended, impriſoned, and beheaded for a Witch, upon a ſurmiſe that ſhe had enchanted the Queen to doat upon her huſband: and they ſay, the young King's picture was found in her cloſet, in virgin wax, with one leg melted away. When aſked by her Judges what ſpells ſhe had made uſe of to gain ſo powerful an aſcendancy over the Queen, ſhe replied, 'that aſcendancy only which ſtrong minds ever gain over weak ones.'"[2]

Blagrave[3] obſerves that "the way which the Witches uſually take for to afflict Man or Beaſt in this kind, is, as I conceive, done by Image or Model, made in the likeneſs of that Man or Beaſt they intend to work miſchief upon, and by the ſubtilty of the Devil made at ſuch hours and times when it ſhall work moſt powerfully upon them by thorn, pin, or needle, pricked into that Limb or Member of the Body afflicted."

This is farther illuſtrated by a paſſage in one of Daniel's Sonnets [printed with Sydney's "Aſtrophel," 1591:]

> "The ſlie Inchanter, when to work his will
> And ſecret wrong on ſome forſpoken wight,
> Frames Waxe, in forme to repreſent aright
> The poore unwitting wretch he meanes to kill,
> And prickes the Image, fram'd by Magicks ſkill,
> Whereby to vex the partie Day and Night."

And by another in Conſtable's "Diana," 1594:[4]

> "Witches which ſome murther do intend
> Doe make a Picture and doe ſhoote at it;
> And in that part where they the Picture hit,
> The Parties ſelf doth languiſh to his end."

Coles[5] ſays that witches "take likewiſe the Roots of Mandrake, according to ſome, or as I rather ſuppoſe the *Roots of Briony*, which

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[1] Continuation of Henry's "Hiſt. of Gr. Britain," 4to. ed. p. 98.
[2] Seward's "Anecdotes," vol. iii. p. 215.
[3] "Aſtrological Practice of Phyſick," p. 89.
[4] "Poems," ed. 1859, p. 8.]
[5] "Art of Simpling," &c. pp. 26, 66.

ſimple folke take for the true Mandrake, and make thereof an ugly Image, by which they repreſent the perſon on whom they intend to exerciſe their Witchcraft." He tells us elſewhere: "Some Plants have Roots with a number of threds, like beards, as Mandrakes, whereof Witches and Impoſtors make an ugly Image, giving it the form of the face at the top of the root, and leave thoſe ſtrings to make a broad Beard down to the feet."

[In Wiltſhire, a lemon ſtuck with pins, and in Lincolnſhire, the heart of an animal ſimilarly treated, were, ſo lately as 1856,[1] treated as amulets againſt witchcraft.] It was a ſuppoſed remedy againſt witchcraft to put ſome of the bewitched perſon's water, with a quantity of pins, needles, and nails into a bottle, cork them up and ſet them before the fire, in order to confine the ſpirit: but this ſometimes did not prove ſufficient, as it would often force the cork out with a loud noiſe, like that of a piſtol, and caſt the contents of the bottle to a conſiderable height.

Bewitched perſons were ſaid to fall frequently into violent fits and to vomit needles, pins, ſtones, nails, ſtubbs, wool, and ſtraw.[2]

[Walter Yonge, M.P. for Honiton, in his "Diary" under 1606, notices a caſe of witchcraft, which occurred in the family of Dr. Holland, Rector of Exeter College, Oxford. He ſays: "This year there was a gentlewoman and near kinſwoman to Doctor Holland's wife, Rector of Exon College in Oxford, ſtrangely poſſeſſed and bewitched, ſo that in her fits ſhe caſt out of her noſe and mouth pins in great abundance, and did divers other things very ſtrange to be reported."]

It is related in the "Life of Lord Keeper Guildford," p. 131, that when his lordſhip was upon the circuit at Taunton Dean, he detected an impoſture and conſpiracy againſt an old man charged with having bewitched a girl of about thirteen years of age, who, during pretended convulſions, took crooked pins into her mouth and ſpit them afterwards into bye-ſtanders hands.

Sometimes witches content themſelves with a revenge leſs than mortal, cauſing the objects of their hatred to ſwallow pins, crooked nails, dirt, cinders, and traſh of all ſorts: or by drying up their cows and killing their oxen: or by preventing butter from coming in the churn: or beer from working. Sometimes, to vex ſquires, juſtices, and country-parſons, fond of hunting, they change themſelves into hares, and elude the ſpeed of the fleeteſt dogs.

In ancient times even the pleaſures of the chaſe were checked by the ſuperſtitions concerning witchcraft. Thus Scot ſays:[3] "That

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[1] ["N. and Q." 2nd S. vol. i. p. 331, 415.]

[2] Truſler's "Hogarth Moralized," art. MEDLEY. Jorden, in the "Suffocation of the Mother," &c. 1603, p. 24, ſays: "Another policie Marcellus Donatus tells us of, which a phyſition uſed towardes the Counteſſe of Mantua, who being in that diſeaſe which we call Melancholia Hypochondriaca, did verily believe that ſhe was bewitched, and was cured by conveying of Nayles, Needles, Feathers, and ſuch like things into her Cloſe-ſtoole when ſhe took Phyſicke, making her believe that they came out of her bodie."

[3] "Diſcovery," 1584, ed. 1665, p. 152.

never Hunters nor their dogs may be bewitched, they cleave an oaken branch, and both they and their Dogs paſs over it."

Warner,[1] mentioning Mary Dore, the "parochial Witch of Beaulieu," who died about [1750,] ſays, "her Spells were chiefly uſed for purpoſes of ſelf-extrication in ſituations of danger; and I have converſed with a ruſtic whoſe Father had ſeen the old Lady convert herſelf more than once into the form of a Hare, or Cat, when likely to be apprehended in wood-ſtealing, to which ſhe was ſomewhat addicted."

Butler[2] ſays, ſpeaking of the Witch-Finder, that, of witches ſome be hanged

> —"for putting knaviſh tricks
> Upon Green Geeſe and Turkey-Chicks,
> Or Pigs, that, ſuddenly deceas't
> Of griefs, unnat'ral as he gueſt."

Henry[3] mentions Pomponius Mela, as deſcribing a Druidical nunnery, which, he ſays, was ſituated in an iſland in the Britiſh ſea, and contained nine of theſe venerable veſtals, who pretended that they could raiſe ſtorms and tempeſts by their incantations; could cure the moſt incurable diſeaſes; could transform themſelves into all kinds of animals; and foreſee future events.

In vexing the parties troubled, witches are viſible to them only; ſometimes ſuch parties act on the defenſive againſt them, ſtriking at them with a knife, &c.

Preventives, according to the popular belief, are ſcratching or pricking a witch; taking the wall of her in a town or ſtreet, and the right hand of her in a lane or field; while paſſing her, by clenching both hands, doubling the thumbs beneath the fingers; and alſo by ſaluting her with civil words before ſhe ſpeaks; but no preſents of apples, eggs, or other things muſt be received from her on any account.

[Among Mr. Cockayne's "Saxon Leechdoms," there are ſome, as it may be ſuppoſed, for *bewitched* perſons, in the form of amulets held to be efficacious. One is as follows: "Againſt every evil rune lay, and one full of elviſh tricks, write for the bewitched man this writing in Greek, alfa, omega, Ieſvm Beronike [Veronica]." Another is: "Take a bramble apple, and lupins, and pulegium, pound them, then ſift them, put them in a pouch, lay them under the altar, ſing nine maſſes over them, put the duſt into milk, drip thrice ſome holy water upon them, adminiſter this in drink at three hours, at nine in the morning," &c.

Roſe, in a note to his tranſlation of "Amadis of Gaul," 1803, mentions that in the romance of "Petit Jean de Saintres," the king's chamber is "ſprinkled at night with holy water as a protection againſt evil ſpirits."

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[1] "Remarks relating to the S.W. parts of Hampſhire," 1793, vol. i. p. 241.

[2] "Hudibras," part iii. c. 3.

[3] "Hiſt. of Gr. Brit." vol. i. p. 90, 4to. edit. For another ſuperſtitious notion relating to the enchantment of witchcraft, ſee Lupton's "Firſt Book of Notable Things," edit. 1660, p. 20.

But compare the following paſſage in Jonſon's "Maſque of Queenes," 1609, which is in itſelf a perfect theſaurus of witch-lore. The principal witch is ſpeaking:

> "A ruſty blade, to wound mine arme,
> And as it dropps, I'le ſpeake a charme
> Shall cleave the ground, as low as lies
> Old ſhrunke-up *Chaös*."]

It was a part of the ſyſtem of witchcraft that drawing blood from a witch rendered her enchantments ineffectual. In Glanville's "Account of the Dæmon of Tedworth," ſpeaking of a boy that was bewitched, he ſays, the "Boy drew towards Jane Brooks, the woman who had bewitched him, who was behind her two ſiſters, and put his hand upon her, which his father perceiving, immediately *ſcratched her face and drew blood from her.* The youth then cry'd out that he was well."[1]

In the firſt part of "Henry the Sixth," act i. ſc. 10, Talbot ſays to the Pucelle d'Orleans:

> —"I'll have a bout with thee
> Devil or Devil's Dam, I'll conjure thee,
> *Blood will I draw on thee*, thou art a Witch."

Thus alſo in Butler's "Hudibras:"

> "Till *drawing blood o' the Dames* like Witches,
> They're forthwith cur'd of their Capriches."

And in Cleveland's "Rebel Scot:"

> "Scots are like Witches, do but whet your Pen,
> *Scratch till the blood come*, they'll not hurt you then."

This curious doctrine is very fully inveſtigated in Hathaway's Trial, publiſhed in the "State Trials." The following paſſage is in a tract by Ariſe Evans:[2] "I had heard ſome ſay, that when a Witch had power over one to afflict him, *if he could but draw one drop of the Witches blood*, the Witch would never after do him hurt."[3]

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[1] "Blow at Modern Sadduciſm," 1668, p. 148.

[2] "Eccho to the Voice from Heaven," 1652, p. 34.

[3] This ſuperſtition ſtill (1868) prevails in ſome parts of the country. At the Warwick Winter Aſſizes for 1867, John Davis, a maltſter, formerly reſiding at Stratford-on-Avon, was charged with having wounded Jane Ward, and on this occaſion the following extraordinary particulars were divulged. "The priſoner, with his family, up to the time of his arreſt, had reſided in Sheep-ſtreet, Stratford-upon-Avon, and they had laboured under an impreſſion that the proſecutrix, who occupied an adjoining houſe, had bewitched them. In ſpite of the efforts of friends to the contrary, they perſiſted in the deluſion, and frequently narrated, with ſingular circumſtantiality, viſits which had been paid them in the night time by ſpirits. Some of theſe, they ſtated, entered the dwelling by deſcending the chimney, and when they landed in the room they went through a variety of capers, ſuch as ſeizing the furniture, and pitching it about the apartment, pulling the clothes off the bed, and even toſſing the inmates up into the air. One young girl, who was an invalid, and was obliged to recline upon the ſofa, ſolemnly declared that a

Coles[1] obſerves that "if one hang Miſletoe about their neck, the Witches can have no power of him. The Roots of Angelica doe likewiſe availe much in the ſame caſe, if a Man carry them about him, as Fuchſius ſaith."

In the ſong of "The Laidley Worm,"[2] we read:

> "The Spells were vain; the Hag returnes
> To the Queen in ſorrowful mood,
> Crying that Witches have no power
> Where there is Rown-tree wood!"

Butler[3] ſays of his conjuror that he could

> "Chaſe evil Spirits away by dint
> Of Cickle, *Horſe-ſhoes*, hollow Flint."

Aubrey[4] tells us that "it is a thing very common to nail Horſe-ſhoes on the Threſholds of Doors: which is to hinder the power of Witches that enter into the Houſe. Moſt Houſes of the Weſt end of London have the Horſe-ſhoe on the Threſhold. It ſhould be a Horſe-ſhoe that one finds." [But the horſe-ſhoe, as it has been elſewhere explained, was uſed for other purpoſes.] "In the Bermudas they uſe to put an Iron into the Fire when a Witch comes in. Mars is enemy to Saturn." Aubrey adds: "under the porch of Staninfield Church in Suffolk, I ſaw a Tile with a Horſe-ſhoe upon it, placed there for this purpoſe, though one would imagine that Holy Water would alone have been ſufficient. I am told there are many other ſimilar inſtances."

Miſſon, ſpeaking on the ſubject of the horſe-ſhoe nailed on the door,[5] tells us: "Ayant ſouvent remarqué un fer de Cheval cloüe au Seuils des portes (chez les Gens de petite etoffe) j'ai demandé a pluſieurs ce que cela vouloit dire? On m'a repondu diverſes choſes differentes, mais la plus generale Reponſe a eté, que ce fers ſe mettoient pour empêcher les Sorciers d'entrer. Ils rient en diſant cela, mais ils ne le diſent pourtant pas tout-a-fait en riant; car ils croyent

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man and woman came down the chimney on one occaſion, both being headleſs and, taking her by the body, caſt her violently upon the ground, then toſſed her up into the air, and performed ſimilar feats with the ſofa. The ſtatement created ſo great a ſtir in the town that the police were called in to inveſtigate the matter, and although they pointed to the accumulated duſt around the feet of the ſofa in proof that no ſuch thing could have happened, the priſoner and his family declared their firm belief that witches had been there, and the only way to break the ſpell, was to draw blood from the body of the proſecutrix, who was ſuſpected of having bewitched them. A day or two after, the priſoner ruſhed into the houſe occupied by Jane Ward, the complainant, and inflicted a frightful gaſh in her cheek. He inflicted a wound half an inch in width and two and a half inches deep. When he ſaw the blood flowing down her face he exclaimed, 'There, you old witch, I can do anything with you now.' At the ſtation, he ſaid, in anſwer to the charge, 'Serve her right: ſhe can do no more for me now. I have drawn firſt blood.'"

[1] "Art of Simpling," p. 67.
[2] "Northumberland Garland," p. 63.
[3] "Hudibras," part ii. canto 3.
[4] "Miſcellanies," p. 148.
[5] "Travels," p. 192.

qu'il y a là dedans, ou du moins qu'il peut y avoir quelque vertu ſecrete : et s'ils n'avoient pas cette opinion, ils ne s'amuſeroient pas a clouer ce fer à leur porte."

In Gay's fable of "The Old Woman and her Cats," the ſuppoſed witch complains as follows :

— "Crouds of boys
Worry me with eternal noiſe ;
Straws laid acroſs my pace retard,
The Horſe-ſhoe's nailed, (each threſhold's guard,)
The ſtunted Broom the Wenches hide,
For fear that I ſhould up and ride ;
They ſtick with Pins my bleeding Seat,
And bid me ſhow my ſecret Teat."

In Monmouth-ſtreet [ſays Brand], probably the part of London alluded to by Aubrey, many horſe-ſhoes nailed to the threſholds are ſtill to be ſeen [1797]. There [uſed to be] one at the corner of Little Queen-ſtreet, Holborn. [Sir H. Ellis, on the 26th of April, 1813, counted no fewer than ſeventeen horſe-ſhoes in Monmouth-ſtreet nailed againſt the ſteps of doors. There is one at the preſent time (1869) over the door of a private dwelling in Fulham, near the Biſhop's Palace.

In Craven, in the Weſt Riding of York, thoſe who knead dough for baking are in the habit of making the ſign of the croſs, both when they knead or ſtiffen the material, and when they *elt* or moiſten it with additional milk or milk and water, as a precaution againſt the ſiniſter action of any witch or *evil-eyed* perſon at hand.]

In Boſwell's "Life of Johnſon," it is obſerved : "In Days of Superſtition they thought that holding the Poker before the Fire would drive away the Witch, who hindered the Fire from burning, as it made the *Sign of the Croſs*."

"That the Horſe-ſhooe may never be pul'd from your Threſhold," occurs among the good wiſhes introduced by Holiday in "The Marriage of the Arts," 1618. Nailing of horſe-ſhoes ſeems to have been practiſed as well to keep witches in, as to keep them out.[1] Douce's notes ſay : "The Practice of nailing Horſe-ſhoes to Threſholds reſembles that of driving Nails into the Walls of Cottages among the Romans, which they believed to be an Antidote againſt the Plague : for this purpoſe L. Manlius, A. U. C. 390, was named Dictator, to drive the nail."[2] The bawds of Amſterdam believed (in 1687) that a horſe-ſhoe which had either been found or ſtolen, placed on the chimney-hearth, would bring good luck to their houſes. They alſo believed that horſe's dung dropped before the houſe, and put freſh behind the door, would produce the ſame effect.[3] In Fletcher's "Women pleaſed," are the following lines :

"The Devil ſhould think of purchaſing that Egg-ſhell
To victual out a Witch for the Burmoothes."

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[1] See Ramſey's "Elminthologia," p. 76, who ſpeaks of nailing horſe-ſhoes on the witches' doors and threſholds.

[2] See Mr. Lumiſden's "Remarks on the Antiquities of Rome," p. 148.

[3] See "Putaniſme d'Amſterdam," 12mo. pp. 56, 57.

To *break the egg-ſhell after the meat is out*, is a relic of ſuperſtition mentioned in Pliny.[1] Sir Thomas Browne tells us that the intent of this was to prevent witchcraft; for leſt witches ſhould draw or prick their names therein, and veneficiouſly miſchief their perſons, they broke the ſhell, as Delecampius has obſerved. Delrio, in his "Diſquiſitiones Magicæ,"[2] has a paſſage on this ſubject. Scot[3] ſays: "Men are preſerved from Witchcraft by ſprinkling of Holy Water, receiving conſecrated Salt; by Candles hallowed on Candlemas Day, and by green Leaves conſecrated on Palm Sunday." Coles[4] tells us that "Matthiolus ſaith that Herba paris takes away Evill done by Witchcraft, and affirms that he knew it to be true by experience."[5]

The ſap of the aſh, a powerful aſtringent, was formerly given to the Highland children, not only as a medicine, but becauſe it was ſuppoſed to be efficacious as a preſervative againſt witchcraft and its allied influences. The aſh itſelf was thought to be poſſeſſed of certain virtues by the herd-boys of the ſame diſtrict, who entertained an idea, that they might throw a ſtick of it at their cattle without injury.]

Heath[6] tells us, that "ſome few of the Inhabitants of the Scilly Iſles imagine (but moſtly old Women) that Women with Child, and the firſt-born, are exempted from the power of Witchcraft."

The following occurs in Aubrey's "Miſcellanies," p. 147:

> "Vervain and Dill
> Hinders Witches from their will."

I find the ſubſequent in Scot:[7] "To be delivered from Witches they hang in their Entries an Herb called Pentaphyllon, Cinquefoil, alſo an Olive Branch: alſo Frankincenſe, Myrrh, Valerian, Vervven, Palm, Antirchmon, &c., alſo Hay-thorn, otherwiſe White-thorn gathered on May Day."

He alſo tells us, "Againſt Witches, in ſome Countries, they nail a Wolf's head on the door. Otherwiſe, they hang Scilla (which is either a root, or rather in this place garlick,) in the roof of the Houſe, to keep away Witches and Spirits; and ſo they do Alicium alſo. Item, Perfume made of the gall of a black Dog, and his blood, beſmeared on the Poſts and Walls of the Houſe, driveth out of the

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[1] "Huc pertinet Ovorum, ut exſorbuerit quiſque, calices, cochlearumque, protinus frangi aut eoſdem cochlearibus perforari."

[2] Lib. vi. c. 2, ſect. 1, Quæſt. 1: "Et ſi ova comederint, eorum teſtas, non niſi ter cultro perfoſſas in Catinum projiciunt, timentes neglectum veneficiis nocendi occaſionem præbere."

[3] "Diſcovery," p. 157.

[4] "Art of Simpling," p. 67.

[5] We read in Perſius,

> "Tunc nigri Lemures *ovoque pericula rupto*."
> Sat. v. l. 185.

Among the wild Iriſh "to eat an odd Egg endangered the death of their Horſe." See "Memorable Things noted in the Deſcription of the World," p. 112: "The Hoofs of dead Horſes they accounted and held ſacred."—*Ibid.* p. 113.

[6] "Hiſt. of the Scilly Iſlands," p. 120.

[7] "Diſcovery," 1584, edit. 1665, p. 151-2.

doors both Devils and Witches. Otherwiſe: the Houſe where Herba betonica is ſown, is free from all miſchiefs," &c.[1]

Various were the modes of trying witches. This was ſometimes done by finding private marks on their bodies; at others by weighing the ſuſpected wretch againſt the church Bible; by another method ſhe was made to ſay the Lord's Prayer. Butler alludes to this trial:

> "He that gets her by heart muſt ſay her
> The back way, like a Witches Prayer."

She was ſometimes forced to weep, and was ſo detected, as a witch can ſhed no more than three tears, and thoſe only from her left eye. King James ſays: "They cannot even ſhed Tears, though women in general are like the Crocodile, ready to weep upon every light occaſion." He alſo obſerves that "it appeares that God hath appointed for a ſupernatural Signe of the monſtrous Impietie of Witches, that the water ſhall refuſe to receive them in her boſom that have ſhaken off them the ſacred Water of Baptiſm, and wilfully refuſed the benefit thereof."[3] Swimming a witch was another kind of popular ordeal. By this method ſhe was handled not leſs indecently than cruelly; for ſhe was ſtripped naked and croſs bound, the right thumb to the left toe, and the left thumb to the right toe. In this ſtate ſhe was caſt into a pond or river, in which, if guilty, it was thought impoſſible for her to ſink.

[Mr. Brand here tranſcribed] from his phyſical MS. dated 1475, the following charm againſt witchcraft: "Here ys a Charme for wyked Wych. In nomine Patris, et Filii, et Spiritus Sancti, Amen. Per Virtutem Domini ſint Medicina mei pia Crux ✠ et paſſio Chriſti ✠. Vulnera quinque Domini ſint Medicina mei ✠. Virgo Maria mihi ſuccurre, et defende ab omni maligno Demonio, et ab omni maligno Spiritu: Amen. ✠ a ✠ g ✠ l ✠ a ✠ Tetragrammaton. ✠ Alpha. ✠ oo. ✠ primogenitus, ✠ vita, vita. ✠ ſapiencia, ✠ Virtus, ✠ Jeſus Nazarenus rex judeorum, ✠ fili Domini, miſerere mei Amen. ✠ Marcus ✠ Matheus ✠ Lucas ✠ Johannes mihi ſuccurrite et defendite Amen. ✠ Omnipotens ſempiterne Deus, hunc N. famulum tuum hoc breve Scriptum ſuper ſe portantem proſpere ſalve dormiendo, vigilando, potando, et precipue ſompniando ab omni maligno Demonio, eciam ab omni maligno ſpiritu ✠."

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[1] Among the preſumptions whereby witches were condemned, what horror will not be excited at reading even a part of the following Item in Scot's "Diſcovery," p. 15: "If ſhe have any privy Mark under her arm-pit, under her hair, under her lip, or *****, *it is preſumption ſufficient for the Judge to proceed and give ſentence of* DEATH *upon her!!!*"

By the following Caution, *Ibid.* p. 16, it is ordered that the witch "muſt come to her Arreignment backward, to wit, with her tail to the Judge's face, who muſt make many croſſes at the time of her approaching to the Bar."

King James himſelf, in his "Dæmonology," ſpeaking of the helps that may be uſed in the trial of witches, ſays, "the one is—the finding of their Marke and trying *the inſenſibleneſs* thereof."

[2] Part i. c. 2.

[3] The idea ſeems to be taken from the "Vates" of Molinæus, p. 237, to which the reader may be referred.]

Scot[1] has "A ſpecial Charm to preſerve all Cattel from Witchcraft."

"At Eaſter, you muſt take certain drops that lie uppermoſt of the holy paſchal Candle, and make a little wax Candle thereof; and upon ſome Sunday morning rathe, light it and hold it ſo as it may drop upon and between the Horns and Ears of the Beaſt, ſaying In nomine Patris et Filii, &c. and burn the Beaſt a little between the Horns on the Ears with the ſame Wax, and that which is left thereof, ſtick it croſs-wiſe about the Stable or Stall, or upon the threſhold, or over the door, where the Cattle uſe to go in and out: and, for all that year your Cattle ſhall never be bewitched."

Pennant tells us, in his "Tour in Scotland," "that the Farmers carefully preſerve their Cattle againſt Witchcraft by placing Boughs of Mountain-Aſh and Honey-ſuckle in their Cow-houſes on the ſecond of May. They hope to preſerve the Milk of their Cows, and their Wives from Miſcarriage, by tying threads about them: they bleed the ſuppoſed Witch to preſerve themſelves from her Charms."

Gaule,[2] ſpeaking of the preſervatives againſt witchcraft, mentions as in uſe among the Papiſts, "the tolling of a baptized Bell, ſigning with the ſigne of the Croſſe, ſprinkling with holy Water, bleſſing of Oyle, Waxe, Candles, Salt, Bread, Cheeſe, Garments, Weapons, &c. carrying about Saints' reliques, with a thouſand ſuperſtitious fopperies;" and then enumerates thoſe which are uſed by men of all religions: "1. In ſeeking to a Witch to be holpen againſt a Witch. 2. In uſing a certain or ſuppoſed Charme, againſt an uncertaine or ſuſpected Witchcraft. 3. In ſearching anxiouſly for the Witches ſigne or token left behinde her in the houſe under the threſhold, in the Bed-ſtraw; and to be ſure to light upon it, burning every odd ragge, or bone, or feather that is to be found. 4. In ſwearing, rayling, threatning, curſing, and banning the Witch; as if this were a right way to bewitch the Witch from bewitching. 5. In banging, and baſting, ſcratching, and clawing, to draw blood of the Witch. 6. In daring and defying the Witch out of a carnal ſecurity and preſumptuous temerity."

The following paſſage is taken from Stephens's "Characters," 1615: "The torments therefore of hot Iron and mercileſſe ſcratching Nayles, be long thought uppon and much threatned (by the Females) before attempted. Meane time ſhe tolerates defiance thorough the wrathfull ſpittle of Matrons, in ſtead of fuell, or maintenance to her damnable Intentions." He goes on—"Children cannot ſmile upon her without the hazard of a perpetuall wry mouth: a very Noble-mans requeſt may be denied more ſafely then her petitions for butter-milke, and ſmall Beere; and a great Ladies or Queenes name may be leſſe doubtfully derided. Her prayers and Amen be a charm and a curſe: her contemplations and ſoules delight bee other men's miſchiefe: her portion and ſutors be her ſoule and a ſuccubus: her higheſt adorations bee Yew trees, dampiſh Church-yards, and a fayre Moon-

[1] "Diſcovery," ed. 1665, p. 160. [2] "Select Caſes of Conſcience," p. 142.

light: her beſt preſervatives be odde numbers and mightie Tetragramaton."

It was an article in the creed of popular ſuperſtition concerning witches to believe "that when they are in *hold*, they muſt leave their DEVIL."[1]

Strutt, in his "Deſcription of the Ordeals under the Saxons," tells us, that the ſecond kind of Ordeal by Water,[2] was, "to thruſt the accuſed into a deep Water, where, if he ſtruggled in the leaſt to keep himſelf on the ſurface, he was accounted guilty; but if he remained on the top of the water without motion, he was acquitted with honour. Hence, he obſerves, without doubt, came the long-continued cuſtom of ſwimming people ſuſpected of Witchcraft. There are alſo, he further obſerves, the faint traces of theſe ancient cuſtoms in another ſuperſtitious method of proving a witch. It was done by weighing the ſuſpected party againſt the Church Bible, which if they outweighed, they were innocent; but, on the contrary, if the Bible proved the heavieſt, they were inſtantly condemned."

[This mode of diſcovery was not limited to caſes of witchcraft. It was alſo anciently employed for the detection of theft, as appears by two forms in the "Durham Ritual:" "Exorciſmus Aquæ ad Furtum Requirendum," and "Ad Furtum Requirendum Benedictio Aquæ." The ordeal conſiſted in the repetition of the firſt of theſe forms, and the dipping of one of the hands of the ſuſpected thief in the water. If the liquid remained unchanged, the man's innocence was eſtabliſhed; but if it boiled or effervеſced, he was held guilty; and the *benedictio* followed, to ſtill the water again! The ſame ſervice-book includes the form to be uſed in caſes of ordeal *by fire*, which was not unſimilar. It ſeems to be pretty clearly ſhown, that both were ſpecimens of that ſyſtem of groſs impoſture, of which the Romiſh Church has, from very early times, been the patroneſs and promoter. In Chambers' "Book of Days," an account will be found of the methods in which the "fiery ordeal," at any rate, was managed; it amounted to little more than a juggler's trick. The ſanctification of water for medical and ſanitary purpoſes was carried on to ſome conſiderable extent. The "Durham Ritual" contains a benedictio for caſes of ſore eyes, bodily infirmity, &c. There ſeems to have been ſcarcely an article of uſe or conſumption, which was not brought within the operation of holy water.

In the thirty-ſecond volume of "Archæologia," Mr. William Sidney Gibſon obſerves, in reference to this ſubject: "In the Book of Numbers we find the ordinance applicable to the water of benediction, which diſcovered the innocence or guilt of women ſuſpected of adultery. In the 'Antigone' of Sophocles, a perſon whom Creon ſuſpects of a miſdemeanor declares himſelf ready to handle hot iron and

[1] See Holiday's "Marriage of the Arts," 1618. "Empeſcher qu'un Sorcier," ſays M. Thiers, "ne ſorte du Logis ou il eſt, en mettant des Balais à la porte de ce logis." *Traité des Superſtitions*, p. 331.

[2] For an account of the ancient ordeal by cold water, ſee Dugd. "Orig. Juridiciales," p. 87.

to walk over fire, in order to manifeſt his innocence. . . . The ordeal trial prevailed among the Hindoos perhaps to a greater extent than in any other nation. It prevailed in France from before the time of Charlemagne (who approved this mode of inveſtigation) down to the eleventh century. Grotius communicates many inſtances of water ordeal in Bithynia, Sardinia, and other countries, and it was practiſed for centuries by our Anglo-Saxon anceſtors in common with other nations of Teutonic origin."][1]

In the "Gentleman's Magazine" for February, 1759, we read: "One Suſannah Haynokes, an elderly woman of Wingrove near Ayleſbury, Bucks, was accuſed by a neighbour for bewitching her Spinning Wheel, ſo that ſhe could not make it go round, and offered to make Oath of it before a Magiſtrate; on which the Huſband, in order to juſtify his Wife, inſiſted upon her being tried by the Church Bible, and that the accuſer ſhould be preſent: Accordingly ſhe was conducted to the Pariſh Church, where ſhe was ſtript of all her cloaths, to her Shift and Under Coat, and weighed againſt the Bible: when, to the no ſmall mortification of the Accuſer, ſhe outweighed it, and was honourably acquitted of the Charge."

Other methods of detecting a witch were by burning the thatch of her houſe, or by burning any animal ſuppoſed to be bewitched by her; as a hog or ox; theſe, it was held, would force a witch to confeſs.

In "The Witch of Edmonton,"[2] (*Enter Old Banks and two or three Countrymen*), we read:

"*O. Banks.* My Horſe this Morning runs moſt pitiouſly of the Glaunders, whoſe Noſe yeſternight was as clean as any man's here now coming from the Barber's; and this I'll take my death upon't is long of this jadiſh Witch, Mother Sawyer.

(*Enter W. Hamlac, with Thatch and a Link.*)

Haml. Burn the Witch, the Witch, the Witch, the Witch.

Omn. What haſt got there?

Haml. A handful of Thatch pluck'd off a Hovel of hers; and they ſay when 'tis burning, if ſhe be a Witch, ſhe'll come running in.

O. Banks. Fire it, fire it: I'll ſtand between thee and home for any danger.

(*As that burns, enter the Witch.*)

1 *Countryman.* This Thatch is as good as a Jury to prove ſhe is a Witch.

O. Banks. To prove her one, we no ſooner ſet fire on the Thatch of her Houſe, but in ſhe came running, as if the Divel had ſent her in a Barrel of Gunpowder; which trick as ſurely proves her a Witch, as ———"

Juſtice. Come, come; firing her Thatch? Ridiculous: take heed

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[1 Mr. Gibſon enters, of courſe, into details, for which I have no ſpace. I muſt refer the reader intereſted in this ſpecial branch of inquiry to his learned paper.]

[2] 1658, act iv. ſc. 1.

Sirs, what you do: unleſs your proofs come better arm'd, inſtead of turning her into a Witch, you'll prove yourſelves ſtarke Fools."

Old Banks then relates to the Juſtice a moſt ridiculous inſtance of her power. "Having a Dun Cow tied up in my back ſide, let me go thither, or but caſt mine Eye at her, and if I ſhould be hanged I cannot chuſe, though it be ten times in an hour, but run to the Cow, and taking up her Tail, kiſs (ſaving your Worſhip's reverence) my Cow behinde; that the whole Town of Edmonton has been ready ******* with laughing me to ſcorn."

As does a countryman another:

"I'll be ſworn, Mr. Carter, ſhe bewitched Gammer Waſhbowl's Sow, to caſt her Pigs a day before ſhe would have farried; yet they were ſent up to London, and ſold for as good Weſtminſter Dog-Pigs, at Bartholomew Fair, as ever great-belly'd Ale-wife longed for."

Cotta[1] tells us: "Neither can I beleeve (I ſpeake it with reverence unto graver Judgements) that *the forced coming of Men or Women to the burning of bewitched Cattell*, or to *the burning of the dung or urine of ſuch as are bewitched*, or floating of Bodies above the Water, or the like, are any Trial of a Witch."

Gaule[2] alſo mentions "Some marks or tokens of tryall altogether unwarrantable; as proceeding from Ignorance, Humor, Superſtition. Such are 1. The old paganiſh Sign, the Witches' long Eyes. 2. The Tradition of the Witches not weeping. 3. The Witches making ill-favoured faces and mumbling. 4. To burn the Thing bewitched, &c. (I am loath to ſpeak out, leſt I might teach theſe in reproving them). 5. The burning of the Thatch of the Witches' Houſe, &c. 6. The heating of the Horſeſhoe, &c. 7. The ſcalding Water, &c. 8. The ſticking of Knives acroſſe, &c. 9. The putting of ſuch and ſuch things under the Threſhold, and in the Bed-ſtraw, &c. 10. The Sieve and the Sheares, &c. 11. The caſting the Witch into the Water with Thumbes and Toes tied acroſs, &c. 12. The tying of Knots," &c.

There were other modes of trial, by the ſtool, and by ſhaving off every hair of the witches' body.

Shakeſpeare, in "Troilus and Creſſida," 1609, act ii. ſc. 1, ſays:

"Thou Stool for a Witch."

And Dr. Grey's "Notes"[3] affords us this comment on the paſſage: "In one way of trying a Witch, they uſed to place her upon a Chair or a Stool, with her Legs tied croſs, that all the weight of her body might reſt upon her Seat; and by that means, after ſome time, the Circulation of the blood would be much ſtopped and her ſitting would be as painful as the wooden Horſe; and ſhe muſt continue in this pain twenty-four hours,[4] without either ſleep or meat, and it was no

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[1] "Short Diſcoverie of the unobſerved Dangers," &c. p. 54.

[2] "Select Caſes of Conſcience," p. 75.

[3] Vol. ii. p. 236.

[4] This was done to get a ſight of the imp, who within that ſpace was ſure to come and ſuck her.

wonder, that when they were tired out with ſuch an ungodly Trial, they would confeſs themſelves many times guilty to free themſelves from ſuch torture."[1]

Witches were alſo detected by putting hair, pairings of the nails, and urine of any perſon bewitched into a ſtone bottle, and hanging it up the chimney.

In an early poetical volume[2] we have

> " *A Charm to bring in the Witch.*
>
> To houſe the Hag you muſt do this,
> Commix with meal a little ****,
> Of him bewitch'd, then forthwith make
> A little Wafer, or a Cake;
> And this rarely bak'd will bring
> The old Hag in: no ſurer thing."

It occurs alſo among the following experimental rules whereby to afflict witches, cauſing the evil to return back upon them, given by Blagrave:[3] " 1. One way is by watching the ſuſpected party when they go into their Houſe; and then preſently to take ſome of her Thatch from over the Door, or a Tile, if the Houſe be tyled; if it be Thatch, you muſt wet and ſprinkle it over with the patient's water, and likewiſe with white Salt, then let it burn or ſmoke through a Trivet or the frame of a Skillet; you muſt bury the Aſhes that way which the ſuſpected Witch liveth. 'Tis beſt done either at the change, full, or quarters of the Moon; or otherwiſe, when the Witches Significator is in ſquare or oppoſition to the Moon. But if the Witches Houſe be tiled, then take a Tile from over the Door, heat him red hot, put Salt into the Patient's Water, and daſh it upon the red hot tile, until it be conſumed, and let it ſmoak through a Trivet or Frame of a Skillet as aforeſaid. 2. Another way is to get two new Horſe-ſhoes, heat one of them red-hot, and quench him in the patient's urine, then immediately nail him on the inſide of the Threſhold of the door with three Nails, the heel being upwards; then, having the patient's urine ſet it over the Fire, and ſet a Trivet over it, put into it three Horſe nails and a little white Salt. Then heat the other Horſe-ſhoe red hot, and quench him ſeveral times in the urine, and ſo let it boil and waſte until all be conſumed; do this three times, and let it be near the change, full, or quarters of the Moon; or let the Moon be in ſquare or oppoſition unto the Witches Significator. 3. Another way is to ſtop the urine of the Patient cloſe up in a Bottle, and put into it three Nails, Pins, or Needles, with a little white Salt, keeping the urine always warm. If you let it remain long in the bottle, it will endanger the Witches life; for I have found by experience, that they will be grievouſly tormented, making their water with great difficulty, if any at all, and the more if the Moon be in Scorpio in ſquare or oppoſition to his Significator, when its done. 4. Another

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[1] See Dr. Hutchinſon's " Hiſtorical Eſſay on Witchcraft," p. 63.
[2] Bold's " Wit a Sporting," 1657, p. 76.
[3] " Aſtrological Practice of Phyſick," 1689.

way is either at the new, full, or quarters of the Moon; but more eſpecially, when the Moon is in ſquare or oppoſition to the Planet, which doth perſonate the Witch, let the patient blood, and while the blood is warm, put a little white Salt into it, then let it burn and ſmoak through a Trivet. I conceive this way doth more afflict the Witch than any of the other three before mentioned."

He adds, that ſometimes the Witches will rather endure the miſery of the above torments than appear, "by reaſon Country people oft times will fall upon them, and ſcratch and abuſe them ſhrewdly."

I find the following in "The York Articles of Inquiry" (any year till 1640): "Whether there be any Man or Woman in your Pariſh that uſeth *Witch-craft*, *Sorcery*, *Charmes*, or *unlawfull prayer*, or *Invocations in Latine or Engliſh*, or otherwiſe, upon any Chriſtian Body or Beaſt, or any that reſorteth to the ſame for Counſell or Helpe."

Some perſons were ſuppoſed by the popular belief to have the faculty of diſtinguiſhing witches. Theſe were called witch finders.

The old, the ignorant, and the indigent (ſays Granger,) ſuch as could neither plead their own cauſe, nor hire an advocate, were the miſerable victims of this wretch's credulity, ſpleen, and avarice. He pretended to be a great critic in *ſpecial marks*, which were only moles, ſcorbutic ſpots, or warts, which frequently grow large and pendulous in old age, but were abſurdly ſuppoſed to be teats to ſuckle imps. His ultimate method of proof was by tying together the thumbs and toes of the ſuſpected perſon, about whoſe waiſt was faſtened a cord, the ends of which were held on the bankes of a river, by two men, in whoſe power it was to ſtrain or ſlacken it.

The experiment of ſwimming was tried upon Hopkins[1] himſelf, in his own way, and he was, upon the event, condemned and, as it ſeems, executed as a wizard. Hopkins had hanged, in one year, no fewer than ſixty reputed witches in his own county of Eſſex.[2]

[Howell, in a curious letter to Sir Edward Spencer, dated 20th February, 1647-8, ſays that within two years "*three hundred witches*

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[1] Matthew Hopkins, one of the moſt celebrated witch-finders of his day, is ſuppoſed to have been alluded to by Butler, in the well-known lines of "Hudibras":

"Has not this preſent Parliament,
A Ledger to the Devil ſent,
Fully impower'd to treat about
Finding revolted Witches out:
And has not he, within a Year,
Hang'd three ſcore of 'em in a Shire?
Some only for not being drown'd,
And ſome for ſitting above ground
Whole days and nights upon their breeches,
And feeling pain, were hang'd for Witches;
Who after prov'd himſelf a Witch,
And made a rod for his own breech."

[2] See Granger's "Biographical Hiſtory," 1775, vol. ii. p. 409. Compare alſo Grey's edit. of "Hudibras," vol. ii. pp. 11, 12, 13.

were arraigned, and the major part executed, in Eſſex and Suffolk only."]

We have an account[1] that in 1649 and 1650, "the Magiſtrates of Newcaſtle upon Tyne ſent into Scotland to agree with a Scotchman, who pretended knowledge to find out Witches by pricking them with Pins. They agreed to give him twenty ſhillings a-piece for all he could condemn, and bear his travelling expences. On his arrival the Bellman was ſent through the Town to invite all perſons that would bring in any Complaint againſt any woman for a Witch, that ſhe might be ſent for and tryed by the perſons appointed. Thirty women were, on this, brought into the Town Hall and ſtripped, and then openly had pins thruſt into their bodies, about twenty-ſeven of whom he found guilty. His mode was, in the ſight of all the people, to lay the body of the perſon ſuſpected naked to the Waiſt, and then he ran a Pin into her Thigh, and then ſuddenly let her Coats fall, demanding whether ſhe had nothing of his in her body, but did not bleed: the woman through fright and ſhame, being amazed, replied little, then he put his hand up her Coats and pulled out the Pin, ſetting her aſide as a guilty perſon and Child of the Devil. By this ſort of Evidence, one Wizard and fourteen Witches were tried and convicted at the Aſſizes, and afterwards executed. Their names are recorded in the Pariſh Regiſter of St. Andrew's."[2]

Naſh[3] tells us, that "14 May 1660. Four perſons accuſed of Witchcraft were brought from Kidderminſter to Worceſter Gaol, one Widow Robinſon, and her two Daughters, and a Man. The eldeſt daughter was accuſed of ſaying that if they had not been taken, the king ſhould never have come to England; and, though he now doth come, yet he ſhall not live long, but ſhall die as ill a death as they; and that they would have made Corn like Pepper. Many great Charges againſt them, and little proved, they were put to the ducking in the River: they would not ſink, but ſwam aloft. The Man had five Teats, the Woman three, and the eldeſt daughter one. When they went to ſearch the Women none were viſible; one adviſed to lay them on their backs and keep open their mouths, and then they would appear: and ſo they preſently appeared in ſight."

The Doctor adds, that "it is not many Years ſince a poor Woman, who happened to be very ugly, was almoſt drowned in the neighbourhood of Worceſter, upon a ſuppoſition of Witchcraft; and had not Mr. Lygon, a gentleman of ſingular humanity and influence, interfered in her behalf, ſhe would certainly have been drowned, upon a preſumption that a Witch could not ſink." It appears that in 1716, Mrs. Hicks, with her daughter aged nine years, was hanged in Huntingdon for Witchcraft, for ſelling their ſouls to the Devil, tormenting and deſtroying their neighbours, by making them vomit pins, raiſing a ſtorm, ſo that a ſhip was almoſt loſt, by pulling off her ſtockings, and making a lather of ſoap.

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[1] Gardiner's "England's Grievance in relation to the Coal Trade," p. 107.

[2] Mr. Brand refers here to his own "Hiſtory of Newcaſtle-on-Tyne."]

[3] "Hiſt. of Worceſterſhire," vol. ii. p. 38.

The witch ſtatutes in our code of laws were enacted in the 33rd year of Henry VIII. the 1ſt of James I. and the 9th of George II.

By the 33rd Hen. VIII. c. viii. the law adjudged all witchcraft and ſorcery to be felony without benefit of clergy. By 1 Jac. I. c. xii. it was ordered that all perſons invoking any evil ſpirit, or conſulting, covenanting with, entertaining, employing, feeding, or rewarding any evil ſpirit; or taking up dead bodies from their graves to be uſed in any witchcraft, ſorcery, charm, or enchantment, or killing or otherwiſe hurting any perſon by ſuch infernal arts, ſhould be guilty of felony without benefit of clergy, and ſuffer death. And if any perſon ſhould attempt by ſorcery, to diſcover hidden treaſure, or to reſtore ſtolen goods, or to provoke unlawful love, or to hurt any man or beaſt, though the ſame were not effected, he or ſhe ſhould ſuffer impriſonment and pillory for the firſt offence, and death for the ſecond.[1]

By Stat. 9 Geo. II. c. v. it was enacted that no proſecution ſhould in future be carried on againſt any perſon for conjuration, witchcraft, ſorcery, or enchantment. But the miſdemeanor of perſons pretending to uſe witchcraft, tell fortunes, or diſcover ſtolen goods by ſkill in the occult ſciences [was for many years afterwards], puniſhed with a year's impriſonment, and ſtanding four times in the pillory. Thus the witch act, a diſgrace to the code of Engliſh laws, was not repealed till 1736.

[The following is from "The Firſt Part of the Contention between the Houſes of Lancaſter and Yorke," 1594, 4to.:

"*Elinor.* What ſir Iohn Hum, what newes with you?

Sir Iohn. Ieſus preſerue your Maieſtie.

Elinor. My Maieſtie. Why man I am but grace.

Sir Iohn. I, but by the grace of God and Hums aduiſe, your Graces ſtate ſhall be aduaunſt ere long.

Elinor. What haſt thou conferd with Margery Iordaine, the cunning Witch of Ely, with Roger Bullingbrooke and the reſt, and will they vndertake to do me good?

Sir Iohn. I haue Madame, and they haue promiſed me to raiſe a Spirite from depth of vnder grounde, that ſhall tell your grace all queſtions you demand."

The foregoing appeared, on the whole, to be too curious an illuſtration to be overlooked. Further on in the drama Bolingbrooke invokes the ſpirit, and a ſcene occurs, rather too lengthy for tranſcription, where Bolingbroke interrogates it. The whole can be read in the Shakeſpeare Society edition of the piece, p. 18.

In "The Firſt Part of Edward IV." by T. Heywood, 1600, the Ducheſs of York is made to ſay to Edward, her ſon:

> "O Edward, Edward! Fly, and leave this place,
> Wherein, poor ſilly king, thou art enchanted.
> This is her dam of Bedfords work, her mother,
> That hath bewitched thee, Edward, my poor child."

The ſcene where Richard accuſes Haſtings of conſpiring with others

[1] Blackſtone's "Commentaries," vol. iv. p. 61.

to bewitch him alſo occurs in the "True Tragedie of Richard the Third," 1594.

But in the "True Tragedie of Richard Duke of York," 1595, Richard is made to impute his deformity to natural cauſes.

At the trial of the Counteſs of Somerſet, in 1616, for her complicity in the Overbury murder, it is ſaid that proofs were brought forward, in order to attach greater odium to her, of her having uſed magical ſpells and other unlawful arts to gain her purpoſes. It alſo exhibited the ſpirit of the age, that Mrs. Turner, another of the confederates, was accuſed of having employed ſorceries to draw Sir Arthur Mainwaring to her bed.

It was a point of belief that a witch, by ſitting *croſs-legged*, could prevent a woman's delivery, and Heywood, in his "Silver Age," 1613, has beſtowed on Juno this power, where the goddeſs hinders the labour of Alcmena. The dramatiſt followed the claſſical legend to a certain extent, while he made it conform to the ſuperſtitious creed of his own country.

Mr. Jaſper Wood, who was Vicar of Bodmin, in Cornwall, from 1679 to 1716, and whoſe monument it ſtill to be ſeen in the churchyard, laboured for many years of his life under the impreſſion that he was haunted by evil ſpirits, who laid him under the power of witchcraft. An account of this extraordinary caſe was publiſhed at Exeter in 1700, 8vo., but I have not ſucceeded in recovering more than the title, and a portion of the tract itſelf.]

On March 11, 1618[-19,] Margaret and Philip Flower, daughters of Joane Flower, were executed at Lincoln for the ſuppoſed crime of bewitching Henry Lord Roos, eldeſt ſon of Francis Manners, Earl of Rutland, and cauſing his death; alſo, for moſt barbarouſly torturing by a ſtrange ſickneſs Francis, ſecond ſon of the ſaid Earl, and Lady Katherine, his daughter; and alſo, for preventing, by their diabolical arts, the ſaid Earl and his Counteſs from having any more children. [An account was printed of this affair in 1619, 4to.]

[To the "Statiſtical Account of Scotland,"[1] we are indebted for the following particulars:—["The Hiſtory of the Bargarran Witches, in the neighbouring pariſh of Erſkine, is well known to the curious. That this pariſh in the dark ages partook of the ſame frenzy, and that innocent perſons were ſacrificed at the ſhrine of cruelty, bigotry, and ſuperſtition, cannot be concealed. As late as the end of the [17th] century a Woman was burnt for Witchcraft at Sandyford, near the Village, and the bones of the unfortunate Victim were lately found at the place." In 1698, the Seſſion, after a long examination of wit-

[1] Vol. v. pp. 240, 254; vol. vii. p. 280; vol. viii. p. 177; vol. ix. p. 74; vol. xii. p. 197; vol. xiv. p. 372; vol. xviii. p. 57; vol. xx. pp. 194, 242. [But perhaps one of the moſt curious incidents in the hiſtory of ſorcery in any country is the ſtatute which paſſed into law at Venice in 1410, for prohibiting the domeſtic ſerfs of both ſexes from employing the myſteries of the black-art as a means of gaining the affections of their maſters. "Hiſt. of the Venetian Republic," vol. iv. p. 330. Every nation has its peculiar caſt of ſuperſtition. In the early folk-lore of Venice, we muſt not be ſurpriſed to find a large belief in the influence, for good or evil, of ſpirits who controlled the water and the winds.]

neſſes, referred the caſe of Marion Lillie, of Spott, Eaſt Lothian, for imprecations and ſuppoſed witchcraft to the preſbytery, who referred her for trial to the civil magiſtrate. The ſaid Marion was generally called the Rigwoody Witch. In October, 1705, many witches were burnt on the top of Spott loan. In the pariſh of Eaſt Monkland, Lanark, upon a riſing ground there was in the laſt century ſtill to be ſeen an upright granite ſtone, where, it was ſaid, in former times they burnt thoſe imaginary criminals called witches.

Tradition long continued to preſerve the memory of the ſpot in the lands belonging to the town of Newburgh, co. Fife, on which more than one unfortunate victim fell a ſacrifice to the ſuperſtition of former times, intent on puniſhing the crime of witchcraft. "The humane proviſions of the Legiſlature," [it is ſaid by the writer of this account,] "joined to the ſuperior knowledge which has, of late years, pervaded all ranks of men in ſociety, bid fair to prevent the return of a phrenzy, which actuated our Forefathers univerſally, and with fatal violence." [In 1653, the Miniſter of Newburgh put in againſt Katherine Key the following points, on which inquiry ſeemed to him deſirable:—] "1. That being refuſed milk—the Kow gave nothing but red blood; and being ſent for to ſie the Kow, ſhe clapped (ſtroked) the Kow, and ſaid the Kow will be weill and thereafter the Kow becam weill. 2. (A ſimilar Charge.) 3. That the Miniſter and his Wife, having ane purpoſe to take ane child of theirs from the ſaid Kathrine, which ſhe had in nurſing, the Child would ſuck none woman's breaſt, being only one quarter old; but, being brought again to the ſaid Kathrine, preſently ſucked her breaſt. 4. That thereafter the chyld was ſpayned (weaned) ſhe came to ſie the child and wold have the bairne (child) in her arms, and thereafter the bairne murned and gratt (weeped ſore) in the night, and almoſt the day tyme; alſo, that nothing could ſtay her, untill ſhe died. Nevertheleſs, before her coming to ſee her and her embracing of her, took as weill with the ſpaining and reſted as weill as any bairne cold doe. 5. That ſhe is of ane evill brutte and fame, and ſo was her mother before her." The event is not recorded.

[The reſervoir for the Gairie Mills, at Kirriemuir, co. Forfar, was formed out of a circular pond, commonly called *The Witch-Pool.* It appears that in the pariſh of Mid-Calder, co. Edinburgh, witches uſed to be burned.]

The method taken by perſons employed to keep thoſe who were ſuſpected of witchcraft awake, when guarded, was "to pierce their Fleſh with Pins, Needles, Awls, or other ſharp pointed Inſtruments. To reſcue them from that oppreſſion which ſleep impoſed on their almoſt exhauſted Nature, they ſometimes uſed Irons heated to a ſtate of redneſs."

In Kirkaldy, co. Fife, it is ſaid: "A Man and his Wife were burnt in 1633, for the ſuppoſed Crime of Witchcraft. At that time the belief of Witchcraft prevailed, and Trials and Executions on account of it were frequent in all the Kingdoms of Europe. It was in 1634 that the famous Urban Grandier was, at the inſtigation of Cardinal Richelieu whom he had ſatirized, tried and condemned to the

Stake, for exerciſing the black Art on ſome Nuns of Loudun, who were ſuppoſed to be poſſeſſed."[1]

We are told that at the boundary-line of the pariſhes of Dyke and Moy, co. Elgin and Forres, where the boundary croſſes the heath called the Hardmoor, there lies ſomewhere a ſolitary ſpot of claſſic ground renowned for the Thane of Glammis's interview with the wayward or weird ſiſters in "Macbeth." [Elſewhere it is added:] "In Macbeth's time, Witchcraft was very prevalent in Scotland, and two of the moſt famous Witches in the kingdom lived on each hand of Macbeth, one at Collace, the other not far from Dunſinnan Houſe, at a place called the Cape. Macbeth applied to them for advice, and by their counſel built a lofty Caſtle upon the top of an adjoining hill, ſince called Dunſinnan. The moor where the Witches met which is in the pariſh of St. Martin's, is yet pointed out by the country people, and there is a ſtone ſtill preſerved which is called *the Witches Stone.*"

In the Diary of Robert Birrell[2] are inſerted ſome curious memorials of perſons ſuffering death for Witchcraft in Scotland. "1591, 25 of Junii, Euphane M'Kalzen ves brunt for vitchcrafte. 1529. The laſt of Februarii, Richard Grahame wes brunt at ye Croſſe of Edinburghe, for vitchcrafte and ſorcery. 1593. The 19 of May, Katherine Muirhead brunt for vichcrafte, quha confeſt ſundrie poynts therof. 1603. The 21 of Julii, James Reid brunt for conſulting and uſeing with Sathan and witches, and quha wes notably knawin to be ane counſellor with witches. 1605. July 24th day, Henrie Lowrie brunt on the Caſtel Hill, for witchcrafte done and committed be him in Kyle, in the parochin."[3]

Pennant tells us[4] that the laſt inſtance of the frantic executions for witchcraft, of which ſo much has been already ſaid, in the North of Scotland, was in June, 1727, as that in the South was at Paiſley in 1696, where among others, a Woman, young and handſome, ſuffered, and with a reply to her enquiring friends worthy a Roman matron, being aſked why ſhe did not make a better defence on her tryal, anſwered, "My perſecutors have deſtroyed my honor, and my life is not

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[1] In the Appendix to the "Statiſtical Account" are the particulars of the Kirkaldy witches. The following items of execution expenſes are equally ſhocking and curious:

	£	s.	d.	
"For ten loads of Coals to burn them . .	3	6	8	Scots.
For a tar Barrel	0	14	0	
For towes	0	6	0	
For harden to be Jumps to them . . .	0	3	10	
For making of them	0	0	8,"	

&c. &c.

[2] "Fragments of Scotiſh Hiſtory," 1798. For the Statutes of the Iſle o Man, ſee Train's "Hiſtory," vol. ii. p. 167.

[3] The following is from the "Gentleman's Magazine" for 1775: "Nov. 15. Nine old women were burnt at Kaliſk, in Poland, charged with having bewitched and rendered unfruitful the lands belonging to a gentleman in that palatinate."

[4] "Tour in Scotland," p. 145. In the "Statiſtical Account of Scotland," pariſh of Loth, co. Sutherland, it is ſtated that the unhappy woman here alluded to was burnt at Dornoch, and that "the common people entertain ſtrong prejudices againſt her relations to this Day."

now worth the pains of defending." The laſt inſtance of national credulity on this head was the ſtory of the Witches of Thurſo, who tormenting for a long time an honeſt fellow under the uſual form of Cats, at laſt provoked him ſo, that one night he put them to flight with his broad ſword, and cut off the leg of one leſs nimble than the reſt; on his taking it up, to his amazement he found it belonged to a female of his own ſpecies, and next morning diſcovered the owner, an old hag, with only the companion leg to this.

But theſe relations of almoſt obſolete ſuperſtitions muſt never be thought a reflection on this country as long as any memory remains of the tragical end of the poor people at Tring, who within a few miles of our Capital in 1751, fell a ſacrifice to the belief of the common people in Witches; or of that ridiculous impoſture in the Capital itſelf, in 1762, of the Cock-lane Ghoſt, which found credit with all ranks of people. [In Pennant's time there was ſtill ſhown, he ſays,] "a deep and wide hollow, beneath Calton Hill, the place where thoſe imaginary criminals, Witches and Sorcerers, were burnt in leſs enlightened times."

By the ſevere laws once in force againſt witchcraft, to the diſgrace of humanity, great numbers of innocent perſons, diſtreſſed with poverty and age, were brought to violent and untimely ends.

[It is to be preſumed[1] that ſo late as 1795] the perſecution of ſuppoſed witches was not yet entirely laid aſide in the Orkneys. The miniſter of South Ronaldſay and Burray reported under that date: "The exiſtence of Fairies and Witches is ſeriouſly believed by ſome, who, in order to protect themſelves from their attacks, draw imaginary Circles, and place Knives in the walls of Houſes. The worſt conſequence of this ſuperſtitious belief is, that when a perſon loſes a Horſe or Cow, it ſometimes happens that a poor Woman in the neighbourhood is blamed, and *knocked in ſome part of the head, above the breath, until the blood appears.* But in theſe pariſhes there are many decent, honeſt, and ſenſible perſons who laugh at ſuch abſurdities, and treat them with deſerved contempt."

In [the "Gentleman's Magazine" for 1751 occur the following particulars:] Tring, May 2, 1751. "A little before the defeat of the Scotch, in the late rebellion [an old woman named] Oſborne, came to one Butterfield, who then kept a dairy at Gubblecot, and begged for ſome buttermilk, but Butterfield told her with great brutality that he had not enough for his hogs; this provoked the old woman, who went away, telling him, that the Pretender would have him and his hogs too. Soon afterwards ſeveral of Butterfield's calves became diſtemper'd: upon which ſome ignorant people who had been told the ſtory of the buttermilk, gave out that they were bewitched by old Mother Oſborne; and Butterfield himſelf, who had now left his Dairy, and taken the publick-houſe by the brook of Gubblecot, having been lately, as he had been many years before at times, troubled with fits, mother Oſborne was ſaid to be the cauſe; he was perſuaded that

1 "Stat. Acc. of Scotl." vol. xv. p. 311.

the Doctors could do him no good, and was adviſed to ſend for an old woman out of Northamptonſhire, who was famous for curing diſeaſes that were produced by Witchcraft. This ſagacious perſon was accordingly ſent for and came; ſhe confirmed the ridiculous opinion that had been propagated of Butterfield's diſorder, and ordered ſix men to watch his houſe day and night with ſtaves, pitchforks, and other weapons, at the ſame time hanging ſomething about their necks, which ſhe ſaid was a charm that would ſecure them from being bewitched themſelves. However theſe extraordinary proceedings produced no conſiderable effects, nor drew the attention of the place upon them, till ſome perſons, in order to bring a large company together, with a lucrative view, ordered by anonymous letters, that public notice ſhould be given at Winſlow, Leighton, and Hempſtead, by the cryer, that witches were to be tried by ducking at Longmarſton on the 22d of April. The conſequences were as above related, except that no perſon has yet been committed on the Coroner's inqueſt except one Thomas Colley, chimney ſweeper, but ſeveral of the ringleaders in the riot are known, ſome of whom live very remote, and no expence or diligence will be ſpared to bring them to juſtice."

It appears, that Thomas Colley was executed, and afterwards hung in chains for the murder of the above Ruth Oſborne.

Such, it ſhould ſeem, was the folly and ſuperſtition of the crowd, that when they ſearched the workhouſe for the ſuppoſed witch, they looked even into the ſalt-box, ſuppoſing ſhe might have concealed herſelf within leſs ſpace than would contain a cat. The deceaſed, being dragged into the water, and not ſinking, Colley went into the pond, and turned her over ſeveral times with a ſtick. It appeared that the deceaſed and her huſband were wrapped in two different ſheets; but her body, being puſhed about by Colley, ſlipped out of the ſheet, and was expoſed naked.[1]

In the "Gentleman's Magazine" alſo for July 1760 we read: "Two perſons concerned in ducking for Witches all the poor old women in Glen and Burton Overy were ſentenced to ſtand in the pillory at Leiceſter."

The following is from the "Gentleman's Magazine" for January, 1731. "Of Credulity in Witchcraft":

"From Burlington to Penſilvania 'tis adviſed, that the owners of ſeveral Cattel believing them to be bewitched, cauſed ſome ſuſpected Men and Women to be taken up, and Trials to be made for detecting 'em. Above three hundred people aſſembled near the Governour's Houſe, and a pair of Scales being erected, the ſuſpected perſons were each weighed againſt a large Bible: but all of them vaſtly outweighing it, the accuſed were then tied head and feet together, and put into a River, on ſuppoſition, that if they ſwam they muſt be guilty. This they offered to undergo, in caſe the Accuſers ſhould be ſerved in the like manner; which being done, they all ſwam very buoyant and

[1] In the ſame vol. p. 269, is a minute ſtatement of the Earl of Derby's diſorder, who was ſuppoſed to have died from witchcraft, April 16th, 1594.

cleared the accuſed. A like Tranſaction happened at Frome in Somerſetſhire, in September laſt, publiſhed in the 'Daily Journal,' Jan. 15, relating that a Child of one Wheeler, being ſeized with ſtrange Fits, the mother was adviſed, by a Cunning Man, to hang a Bottle of the Child's Water, mixed with ſome of its hair, cloſe ſtop'd, over the Fire, that the Witch would thereupon come and break it; it does not mention the ſucceſs; but a poor old woman in the neighbourhood was taken up, and the old Trial by Water-Ordeal reviv'd. They dragg'd her, ſhiv'ring with an Ague, out of her houſe, ſet her aſtride on the pommel of a Saddle, and carried her about two miles to a Mill-pond, ſtript off her upper cloaths, tied her Legs, and with a Rope about her middle threw her in, two hundred Spectators aiding and abetting the Riot. They affirm ſhe ſwam like a Cork, tho' forced ſeveral times under the Water; and no wonder, for when they ſtrained the line, the ends thereof being held on each ſide of the pond, ſhe muſt of neceſſity riſe; but by haling and often plunging, ſhe drank water enough, and when almoſt ſpent, they poured in Brandy to revive her, drew her to a ſtable, threw her on ſome Litter in her wet cloaths, where in an hour after ſhe expired. The Coroner upon her Inqueſt could make no diſcovery of the ring-leaders; altho' above forty perſons aſſiſted in the fact, yet none of them could be perſuaded to accuſe his neighbour: ſo that they were able to charge only three of them with manſlaughter."

Bacon's reflections on witches in the tenth century of his "Natural Hiſtory" form a fine contraſt to the narrow and bigoted ideas of the royal author of the "Demonology." "Men" [he ſays] "may not too raſhly beleeve the confeſſion of Witches, nor yet the evidence againſt them, for the Witches themſelves are imaginative, and believe ſometimes they do that which they do not: and people are credulous in that point, and ready to impute accidents and natural operations to Witchcraft. It is worthy the obſerving, that both in antient and late times, (as in the Theſſalian Witches and the Meetings of Witches that have been recorded by ſo many late Confeſſions,) the great wonders which they tell, of carrying in the Aire, transforming themſelves into other Bodies, &c. are ſtill reported to be wrought, not by Incantations or Ceremonies, but by Ointments and anointing themſelves all over. This may juſtly move a Man to think that theſe Fables are the effects of Imagination; for it is certain that Ointments do all, (if they be laid on any thing thick,) by ſtopping of the pores, ſhut in the vapours, and ſend them to the head extremely. And for the particular Ingredients of thoſe magical Ointments, it is like they are opiate and ſoporiferous; for anointing of the Forehead, Neck, Feet, Back-bone, we know is uſed for procuring dead ſleeps. And if any Man ſay that this effect would be better done by inward potions; anſwer may be made, that the Medicines which go to the Ointments are ſo ſtrong, that if they were uſed inwards they would kill thoſe that uſe them: and therefore they work potently though outwards."

In "The Witch of Edmonton," 1658, act ii. ſc. 1, the witch Elizabeth Sawyer is introduced gathering ſticks, with this ſoliloquy:

— "Why ſhould the envious World
Throw all their ſcandalous malice upon me,
'Cauſe I am poor, deform'd, and ignorant,
And like a Bow buckl'd and bent together,
By ſome more ſtrong in miſchiefs than myſelf?
Muſt I for that be made a common ſink,
For all the filth and rubbiſh of Men's tongues
To fall and run into? Some call me Witch;
And being ignorant of myſelf, they go
About to teach me how to be one: urging
That my bad Tongue (by their bad uſage made ſo)
Foreſpeaks their Cattle, doth bewitch their Corn,
Themſelves, their Servants, and their Babes at Nurſe.
This they enforce upon me: and in part
Make me to credit it."

Warner[1] ſays, "It would be a curious ſpeculation to trace the origin and progreſs of that mode of thinking among the Northern Nations, which gave the faculty of Divination to females in antient Ages, and the gift of Witchcraft to them in more modern times."[2]

1. The Witch's Cat.

In an account of witchcraft, the cat, who is the *ſine qua non* of a witch, deſerves particular conſideration. If I miſtake not, this is a connection which has coſt our domeſtic animal all that perſecution with which it is, by idle boys at leaſt, inceſſantly purſued. In ancient times the caſe was very different. Theſe animals were anciently revered as emblems of the moon, and among the Egyptians were on that account ſo highly honoured as to receive ſacrifices and devotions, and had ſtately temples erected to their honour.[3] It is ſaid that in whatever houſe a cat died, all the family ſhaved their eyebrows. No favourite lap-dog among the moderns has received ſuch poſthumous honours. Diodorus Siculus relates that a Roman happening accidentally to kill a cat, the mob immediately gathered about the houſe where he was, and neither the entreaties of ſome principal men ſent by the king, nor the fear of the Romans, with whom the Egyptians were then negotiating a peace, could ſave the man's life.

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[1] "Remarks on the S. W. parts of Hampſhire," 1793, already cited.

[2] See alſo Keyſler, "De Mulieribus Fatidicis," *ad calcem* "Antiq. Select. Septent." p. 371; Mallet's "Northern Antiquities," tranſl. by Percy, vol. i.; "Notes to the Edda," vol. ii.; Henry's "Hiſt. of Gr. Brit." 4to. ed. (Andrews' Contin. pp. 35, 196-8, 207, 303, 374); Gyffard's "Diſcourſe of Witches," &c. 1587; "An Endeavour towards a Defence of the Being of Witches and Apparitions," by a F.R.S., 1666; and Hutchinſon's "Eſſay," 1718, cap. 2. Among foreign publications, "De Lamiis et Phitonicis Mulieribus, ad illuſtriſſimum Principem Dominum Sigiſmundum Archiducem Auſtrie Tractatus pulcherrimus," [1489,] "Compendium Maleficarum," 1626, "Tractatus duo ſingulares de examine Sagarum ſuper Aquam frigidam projectarum," 1686, and "Specimen Juridicum de nefando Lamiarum cum Diabolo Coitu," per J. Hen. Pott, 1689.]

[3] Compare Savary's "Letters," vol. ii. p. 438.

In "News from Scotland: the damnable Life and Death of Dr. Fian,"[1] [1591,] already referred to, "Agnis Tompſon confeſſed, that at the time when his Majeſty was in Denmark, ſhe, being accompanied with the parties before ſpecially named, took a Cat and chriſtened it, and afterwards bound to that Cat the chiefeſt parts of a dead man, and ſeveral joints of his body; and that in the night following, the ſaid Cat was conveyed into the midſt of the Sea by all theſe Witches ſailing in their Riddles or Cieves, as is aforeſaid, and ſo left the ſaid Cat right before the Town of Leith in Scotland: this done, there did ariſe ſuch a Tempeſt in the Sea as a greater hath not been ſeen: which Tempeſt was the cauſe of the periſhing of a boat or veſſel coming over from the Town of Brunt Iſland to the Town of Leith, wherein were ſundry Jewels and rich gifts which ſhould have been preſented to the now Queen of Scotland, at her Majeſty's coming to Leith. Again it is confeſſed that the ſaid chriſtened Cat was the cauſe that the King's Majeſty's Ship, at his coming forth of Denmark, had a contrary wind to the reſt of his Ships then being in his company: which thing was moſt ſtrange and true, as the King's Majeſty acknowledgeth."

One plainly ſees in this publication the foundation ſtones of the "Royal Treatiſe on Dæmonology;" and it is ſaid "theſe Confeſſions made the King in a wonderful admiration," and he ſent for one Geillis Duncane, who played a reel or dance before the witches, "who upon a ſmall Trump, called a Jew's Trump, did play the ſaid Dance before the King's Majeſty: who, in reſpect of the ſtrangeneſs of theſe matters, took great delight to be preſent at all their Examinations." Who is there ſo incurious that would not wiſh to have ſeen the monarch of Great Britain entertaining himſelf with a ſuppoſed witches' performance on the Jew's-harp!

Warburton, on the paſſage in "Macbeth," "Thrice the brinded Cat hath mew'd," obſerves, that, "A Cat, from time immemorial, has been the agent and favourite of Witches. This ſuperſtitious fancy is pagan and very ancient; and the original, perhaps, this: when Galinthia was changed into a Cat by the Fates, (ſays Antonius Liberalis, 'Metam.' c. xxix.) by Witches, (ſays Pauſanias in his 'Bæotics,') Hecate took pity of her and made her her prieſteſs: in which office ſhe continues to this day. Hecate herſelf too, when Typhon forced all the Gods and Goddeſſes to hide themſelves in Animals, aſſumed the ſhape of a Cat. So Ovid:

'Fele ſoror Phæbi latuit.'"

Mention occurs in Glanvil[2] of the familiars of witches ſucking them in the ſhape of cats. [But before his time the witch and

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[1] This Dr. Fian was "Regiſter to the Devil, and ſundry times preached at North Baricke Kirke to a number of notorious Witches:" the very perſons who in this work are ſaid to have pretended to bewitch and drown his Majeſty in the ſea coming from Denmark.

[2] "Sadduciſmus Triumphatus," pp. 304, 306.

her cat are found aſſociated in a curious cut on the title-page of a tract printed in 1621, under the title of "Strange and Wonderful Witchcrafts, diſcovering the damnable Practices of Seven Witches againſt the lives of certain Noble Perſonages and others of this Kingdome."]

In the deſcription of the witch mauſe, in the "Gentle Shepherd," the following occurs:

—— "And yonder's Mauſe,
She and her Cat ſit beeking in her yard.'

In Gay's fable of the "Old Woman and her Cats," one of theſe animals is introduced as upbraiding the witch as follows:

"'Tis infamy to ſerve a hag;
Cats are thought Imps, her Broom a Nag;
And Boys againſt our Lives combine,
Becauſe, 'tis ſaid, your Cats have Nine."

Truſler[1] tells us, ſpeaking of cats, that it has been judiciouſly obſerved that "the conceit of a Cat's having nine lives hath coſt at leaſt nine lives in ten of the whole race of them. Scarce a Boy in the Streets but has in this point outdone even Hercules himſelf, who was renowned for killing a monſter that had but three lives." "The Guardian," No. 61, adds: "Whether the unaccountable animoſity againſt this uſeful domeſtic may be any cauſe of the general proſecution of Owls, (who are a ſort of feathered Cats,) or whether it be only an unreaſonable pique the moderns have taken to a ſerious countenance, I ſhall not determine." The owl was anciently a bird of ill omen, and thence probably has been derived the general deteſtation of it, as that of the cat has ariſen from that uſeful domeſtic's having been conſidered as a *particeps criminis* in the ſorceries of witches.

Steevens, in his "Notes on Shakeſpeare," [refers to Baldwin's "Beware the Cat," firſt publiſhed perhaps as early as 1561, for a ſtatement that] "it was permitted to a Witch to take on her a Cattes body nine times." The following paſſage occurs in Dekker's "Strange Horſe-Race," 1613: "When the grand Helcat had gotten theſe two furies with nine lives." And in Marſton's "Dutch Courtezan," we read:

"Why then thou haſt nine lives like a Cat."[2]

There is a very curious extract from a file of informations, taken by ſome juſtices againſt a poor witch, preſerved in the "Life of the Lord Keeper Guilford," which forcibly ſatirizes the folly of admitting ſuch kind of evidence as was brought againſt them: "This informant ſaith he ſaw a Cat leap in at her (the old woman's) window, when it

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[1] "Hogarth Moralized," p. 134.

[2] "Workes," 1633, ſign. B b 3. See on this ſubject "The Britiſh Apollo," 1708, vol. ii. No. 1. In a *jeu-d'eſprit* entitled "Les Chats," 8vo. Rotterdam, 1728, there are ſome very curious particulars relating to theſe animals, which are detailed with no common degree of learning.

was twilight: and this Informant farther ſaith, that he verily believeth the ſaid Cat to be the Devil: *and more ſaith not.*" It may be obſerved upon this evidence, that to affect the poor culprit, he could not well have ſaid leſs.

Hogarth, in his "Medley," repreſents with great ſpirit of ſatire a witch ſucked by a cat, and flying on a broom-ſtick. It being ſaid, as Truſler remarks, that the familiar with whom a witch converſes, ſucks her right breaſt, in ſhape of a little dun cat, as ſmooth as a mole, which, when it has ſucked, the witch is in a kind of trance.[1]

Steevens, on the paſſage in "Much Ado about Nothing,"

> "If I do, hang me in a Bottle like a Cat, and ſhoot at me;"

obſerves that "*in ſome Counties in England*, a Cat was formerly cloſed up with a quantity of ſoot in a wooden bottle, (ſuch as that in which ſhepherds carry their liquor,) and was ſuſpended on a line. He who beat out the bottom as he ran under it, and was nimble enough to eſcape its contents, was regarded as the Hero of this inhuman diverſion."[2]

He cites ſome paſſages that ſhew it was a cuſtom formerly to ſhoot with arrows "at a Catte in a Baſket." In a print entitled "Froſt Fair," 1740, there is the following reference, "No. 6. Cat in the Baſket Booth." [Reed's quotations ſhew that a fictitious cat was ſometimes uſed, and perhaps this booth was ſet apart for ſome ſport not unlike cock-throwing (where a make-believe cock was oftener than not ſubſtituted for the real thing), or the modern *Aunt Sally*.]

A [different] kind of ſport ſeems to be alluded to by Braithwaite:[3]

> "If mother Red-cap chance to haue an Oxe
> Roſted all whole, O how you'le flye to it,
> Like widgeons, or like wild geeſe in full flocks,
> That for his pennie each may haue his bitte:
> * * * * *
> Set out a pageant, whoo'l not thither runne?
> As 'twere *to whip the cat at Abington.*"

2. Fascination of Witches.

There is a vulgar ſaying in the North, and probably in many other parts, of England, "No one can ſay *black is your Eye.*" In Wanley's "Vox Dei," 1658, p. 85, the author, ſpeaking of St. Paul's having ſaid that he was touching the righteouſneſs which is in the law blameleſs, obſerves upon it, "No man could ſay, (as the Proverb hath it,) *black was his Eye;*" meaning that nobody can juſtly ſpeak ill of you. In Browne's "Map of the Microcoſme,"[4] we read: "As thoſe Eyes

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[1] See "Hogarth Moralized," p. 116.
[2] Reed's "Shakeſpeare," vol. vi. p. 24.
[3] "Strappado for the Divell," 1615, p. 162.
[4] 1642, ſign. D 4 *verſo*.

are accounted bewitching, *qui geminam habent pupillam*, ſicut Illyrici, which have double-ſighted eyes: ſo," &c. The phraſe occurs, however, in Parrot's "Maſtive or Young Whelpe of the old Dog," 1615. One of the epigrams is as follows:

D.

"Doll, in diſdaine, doth from her heeles defie;
The beſt that breathes ſhall tell her *black's her Eye*:
And that it's true ſhe ſpeaks, who can ſay nay?
When none that lookes on't but will ſweare 'tis gray."

I have no doubt but that this expreſſion originated in the popular ſuperſtition concerning an *evil*, that is *an enchanting* or *bewitching* eye. In confirmation of this I muſt cite the following paſſage from Scot: "Many writers agree with Virgil and Theocritus in the effect of bewitching Eyes, affirming that in Scythia there are Women called Bithiæ, having two balls, or rather *Blacks*, in the Apples of their Eyes. Theſe, (forſooth,) with their angry looks do bewitch and hurt, not only young Lambs, but young Children." He adds: "The Iriſhmen affirm that not only their Children, but their Cattle are (as they call it) *Eye-bitten*, when they fall ſuddenly ſick."

Ady[1] obſerves: "Maſter Scot in his Diſcovery telleth us, that our Engliſh people in Ireland, whoſe poſterity were lately barbarouſly cut off, were much given to this Idolatry in the Queens time, inſomuch that there being a Diſeaſe amongſt their Cattel that grew blinde, being a common Diſeaſe in that Country, they did commonly execute people for it, calling them *eye-biting* Witches."

Martin[2] ſays: "All theſe [Weſtern] Iſlanders, and ſeveral thouſands of the neighbouring Continent, are of opinion that ſome particular perſons have an evil Eye, which affects Children and Cattle. This, they ſay, occaſions frequent Miſchances, and ſometimes Death."

The ſame author, ſpeaking [in the laſt century] of the Iſle of Harries, ſays: "There is variety of Nuts, called Molluka Beans, ſome of which are uſed as Amulets againſt Witchcraft or *an evil Eye*, particularly the white one: and, upon this account, they are wore about Children's necks, and if any evil is intended to them, they ſay the Nut changes into a black colour. That they did change colour I found true by my own obſervation, but cannot be poſitive as to the cauſe of it.

"Malcolm Campbell, ſteward of Harries, told me that ſome weeks before my arrival there, all his Cows gave blood inſtead of Milk, for ſeveral days together: one of the Neighbours told his Wife that this muſt be Witchcraft, and it would be eaſy to remove it, if ſhe would but take the white Nut, called the Virgin Mary's Nut, and lay it in the Pail into which ſhe was to milk the Cows. This advice ſhe preſently followed, and having milked one Cow into the pail with the

[1] "Candle in the Dark," 1659, p. 104.
[2] "Deſcr. of the W. I. of Scotl." p. 123.

Nut in it, the Milk was all Blood, and the Nut changed its colour into dark brown. She uſed the Nut again and all the Cows gave pure good Milk, which they aſcribe to the virtue of the Nut. This very Nut Mr. Campbell preſented me with, and I keep it ſtill by me."

[Pinkerton acquaints us that][1] "Cattle are ſubject to be injured by what is called *an evil Eye*, for ſome perſons are ſuppoſed to have naturally a blaſting power in their Eyes with which they injure whatever offends, or is hopeleſſly deſired by them. Witches and Warlocks are alſo much diſpoſed to wreak their malignity on Cattle."

"Charms," the writer adds, "are the chief remedies applied for their diſeaſes. I have been, myſelf, acquainted with an Antiburgher Clergyman in theſe parts, who actually procured from a perſon, who pretended ſkill in theſe Charms, two ſmall pieces of wood, curiouſly wrought to be kept in his Father's cow-houſe, as a ſecurity for the health of his Cows. It is common to bind into a Cow's Tail a ſmall piece of Mountain-Aſh-Wood, as a charm againſt Witchcraft. Few old women are now ſuſpected of Witchcraft: but many Tales are told of the Conventions of Witches in the Kirks in former times."

In Braithwaite's "Two Lancaſhire Lovers," 1640, p. 19, in Camillus' ſpeech to Doriclea, in the Lancaſhire dialect, he tells her, in order to gain her affections, "We han ſtore of goodly Cattell; my Mother, though ſhee bee a Vixon, ſhee will blenke blithly on you for my cauſe; and we will ga to the Dawnes and ſlubber up a Sillibub; and I will *looke babbies in your eyes*, and picke ſilly-cornes out of your toes: and we will han a Whiſkin at every Ruſh-bearing, a Waſſel Cup at Yule, a Seed-cake at Faſtens, and a luſty Cheeſe-cake at our Sheepe-waſh; and will not aw this done bravely, Jantlewoman?" In her anſwer to this Clown's addreſſes, ſhe obſerves among other paſſages, "What know you but I may prove untoward, and that will bring your Mother to her Grave; *make you*, *pretty Babe*, *put finger ith' Eye*, and turne the door quite off the hinges." The above romance is ſaid to have been founded on a true hiſtory; the coſtume appears to be very accurate and appropriate.[2]

[In the laſt century, if not now, the Evil Eye was an article of general faith in Scotland. In 1795, however, the miniſter of Monzie,

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[1] "Heron's Journey through part of Scotland," vol. ii. p. 223.

[2] Volney, in his "Travels in Egypt and Syria," vol. i. p. 246, ſays: "The ignorant Mothers of many of the modern Egyptians, whoſe hollow eyes, pale faces, ſwoln bellies, and meagre extremities make them ſeem as if they had not long to live, believe this to be the effect of the *evil Eye of ſome envious perſon*, who has bewitched them; and this ancient prejudice is ſtill general in Turkey."

"Nothing," ſays Mr. Dallaway, in his "Account of Conſtantinople," 1797, p. 391, "can exceed the ſuperſtition of the Turks reſpecting *the evil Eye of an Enemy* or *Infidel*. Paſſages from the Koran are painted on the outſide of the Houſes, Globes of glaſs are ſuſpended from the Ceilings, and a part of the ſuperfluous capariſon of their Horſes is deſigned to attract attention, and divert a ſiniſter influence."

That this ſuperſtition was known to the Romans we have the authority of Virgil:

"Neſcio quis teneros oculus mihi faſcinat agnos."—Ecl. iii.

co. Perth, reported:] "*the power of an evil Eye* is ſtill believed, although the faith of the people in Witchcraft is much enfeebled."

[It appears that in the laſt century the people of Stirlingſhire ſtill clang to ſome of their old prejudices. A writer ſays:][1] "The Dregs of Superſtition are ſtill to be found. The leſs informed ſuſpect ſomething like Witchcraft about poor old Women; and are afraid of their evil Eye among the Cattle. If a Cow is ſuddenly taken ill, it is aſcribed to ſome extraordinary cauſe. If a perſon when called to ſee one does not ſay 'I wiſh her luck,' there would be a ſuſpicion he had ſome bad deſign."

[The pariſh regiſters ſhow that in the pariſh of Auchterhouſe, co. Forfar, a faſt was obſerved, July 9, 1646, partly] "becauſe of the pregnant ſcandal of Witches and *Charmers* within this part of the Land, we are to ſupplicate the Lord therefore." [The regiſters alſo contain the following entries to the preſent purpoſe:] "6 Januare, 1650. On that day the Miniſter deſired the Seſſion to make ſearch every ane in their own Quarter gave they knew of any Witches or *Charmers* in the Paroch, and delate them to the next Seſſion." "July 18, 1652. Janet Fife made her public repentance before the pulpit, for learning M. Robertſon to charm her Child; and whereas M. Robertſon ſhould have done the like, it pleaſed the Lord before that time to call upon her by death."[2]

[The miniſter of a Perthſhire pariſh records[3] that he had known] "An inſtance in churning butter, in which the Cream, after more than ordinary labour, caſt up only one pound of butter, inſtead of four, which it ought. By ſtanding a while to cool, and having the labour repeated over again, it caſt up the other three pounds of butter." [This was about 1795. In the words of Ramſay:]

> "When Kitty kirned, and there nae butter came,
> Ye, Mauſe, gat a' the wyte."

Lupton[4] ſays: "The Eyes be not only Inſtruments of Enchantment, but alſo the Voyce and evil Tongues of certain perſons; for there are found in Africk, as Gellius ſaith, Families of Men, that, if they chance exceedingly to praiſe fair Trees, pure Seeds, goodly Children, excellent Horſes, fair and well-liking Cattle, ſoon after they will wither and pine away, and ſo dye. No cauſe or hurt known of their withering or death. Thereupon the cuſtome came, that, when any do praiſe any thing, that we ſhould ſay, God bleſſe it or keepe it. Ariſt. in Prob. by the report of Mizaldus."

The following paſſage is cited from one of Bacon's works,[5] "It ſeems ſome have been ſo curious as to note that the times when the ſtroke, or percuſſion of an envious Eye does moſt hurt, are particularly when the party envied is beheld in glory and triumph."

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[1] "Statiſt. Acc. of Scot." vol. xviii. p. 123. [2] *Ibid.* vol. xiv. p. 526.
[3] *Ibid.* vol. xix. p. 354. [4] "Notable Things," book iv., ed. 1660, p. 101.
[5] "Minor Morals," vol. i. p. 24.

In going once to viſit the remains of Brinkburne Abbey in Northumberland, [Brand himſelf] found a reputed witch in a lonely cottage by the ſide of a wood, where the pariſh had placed her to ſave expenſes, and keep her out of the way. On enquiry at a neighbouring farm-houſe, he was told, though he was a long while before he could elicit any thing from the inhabitants in it concerning her, that every body was afraid of her cat, and that ſhe herſelf was thought to have an evil eye, and that it was accounted dangerous to meet her in a morning "black-faſting."

[In the "Daily Telegraph" newſpaper for December 11, 1867, occurs this extraordinary piece of intelligence: "On the 9th inſt., before the magiſtrates at Plymouth, a reſpectably dreſſed woman, named Mary Catharine Murray, and who is about fifty years of age, was charged, under a warrant, with having 'unlawfully uſed certain ſubtle means and devices, to wit, by a piece of parchment called a charm, and other ſubtle means, to deceive and impoſe on one of her Majeſty's ſubjects named Thomas Rendle.' The ſtory told by Rendle, who is a poor farm-labourer, living at Modbury, is to the following effect: His wife, who is 62 years old, was taken ill about five months ago. He thought ſhe was 'ill-wiſhed,' and a nephew of his recommended him to go to the priſoner, as he was ſure ſhe, being wife, could cure the old woman. Rendle went to the priſoner's houſe in Plymouth on the 7th of Auguſt. She aſked him what he was come for, and he ſaid, 'People tell me that my wife is ill-wiſhed.' Priſoner aſked him his age, and he told her 69. She opened a large book—(Priſoner: A doctor's book)—and aſked him if he came for himſelf or any other perſon. He ſaid he had come for his wife. She aſked him his wife's age, and he ſaid 62 next January. She ſaid ſhe could cure her in two or three weeks, provided he paid her one guinea to begin with. Priſoner ſaid his wife had got to go and ſee the planets, and would have to go into the churchyard and gather ſome herbs for twenty-one nights. She promiſed to ſend ſome medicine, and took down his addreſs, and he then left. The following letter was ſent to him about a week after: 'Sir and Madam—I find that it will be needful for you to have ſome powders to uſe, and a packet to wear. I have ſent for the articles to make the powders. They will coſt me 1*s*. each powder, and you will need to uſe two a day for three weeks. That will make 42 in the whole, and the packet, or the ſkin which makes the packet, will coſt me 21*s*. That will laſt you as long as you live, if it ſhould be 80 years longer. The things I bought for you coſt me 6*s*., that will make £3 9*s*. You muſt have the things, and I ſhould not ſend to you, but I am out of money, and the articles will be waiting at the ſtation for me on Friday, ſo if you will remit me the money by the return of poſt, I will ſend it to you on Saturday, as you muſt put it on on Sunday, and alſo begin to uſe the powders on that day. Be ſure you do not fail to ſend me an anſwer by return of poſt, and believe me to remain yours truly, M. C. Murray.' His wife had to take the medicine in a glaſs in the morning and evening. The packets of powder were to be burnt in the fire, one in the morning

and the other in the evening. His wife took all the medicine, and ſhe was at preſent worſe. About two months afterwards the priſoner came to his houſe. She had a glaſs of water, and he ſaw ſome ſhadows in the water, and at her bidding his wife took up a poker and ſmaſhed the glaſs. The priſoner ſaid ſhe had ſeen a man and a woman in the water, and the woman was the worſt. She gave them a piece of parchment, on which were figures of the planets and extracts from foreign languages; this his wife was to wear. The priſoner then felt his wife's pulſe. Altogether he paid the priſoner £4 10*s.* The priſoner acknowledged that what Rendle had ſaid was all true. He had thirty-one bottles of herbal mixture, at 3*s.* per bottle. She aſſured the magiſtrates that ſhe believed in what they were pleaſed to call ſuperſtition. Rendle's niece ſaid ſhe had frequently ſeen the priſoner for the purpoſe of returning empty bottles, and alſo to get medicine. The priſoner had given her mother-in-law ſome powders to burn in her own room, which the priſoner ſaid would do her good. The priſoner told her that her mother-in-law was ill-wiſhed, and afterwards ſaid ſhe was bewitched. Her mother-in-law had had the pariſh doctor at Modbury attending her. The Mayor: Is the money paid to the priſoner the ſcrapings this old man has got together? Witneſs: Yes, ſir; he has 10*s.* a-week. The priſoner ordered the 91ſt Pſalm to be read when the laſt powder packet was ſent. The perſon that burnt the powder was to read the Pſalm. The priſoner generally ſent two packets at a time with the bottles. The priſoner denied ſaying anything about the Pſalms, or about the woman being bewitched. The powders ſent were for her to ſmell. She had cured Mr. Rendle's niece of paralyſis. A Magiſtrate: Was there any charm in that caſe?—Priſoner: No, ſir. After a ſhort deliberation, the Mayor ſaid, that as the priſoner had only juſt been apprehended, the Bench thought it right not to deal with the caſe then, and therefore would remand her until Thurſday next. Bail was refuſed."

Such examples of ignorance in the latter half of the nineteenth century ſeem to ſhow that the time has come for initiating a general ſyſtem of lay-education among the people.]

[3. The Witches' Meeting.

Jonſon, in his "Maſque of Queenes," 1609, introduces the following deſcription of a witches' meeting: "Theſe Witches, with a kind of hollow and infernall muſique, came forth from thence. Firſt one, then two, and three, and more, till theyr number encreaſed to eleuen: all differently attired: ſome wth ratts on theyr heads: ſome on their ſhoulders; others wth oyntment-potts at theyr girdles; all with ſpindells, timbrells, rattles, or other veneficall inſtruments, making a confuſed noyſe, wth ſtrange geſtures. . . . . Theſe eleuen Witches beginning to daunce (w^{ch} is an uſual ceremony at theyr convents, or meetings, where, ſometimes alſo, they are vizarded and maſqu'd), &c." There is a good deal of witch-learning in the author's

marginalia to this Maſque, which ſhould be read in the Shakeſpeare Society's admirable edition.

[4. The Witches' Dance.

Jonſon, in the ſame Maſque, deſcribes the Witches' Dance: "At w^{ch}, wth a ſtrange and ſodayne muſique, they fell into a magicall Daunce full of prepoſterous change, and geſticulation, but moſt applying to theyr property: who, at theyr meetings, do all thinges contrary to the cuſtome of men, dancing back to back, hip to hip, theyr handes joyn'd, and making theyr circles backward, to the left hand, with ſtrange phantaſtique motions of they^{r} heads and bodyes." Theſe paſſages may be compared with ſcenes in Shakeſpeare's "Macbeth," and Middleton's "Witch."]

5. Toad-stone.

"Now as the worſt things have ſome things of ſtead
And ſome Toads treaſure Jewels in their head."
Lluellin's *Poems*, ed. 1670, p. 85.

Pennant,[1] ſpeaking of the toad, with the Roman fables concerning it, adds: "In after-times Superſtition gave it preternatural powers, and made it a principal ingredient in the Incantations of nocturnal Hags:

'Toad that under the cold Stone
Days and Nights has, thirty-one,
Swelter'd venom ſleeping got,
Boil thou, *firſt* ith' charmed Pot.'

"We know by the Poet that this was intended for a deſign of the firſt conſideration, that of raiſing and bringing before the eyes of Macbeth a hateful ſecond ſight of the proſperity of Banquo's Line.

"This ſhews the mighty powers attributed to this animal by the dealers in the Magic Art. But the powers our Poet endues it with are far ſuperior to thoſe that Geſner aſcribes to it. Shakeſpeare's Witches uſed it to diſturb the dead: Geſner's only to ſtill the living."

In the ſame volume, ſpeaking of the wolf fiſh teeth, Pennant obſerves: "Theſe and the other grinding Teeth are often found foſſil, and in that ſtate called Bufonites, or Toad ſtones: they were formerly much eſteemed for their imaginary virtues, and were ſet in Gold, and worn as Rings." Connected with this is a ſimilar ancient ſuperſtition with regard to the Ætites or Eagle Stone, concerning

[1] "Zoology," ed. 1776, vol. iii. p. 15.

which the ſame author[1] tells us: "The antients believed that the pebble commonly called the Ætites or Eagle Stone, was found in the Eagles Neſt, and that the Eggs could not be hatched without its aſſiſtance. Many abſurd Stories have been raiſed about this Foſſil." The ſame writer,[2] ſpeaking of the ſhrine of St. Alban, which contained the reliques of that martyr, "made of beaten Gold and Silver and enriched with Gems and Sculpture," ſays, "the Gems were taken from the Treaſury, one excepted, which being of ſingular uſe to parturient women, was left out. This was no other than the famous Ætites or Eagle Stone, in moſt ſuperſtitious repute from the Days of Pliny (Lib. xxxvi. c. 21) to that of Abbot Geffry, refounder of the Shrine."

"We may add here," he continues, "another Superſtition in reſpect to [the toad.] It was believed by ſome old Writers to have a Stone in its head, fraught with great Virtues, medical and magical. It was diſtinguiſhed by the name of the Reptile, and called the Toad Stone, Bufonites, Crepandine, Krottenſtein;[3] but all its fancied powers vaniſhed on the diſcovery of its being nothing but the foſſile Tooth of the Sea-Wolf, or ſome other flat-toothed Fiſh, not unfrequent in our Iſland, as well as ſeveral other Countries." Dr. Bell pointed out[4] that in a tranſlation from Pliny, entitled "Wonders of Nature," 1569, there is this paſſage: "There is found in the heades of old and great *toades* a ſtone, which they call *borax*, or *ſtolon:* it is moſt commonly found in the head of a *hee toade*, of power to repulſe poiſons, and that it is a ſoveraigne medicine for the ſtone."] To this toad-ſtone Shakeſpeare alludes in the following beautiful ſimile:

> "Sweet are the uſes of Adverſity,
> Which, like the Toad, ugly and venomous,
> Wears yet a precious jewel in its head."

Steevens[4] in his note upon this paſſage ſays, that Lupton, in his firſt book of "Notable Things," bears repeated teſtimony to the virtues of the toad ſtone called Crapaudina. In his ſeventh book he inſtructs how to procure it, and afterwards tells us: "You ſhall knowe whether the Tode Stone be the ryght and perfect Stone or not. Holde the Stone before a Tode, ſo that he may ſee it; and, if it be a right and true Stone, the Tode will leape towarde it, and make as though he would ſnatch it. He envieth ſo much that Man ſhould have that Stone."[5]

Ramſay, in his "Gentle Shepherd," has made great uſe of this ſuperſtition. He introduces a clown telling the powers of a witch in the following words:

> "She can o'ercaſt the Night, and cloud the Moon,
> And mak the deils obedient to her crune.

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[1] "Zoology," vol. i. p. 167.
[2] "Journey from Cheſter to London," p. 264.
[3] "Boet. de Boot de Lap. et Gem." p. 301, 303.
[4] "Shakeſpeare's Puck," vol. ii. p. 39.]
[5] See Reed's "Shakeſpeare," vol. viii. p. 41.

At midnight hours o'er the Kirkyards ſhe raves,
And howks unchriſten'd weans out of their graves:
Boils up their Livers in a Warlock's pow,
Rins Witherſhins about the Hemlock's low;
And ſeven times does her Pray'rs backwards pray,
Till Plotcok comes with Lumps of Lapland clay,
Mixt with the venom of black Taids and Snakes;
Of this unſonſy Pictures aft ſhe makes
Of ony ane ſhe hates; and gars expire
With ſlaw and racking pains afore a Fire:
Stuck fou of prines, the diveliſh Pictures melt;
The pain by Fowk they repreſent is felt."

Afterwards ſhe deſcribes the ridiculous opinions of the country people, who never fail to ſurmiſe that the commoneſt natural effects are produced from ſupernatural cauſes.

"When laſt the wind made Glaud a roofleſs Barn;
When laſt the Burn bore down my Mither's Yarn;
When Brawny elf-ſhot never mair came hame;
When Tibby kirnd, and there nae Butter came;
When Beſſy Freetock's chuffy-cheeked wean
To a Fairy turn'd, and could nae ſtand its lane;
When Wattie wander'd ae night thro' the Shaw,
And tint himſel amaiſt amang the Snaw;
When Mungo's Mare ſtood ſtill and ſwat with fright,
When he brought Eaſt the Howdy under night;
When Bawſy ſhot to dead upon the Green,
And Sarah tint a ſnood was nae mair ſeen;
You, Lucky, gat the wyte of aw fell out,
And ilka ane here dreads you round about," &c.

[Roger North remarks:][1] "It is ſeldom that a poor old wretch is brought to trial (for Witchcraft) but there is at the heels of her a popular rage that does little leſs than demand her to be put to death; and if a Judge is ſo clear and open as to declare againſt that impious vulgar opinion, that the Devil himſelf has power to torment and kill innocent Children, or that he is pleaſed to divert himſelf with the good people's Cheeſe, Butter, Pigs, and Geeſe, and the like errors of the ignorant and fooliſh Rabble; the Countrymen (the triers) cry 'this Judge hath no religion, for he doth not believe Witches,' and ſo, to ſhew that they have ſome, hang the poor wretches."[2]

[6. The Kitch-Witch.

In Norfolk, and perhaps elſewhere, a female attired in ſome groteſque and frightful manner is called a *kitch-witch*, of which the etymology is not clear. Formerly, the ſtreets of Yarmouth were occaſionally infeſted by troops of theſe creatures, who made a ſort of houſe to houſe viſitation, and levied toll on ſome ground or other. They wore men's ſhirts over their own dreſſes, and had their faces ſmeared

[1] "Life of Lord Keeper Guilford," p. 129.

[2] See alſo "Pandæmonium, or the Devil's Cloyſter;" proving the exiſtence of witches, &c., 8vo. 1684; and Peck's "Deſiderata Curioſa," vol. ii. p. 476.

with blood. It is ſuppoſed, probably enough, that *Kitty-witch Row* owes its appellation to this happily obſolete uſage.]

[7. Witchcraft in Cornwall, 1853.[1]

The belief in witchcraft is ſtill very prevalent, even among people of ſome education, and, where it prevails, is as firm as it ever was. Of all popular errors, too, it will be the laſt to give way, ſince there are many ſtrange coincidences of daily occurrence, which, to minds unuſed to inductive reaſoning, and not over nice about diſtinctions between *poſt* and *propter*, have all the relationſhip of cauſe and effect.

The notion that myſterious compacts are formed between evil ſpirits and wicked men is a very old and wide ſpread one, though with us it has nearly become obſolete. In the preſent day ſuch a bargain is but rarely ſuſpected, and but few are found hardy enough to declare that they are parties to ſo unholy a tranſaction. There are, however, even now, occaſional inſtances of perſons who do not ſcruple to declare that they have bartered their future well-being for preſent power and advantage. A poor unhappy fellow, but lately dead, pretended, in vulgar parlance, to have "ſold himſelf to the devil," and was conſequently looked on by his neighbours as a miracle of impiety. Not that he was actively vicious; for if he had ſupernatural powers of ill-doing, he was never known to uſe them to the detriment of others, except indeed when the depth of his potations had not left him caſh enough to pay the reckoning. He was then accuſtomed to hold his hat up the chimney, and demand money, which was promptly ſhowered down into it. The coin ſo obtained the landlord invariably refuſed with a ſhudder, and was glad to get quit of him on theſe terms.

The faculty of witchcraft is thought to be hereditary, and on this account alone many really good-natured perſons are kept aloof from by their neighbours, and rendered miſerable by being the object of all manner of unkind ſuſpicions. They are ſtudiouſly ſhunned, or, when communication with them cannot be avoided, their ill-wiſh is deprecated by a ſlaviſh deference. If met on the highway care is taken to paſs them on the right hand.

For ſome inexplicable reaſon the power of witchcraft is moſt frequently delegated to females.[2] Theſe witches are ſuppoſed to have the power of changing their ſhape, and reſuming it again at will. An old woman, who was ugly, lame, and croſs-tempered, in fact the very ideal of a witch, is ſaid to have met with her lameneſs in the following way. A hare of very large ſize, remarkably fleet of foot, and very wily, was occaſionally met with in various parts of the pariſh, and though it had been frequently purſued, had always wearied or baffled the hounds. It

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[1] Communicated by Thomas Q. Couch, Eſq.

[2] The ſagacious King James offered an explanation.—*Vide* Ellis's Notes to Brand: "Sorcery and Witchcraft." T. Q. C.]

had been fired at times without number, and, according to our beſt ſhots, had carried off incredible quantities of lead. At length it came to be conſidered as ſomething more than an ordinary hare. On a certain day it croſſed the path of two or three determined ſportſmen, who followed it for many miles, and fired ſeveral rounds at it with the uſual want of ſucceſs. Before relinquiſhing the chaſe, one of the party ſuggeſted the trial of ſilver bullets, and accordingly ſilver coins were beat into ſlugs for the purpoſe. The hare was again ſeen, fired at, and this time wounded, but not ſo effectually as to prevent its running round the brow of a hill and diſappearing among the rocks. The ſportſmen ſearched eagerly, but vainly for it, the hare was however nowhere to be ſeen, but crouched under a ſhelving rock was old Molly, panting and fluſhed as if from a hard chaſe. From that day forward ſhe was noticed to have a limp in her gait.

The toad and the black cat are among the moſt uſual attendants of the witch, or rather, the forms which her imps moſt commonly aſſume. The appearance of a toad on the door-ſtep is taken for a certain ſign that the houſe is under malign influence, and the poor animal is put to ſome frightfully barbarous death.

The moſt common reſults of the witch's malice, or, as it is termed, "the ill-wiſh," are, misfortunes in buſineſs, diſeaſes of an obſtinate and deadly character in the family or among the cattle. The cow refuſes "to give down" her milk, the butter is ſpoilt, or the houſehold tormented by incredible quantities of thoſe animalcules ſaid by Sir Hugh Evans to be "familiar to man, and to ſignify love." There are a hundred other ways in which the evil influence may be manifeſted.

When witchcraft is ſuſpected, the perſon "overlooked" has immediate recourſe to the conjurer, the very bad repreſentation of the aſtrologer of a former age. The conjurer is an important character in a Corniſh village. He is reſorted to by deſpairing lovers; he counſels thoſe under the evil eye, and diſcloſes the whereabouts of ſtolen goods. His anſwers, too, are given with true oracular ambiguity. "Own horn eat own corn," was his reply to a perſon who conſulted him about the diſappearance of various little houſehold articles. When appealed to in caſes of ſuſpected witchcraft, the certainty of weird influence is proved beyond doubt, and the firſt letter of the witch's name, or a deſcription of her perſon, is given, or even, it is ſaid, her bodily preſence depicted on a mirror.

The certainty of the ill-wiſh being thus eſtabliſhed, and the perſon of the witch fixed on, the remembrance of ſome paſt "difference" or quarrel places the matter beyond doubt. This mode of proceeding to a concluſion is thus truly and quaintly deſcribed by old Dr. Harſnet: —"Beware, look about you my neighbours. If any of you have a ſheep ſick of the giddies, or a hog of the mumps, or a horſe of the ſtaggers, or a knaviſh boy of the ſchool, or an idle girl of the wheel, or a young drab of the ſullens, and hath not fat enough for her porrage, or butter enough for her bread, and ſhe hath a little help of the epilepſy or cramp, to teach her to roll her eyes, wry her neck, gnaſh

her teeth, ſtartle with her body, hold her arms and hands ſtiff, &c. And then, when an old mother Nobbs hath by chance called her 'idle young houſewife,' or bid the divil ſcratch her; then no doubt but old Mother Nobbs is the witch, and the young girl is owl-blaſted."[1]

One of the various methods of diſſolving ſpells is now reſorted to. It is a belief that the power for evil ceaſes the moment blood is drawn from the witch, and our newſpapers not unfrequently record inſtances of aſſault, when the intention was in this way to break the witch's ſpell. When an ox or other animal has died in conſequence of the ill-wiſh, it is uſual to take out the heart, ſtick it over with nails and pins, and roaſt it before the fire until they have one by one dropped from it, during which proceſs the witch is ſuppoſed to be ſuffering in myſterious ſympathy with the roaſting heart. There are many ſtories told of how the wicked woman has been, by theſe means, driven to confeſs, and to looſe the family from the ſpell.

The wiſer method of prevention is very often taken, and the houſe, with all it contains, is protected from harm by nailing a horſe-ſhoe over the centre of the door-way. No evil ſpirit can come in its neighbourhood, and it has the power of rendering all ill-wiſhes harmleſs to thoſe who are under its guard. There are few farm-houſes without it, and ſcarcely a veſſel or boat puts to ſea without its horſe-ſhoe nailed to the maſt or bowſprit. Another preventative of great fame is the mountain aſh or *care tree.*

Beſides the witch and conjurer, we have yet another and a more pleaſing character to mention. The charmer is generally an elderly female, ſuppoſed to be gifted with ſupernatural power, which ſhe exerciſes for good. By her incantations and ceremonies ſhe ſtops blood, and cures inflamed eyes and eryſipelas (*vulgò* wildfire). I know but little of her doings, and have heard only one of her many charms, which is good for an inflammation, and runs thus:—

> "There were two angels came from the eaſt,
> One brought fi-e, the other froſt:
> Out fire!—in froſt!"
>
> (Here follow the names of the Trinity.)

It ſeemed neceſſary to give an account of this—the moſt debaſing of all our ſuperſtitions, in order to render the ſubject of our popular antiquities complete. For the ſake of leſſening, in ſome degree, the feeling of humiliation which the contemplation of this ſubject muſt bring, I append, as an encouraging contraſt, the following intereſting and original letter, containing an account of a caſe tried at Exeter, where the witch was, in open court, gravely put to the ordeal of the creed and Lord's prayer. The letter is dated September y^e^ 14th 1696, and was addreſſed to the Biſhop of Exeter by Archdeacon (?) Blackburne.

[1 "Declaration of Popiſh Impoſtures," quoted in Hutchinſon's "Hiſtorical Eſſay," 2nd edit., 1720.]

"My moſt Hon^d. Lord.

"Y^r Lordſhip was pleaſ'd to command me by Muſtion to attend the Tryal of y^e witch, and give you ſome account of it: It was thus.—

"Elizabeth Homer, alias Turner, was arraigned on 3 ſeveral inditements for mourthering Alice the daughter of Thomas and Elizabeth Bovet, and for pining and lameing Sarah and Mary daughters of y^e ſame Thomas and Elizabeth Bovet.

"The Evidence given w^ch was anything material was thus:—

"Thomas Bovet the father ſwears that Alice the youngeſt of y^e three daughters being about 4 years old was taken very ill in her belly & that Phyſitians cou'd ſee no natural cauſe of her illneſs and y^t ſhe died in 5 days. That Mary was ſo taken likewiſe. Her body ſtrangely diſtorted and her legs twiſted like the ſcrew of a gun; that ſhe would often goe w^h her eyes ſhut into the fire and ſay that Bett Homer drove her in, continued thus above 7 weeks. She was about 10 years old.

"That Sarah 9 years old was taken after y^e ſame manner, complaining of being ſcratch'd in bed by a cat w^ch ſhe ſaid was Bett Homer whom ſhe deſcrib'd exactly in the apparel ſhe had on tho' the child had not ſeen her in 6 months before.

"That after her impriſonment they were both tormented by pinching and biting, al y^e time crying out ſtil on Bett Homer, at preſent the prints of pinches and marks of teeth appearing on their arms and cheeks, (this point atteſted alſo by Juſtice Ancheſtor who was w^th the children at the time.) that they would vomit pins and ſtones; 2 crooked pins came away in Sarah's water. Sarah cry'd out the witch had put a pin into her, the print of one appeared juſt under the ſkin, and at laſt it came out upon her middle finger; cry'd out of being ſtruck by y^e witch w^th a ſtick the mark of which ſtroke appear'd at the time upon her ancle. Sarah ſaid that Bett Homer told her how ſhe kill'd Alice by ſqueezing her breath out of her body, and that ſhe had a teat on her left ſhoulder which was ſuck't by toads.

"Elizabeth Bovet the mother depoſ'd in like manner concerning Alice who continued ill 5 days and ſo dy'd crying out, why doe you kill me? That Sarah and Mary were taken ill alternately not able to ſay their prayers ſaying they were threaten'd by the witch if they ſhould doe it to be ſerved by her as Alice was, and that ſhe made 'em ſwear and curſe. That they were both of late very hungry and being aſked why they were ſo they ſaid the head of Bett Homer came off of her body and went into their belly which wou'd when they laid ſo appear to be prodigiouſly ſwell'd and the ſwelling abate all of a ſudden when they ſaid it was gone out of 'em again.

"That Sarah walk't up a wall 9 foot high 4 or 5 times backwards and forwards her face and forepart of her body parallel to the ceeling of y^e room ſaying at the time that Bett Homer carry'd her up.

"The children were alſo produced in Court who gave the ſame account ſenſibly enough, Mary adding further that ſhe ſaw Bett

Homer in her ful ſhape playing with a toad in a baſin and leaving it ſuck her at a nipple between her breaſt and ſhoulder.

"Alice Oſborn ſwore that ſhe threaten'd her upon refuſing her ſome barm; ſhe afterwards found a veſſel, after ſhe had waſh'd it for brewing, fill'd full of drink which they threw away, and then Brewing and filling y^e^ veſſel w^th^ drink in 4 or 5 days neither ſhe nor her huſband having drawn any ſhe found it quite empty, and as dry as if no drink had ever been in it. That Bett Homer threaten'd her huſband ſaying, Thou haſt children as well as others and if I come home again I'll mind ſome of 'em.

"John Furſey depoſ'd to his ſeeing her three nights together upon a large down in the ſame place as if riſing out of the ground.

"Margaret Armiger depoſed that on y^e^ Saturday before the tryal when the witch was in Priſon ſhe met her in the country at about 20 foot diſtance from her.

"Mary Stephens depoſes ſhe took a red hot nail, and drove it into the witches left-foot ſtep upon which ſhe went lame and being ſearch'd her leg and foot appear'd to be red and fiery, that ſhe continued ſo 4 or 5 days when ſhe pull'd up the nail again and then the witch was well. This is what was moſt material againſt her.

"The witch deny'd all [and] ſhew'd her ſhoulder bare in court, when there appear'd nothing but a kind of mole or wart as it ſeem'd to me. She ſaid the Lord's Prayer ſtopping a little at *forgive us our treſpaſſes*, but recover'd and went on, and ſhe repeated the Creed without a fault.

"My Lord Chief Juſtice by his queſtions and manner of ſumming up the Evidence ſeem'd to me to believe nothing of witchery at all, and to diſbelieve the fact of walking up the wall which was ſworn by the mother. The Jury brought her in not guilty. * * * * * * * * *

"My Lord
Y^r^ L^ps^
moſt oblig'd and
moſt obedient humble ſerv^t^
BLACKBURNE."

8. The Sorcerer, or Magician.

The difference between a conjurer, a witch, and an enchanter, according to Minſheu, is as follows:—"The Conjurer ſeemeth by Praiers and Invocations of God's powerful names, to compel the Divell to ſay or doe what he commandeth him. The Witch dealeth rather by a friendly and voluntarie conference or agreement between him and her and the divell or familiar, to have his or her turn ſerved, in lieu or ſtead of blood or other gift offered unto him, eſpecially of his or her ſoule. And both theſe differ from Inchanters or Sorcerers,

becauſe the former two have perſonal conference with the Divell, and the other meddles but with medicines and ceremonial formes of words called *Charmes*, without Apparition."[1]

A ſorcerer or magician, ſays Groſe, differs from a witch in this: a witch derives all her power from a compact with the devil: a ſorcerer commands him, and the infernal ſpirits, by his ſkill in powerful charms and invocations: and alſo ſoothes and entices them by fumigations. For the devils are obſerved to have delicate noſtrils, abominating and flying ſome kinds of ſtinks: witneſs the flight of the evil ſpirit into the remote parts of Egypt, driven by the ſmell of a fiſh's liver burned by Tobit. They are alſo found to be peculiarly fond of certain perfumes: inſomuch that Lilly informs us that one Evans, having raiſed a ſpirit at the requeſt of Lord Bothwell and Sir Kenelm Digby, and forgotten a ſuffumigation, the ſpirit, vexed at the diſappointment, ſnatched him out from his circle and carried him from his houſe in the Minories into a field near Batterſea Cauſeway.

Scot[2] tells us that with regard to conjurers, "The Circles by which they defend themſelves are commonly nine foot in breadth, but the Eaſtern magicians muſt give ſeven."

Melton,[3] ſpeaking of conjurers, ſays, "they always obſerve the Time of the Moone before they ſet their Figure, and when they have ſet their Figure and ſpread their Circle, firſt exorciſe the Wine and Water, which they ſprinkle on their Circle, then mumble in an unknown language. Doe they not croſſe and exorciſe their Surplus, their ſilver Wand, Gowne, Cap, and every Inſtrument they uſe about their blacke and damnable Art? Nay they croſſe the place whereon they ſtand, becauſe they thinke the Devill hath no power to come to it, when they have bleſt it."

The following paſſage occurs in Dekker's "Strange Horſe Race," 1613, ſignat. D 3, "He darting an Eye upon them, able to confound a thouſand Conjurers in their own Circles (though with a wet Finger they could fetch up a little Divell)."

In Oſborne's "Advice to his Son," 1656, p. 100, ſpeaking of the ſoldiery, that author ſays, "they, like the Spirits of Conjurers, do oftentimes teare their Maſters and Raiſers in pieces, for want of other Imployment."

I find *Lubrican* to have been the name of one of theſe ſpirits thus raiſed: in the ſecond part of Dekker's "Honeſt Whore," 1630, ſignat. E 3, is the following:

> — "As for your Iriſh Lubrican, that Spirit
> Whom by prepoſterous Charmes thy Luſt hath raiſed
> In a wrong Circle, him Ile damne more blacke
> Then any Tyrants ſoule."

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[1] Reed's "Shakeſpeare," vol. viii. p. 407.
[2] "Diſcovery," 1584, ed. 1665, p. 72.
[3] "Aſtrologaſter," 1620, p. 16.

A jealous huſband is threatening an Iriſh ſervant, with whom he ſuſpects his wife to have played falſe.

In "The Witch of Edmonton," 1658, p. 32, Winifrid, as a boy, ſays:

> "I'll be no Pander to him; and if I finde
> Any looſe Lubrick 'ſcapes in him, I'll watch him,
> And, at my return, proteſt I'll ſhew you all."

The old vulgar ceremonies uſed in raiſing the devil, ſuch as making a circle with chalk, ſetting an old hat in the centre of it, repeating the Lord's Prayer backward, [and ſo forth, even when Brand wrote, about 1795, had become, he ſays,] "altogether obſolete, and ſeem to be forgotten even amongſt our Boys."

Maſon[1] ridicules "Inchanters and Charmers—they, which by uſing of certaine conceited Words, Characters, Circles, Amulets, and ſuch like vaine and wicked Trumpery (by God's permiſſion) doe worke great marvailes: as namely in cauſing of Sickneſſe, as alſo in curing Diſeaſes in Men's bodies. And likewiſe binding ſome, that they cannot uſe their naturall powers and faculties; as we ſee in Night-ſpells. Inſomuch as ſome of them doe take in hand to bind the Divell himſelfe by their Inchantments."

The following ſpell is from Herrick:

> "Holy Water come and bring;
> Caſt in Salt, for ſeaſoning;
> Set the Bruſh for ſprinkling:
>
> Sacred Spittle bring ye hither;
> Meale and it now mix together;
> And a little Oyle to either:
>
> Give the Tapers here their light,
> Ring the Saints-bell to affright
> Far from hence the evill ſprite."

[Addiſon, in his "Drummer, or the Haunted Houſe," has introduced a rather appoſite ſcene:]

"*Gardn.* Prithee, John, what ſort of a Creature is a Conjurer?

Butl. Why he's made much as other Men are, if it was not for his long grey Beard.—His Beard is at leaſt half a yard long: he's dreſſed in a ſtrange dark Cloke, as black as a Cole. He has a long white wand in his hand.

Coachm. I fancy 'tis made out of Witch Elm.

Gardn. I warrant you if the Ghoſt appears, he'll whiſk ye that Wand before his Eyes, and ſtrike you the Drum-ſtick out of his hand.

Butl. No; the Wand, look ye, is to make a Circle; and if he once gets the Ghoſt in a Circle, then he has him. A Circle, you muſt know, is a Conjurer's Trap.

Coachm. But what will he do with him when he has him there?

Butl. Why then he'll overpower him with his learning.

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[1] "Anatomie of Sorcerie," 1612, p. 86.

Gardn. If he can once compaſs him, and get him in Lob's pound, he'll make nothing of him, but ſpeak a few hard words to him, and perhaps bind him over to his good behaviour for a thouſand years.

Coachm. Ay, ay, he'll ſend him packing to his Grave again with a Flea in his Ear, I warrant him.

Butl. But if the Conjurer be but well paid, he'll take pains upon the Ghoſt and lay him, look ye, in the Red Sea—and then he's laid for ever.

Gardn. Why, John, there muſt be a power of Spirits in that ſame Red Sea. I warrant ye they are as plenty as Fiſh. I wiſh the Spirit may not carry off a corner of the Houſe with him.

Butl. As for that, Peter, you may be ſure that the Steward has made his bargain with the Cunning Man before-hand, that he ſhall ſtand to all coſts and damages."

King James, in his "Dæmonologie," ſays: "The Art of Sorcery conſiſts in divers forms of Circles and Conjurations rightly joined together, few or more in number according to the number of perſons Conjurers (always paſſing the ſingular number,) according to the qualitie of the Circle and form of the Apparition. Two principal things cannot well in that errand be wanted: holy water (whereby the Devil mocks the papiſts), and ſome preſent of a living Thing unto him. There are likewiſe certain daies and houres that they obſerve in this purpoſe. Theſe things being all ready and prepared, Circles are made, triangular, quadrangular, round, double, or ſingle, according to the form of the Apparition they crave. But to ſpeake of the diverſe formes of the Circles, of the innumerable Characters and Croſſes that are within and without, and out-through the ſame; of the diverſe formes of Apparitions that the craftie Spirit illudes them with, and of all ſuch particulars in that action, I remit it over to many that have buſied their heads in deſcribing of the ſame, as being but curious and altogether unprofitable. And this farre only I touch, that, when the conjured Spirit appeares, which will not be while after many circumſtances, long Prayers, and much muttering and murmurings of the Conjurers, like a papiſt Prieſte diſpatching a hunting Maſſe—how ſoone, I ſay, he appeares, if they have miſſed one jote of all their rites: or if any of their Feete once ſlyd over the Circle, through terror of this fearful Apparition, he paies himſelf at that time, in his owne hand, of that due debt which they ought him and otherwiſe would have delaied longer to have paied him: I meane, he carries them with him, body and ſoul.

"If this be not now a juſt cauſe to make them weary of theſe formes of Conjuration, I leave it to you to judge upon; conſidering the longſomeneſs of the labour, the preciſe keeping of daies and houres (as I have ſaid), the terribleneſs of the Apparition and the preſent peril that they ſtand in, in miſſing the leaſt circumſtance or freite that they ought to obſerve: and, on the other part, the devill is glad to moove them to a plaine and ſquare dealing with them as I ſaid before."

"This," Groſe obſerves, "is a pretty accurate deſcription of this

mode of Conjuration, ſtyled the circular method; but, with all due reſpect to his Majeſty's learning, ſquare and triangular Circles are figures not to be found in Euclid or any of the common writers on Geometry. But perhaps King James learnt his Mathematics from the ſame ſyſtem as Doctor Sacheverell, who, in one of his Speeches or Sermons, made uſe of the following ſimile: 'They concur like parallel Lines, meeting in one common Center.'

"Another mode," [he adds,] "of conſulting Spirits was by the Berryl, by means of a Speculator or Seer, who, to have a complete Sight, ought to be a pure virgin, a youth who had not known Woman, or at leaſt a perſon of irreproachable life, and purity of manners. The method of ſuch conſultation is this: the Conjurer, having repeated the neceſſary Charms and Adjurations, with the Litany, or Invocation peculiar to the Spirits or Angels he wiſhes to call, (for every one has his particular form,) the Seer looks into a Chryſtal or Berryl, wherein he will ſee the anſwer, repreſented either by Types or Figures: and ſometimes, though very rarely, will hear the Angels or Spirits ſpeak articulately. Their pronunciation is, as Lilly ſays, like the Iriſh, much in the Throat."

In Lodge's "Wits Miſerie," 1596, in the Epiſtle to the Reader, are the following quaint alluſions to ſorcerers and magicians: "Buy therefore this *Chriſtall*, and you ſhall ſee them in their common appearance: and read theſe Exorciſmes adviſedly, and you may be ſure to conjure them without croſſings; but if any Man long for a Familiar for falſe Dice, a Spirit to tell Fortunes, a Charme to heale diſeaſed, this only Booke can beſt fit him."

Vallancey[1] ſays: "In the Highlands of Scotland a large Chryſtal, of a figure ſomewhat oval, was kept by the Prieſts to work Charms by; Water poured upon it at this day, is given to Cattle againſt Diſeaſes: theſe Stones are now preſerved by the oldeſt and moſt ſuperſtitious in the Country (Shawe). They were once common in Ireland."

In Andrews's "Continuation of Henry," we read: "The Conjurations of Dr. Dee having induced his familiar Spirit to viſit a kind of taliſman, Kelly (a brother adventurer) was appointed to watch and deſcribe his geſtures." The ſtone uſed by theſe impoſtors [was formerly] in the Strawberry Hill Collection.[2] It appears to be a poliſhed piece of cannel coal. To this Butler refers when he writes,

> "Kelly did all his feats upon
> The Devil's looking-glaſs, a Stone."

"Lilly"[3] [ſays Groſe] "deſcribes one of theſe Berryls or Chryſtals.

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[1] "Collectanea de Rebus Hibernicis," No. xiii. p. 17.

[2] I do not know whether this is the ſame ſtone which is now in the poſſeſſion of Mr. Henry Huth. The latter is ſaid, at any rate, to have been Dr. Dee's.] In the "Muſeum Tradeſcantianum," 1660, p. 42, we find an "Indian Conjurer's Rattle, wherewith he calls up Spirits."

[3] Butler's deſcription [of Lilly, under the name of *Sidrophel*] is fraught with a great deal of his uſual pleaſantry:

> "Quoth Ralph, not far from hence doth dwell
> A cunning Man, hight Sidrophel,

It was as large as an Orange, ſet in Silver, with a Croſs at the top, and round about engraved the names of the Angels, Raphael, Gabriel, and Uriel. A delineation of another is engraved in the Frontiſpiece to Aubrey's Miſcellanies. This mode of enquiry was practiſed by Dr. Dee, the celebrated Mathematician. His Speculator was named Kelly. From him, and others practiſing this Art, we have a long muſter-roll of the infernal Hoſt, their different natures, tempers, and appearances. Dr. Reginald Scot has given us a Liſt of ſome of the Chiefs of theſe Devils or Spirits."

"Theſe Sorcerers, or Magicians do not always employ their Art to do miſchief: but, on the contrary, frequently exert it to cure diſeaſes inflicted by Witches, to diſcover thieves, recover ſtolen goods, to foretell future events and the ſtate of abſent Friends."[1]

In "The Character of a Quack-Aſtrologer," 1673, ſign. A 3 *verſo*, our wiſe man, "a Gypſey of the upper form," is called "a Three-penny *Prophet* that undertakes the telling of other folks *Fortunes*, meerly to ſupply the pinching neceſſities of his *own*." At ſign. B 3 our cunning man is ſaid to "begin with Theft; and to help people to what they have loſt, picks their pockets afreſh; not a Ring or

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That deals in Deſtiny's dark Counſels
And ſage Opinions of the Moon ſells;
To whom all people, far and near,
On deep Importances repair;
When Braſs and Pewter hap to ſtray,
And Linen ſlinks out of the way:
When Geeſe and Pullen are ſeduc'd,
And Sows of ſucking Pigs are chows'd;
When Cattle feel Indiſpoſition,
And need th' opinion of Phyſician;
When Murrain reigns in Hogs or Sheep,
And Chickens languiſh of the Pip;
When Yeaſt and outward means do fail
And have no pow'r to work on Ale;
When Butter does refuſe to come,
And Love proves croſs and humourſome;
To him with Queſtions, and with Urine
They for diſcov'ry flock, or curing."

Alluſions to this character are not uncommon in our old plays. In "Albumazar," a comedy, 1615:

"He tels of loſt plate, horſes, and ſtraye Cattell
Directly, as he had ſtolne them all himſelfe."

Again, in "Ram Alley," 1611:

— "Fortune-teller, a petty Rogue
That never ſaw five ſhillings in a heape,
Will take upon him to divine Men's fate,
Yet never knows himſelfe ſhall dy a Beggar,
Or be hanged up for pilfering Table-Cloaths,
Shirts, and Smocks, hanged out to dry on hedges."

[1 This ſpecies of divination has ſtill (1869) its believers, and a caſe occurred a very few years ago, from which it tranſpired that the *beryl* or mirror was conſulted by ſome among our contemporaries who ought to have been ſuperior to ſo ſilly a ſuperſtition.]

Spoon is nim'd away, but payes him twelvepence toll, and the Aledrapers' often-ſtraying Tankerd yields him a conſtant Revenue: for that purpoſe he maintains as ſtrict a correſpondence with Gilts and Lifters, as a Mountebank with applauding Midwives and recommending Nurſes: and if at any time, to keep up his credit with the Rabble, he diſcovers any thing, 'tis done by the ſame occult Hermetic learning, heretofore profeſt by the renowned Mall-Cut-Purſe." [Theſe uſed ſtill, in Brand's time, to be] called "Wiſe Men" in the villages of Durham and Northumberland.

Vallancey[1] tells us that in Ireland they are called *Tamans*. "I know," ſays he, "a Farmer's Wife in the County of Waterford, that loſt a parcel of Linen. She travelled three days journey to a Taman, in the County of Tipperary: he conſulted his black Book, and aſſured her ſhe would recover the Goods. The Robbery was proclaimed at the Chapel, offering a Reward, and the Linen was recovered. It was not the money, but the Taman that recovered it."[2]

We read that:[3] "A.D. 1560. A Skinner of Southwark was ſet on the Pillory; with a Paper over his head, ſhewing the Cauſe, viz. for ſundry practices of great Falſehood, and much untruth: and all ſet forth under the colour of *Southſaying*."

Andrews,[4] ſpeaking of the death of the Earl of Angus in 1588, tells us, as a proof of the blind ſuperſtition of the age "he died, (ſays a venerable author) of Sorcery and Incantation." "A Wizard, after the phyſicians had pronounced him to be under the power of Witchcraft, made offer to cure him, ſaying, (as the manner of theſe wizards is) that he had received wrong. But the ſtout and pious Earl declared that his Life was not ſo dear unto him, as that, for the continuance of ſome years, he would be beholden to any of the Devil's Inſtruments, and died."

The following paſſage is from an older author:[5] "There are many

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[1] "Collectanea de Rebus Hibernicis," No. xiii. p. 10.

[2] In the *Daily Telegraph* newſpaper for December 11, 1867, appeared the annexed paragraph: "At Leamington, yeſterday, a woman named Hannah Maria Moore was charged with fortune-telling. The defendant reſided at a lonely cottage in the outſkirts of Leamington, and has long been celebrated for her knowledge of the occult arts and her ſkill in divining the future. If report be true, the rich were as credulous as the poor, and even carriages might be ſeen waiting after nightfall in the vicinity of her dwelling. At laſt, ſo notorious did the ſcandal become, that the police took ſteps to obtain a conviction. Accordingly, on Monday night, the wives of two of the conſtables paid her a viſit. If her powers of divination are to be judged by what ſhe revealed to them, they were certainly not great, for ſhe not only failed to diſcover the true object of their viſit, but ſhewed great conſideration for them, and, out of compaſſion for their indigence, only charged threepence for all her glowing promiſes of ſweethearts, weddings, and a long line of deſcendants. It would appear, however, from a letter found in her poſſeſſion when apprehended, that ſhe occaſionally engaged to exerciſe her arts ſo as to ſend ſweethearts to young women, as in the communication alluded to her correſpondent upbraided her for not having fulfilled her promiſes, and exhorted her to redouble her efforts. The bench committed her to gaol for a month with hard labour."]

[3] Stowe's "Survey of London," 1720, book i. p. 257.

[4] "Continuation of Henry," 4to. edit. p. 194.

[5] Lodge's "Wits Miſerie," 1596, p. 13.

in London now adaies that are beſotted with this Sinne, one of whom I ſaw on a white horſe in Fleet Street, a Tanner Knave I never lookt on, who with one Figure (caſt out of a Schollers Studie for a neceſſary Servant at Bocordo) promiſed to find any Mans Oxen were they loſt, reſtore any mans goods if they were ſtolne, and win any Man love, where or howſoever he ſettled it, but his jugling knacks were quickly diſcovered."

In the Sarum Articles of Inquiry, 1614, is the following: "67. Item, whether you have any Conjurers, Charmers, Calcours, Witches, or Fortune-Tellers, who they are, and who do reſort unto them for counſell?"

Ady,[1] ſpeaking of common jugglers, that go up and down to play their tricks in fairs and markets, ſays: "I will ſpeak of one man more excelling in that craft than others, that went about in King James his time, and long ſince, who called himſelf the *Kings Majeſties moſt excellent* Hocus Pocus, and ſo was he called, becauſe that at the playing of every trick, he uſed to ſay 'c *Hocus pocus*, tontus, talontus, vade celeriter jubeo,' a dark compoſure of words, to blinde the Eyes of the Beholders."

Butler[2] has theſe lines:

> "With a ſlight
> Convey Men's Intereſt, and Right,
> From Stiles's pocket into Nokes's
> As eaſily as Hocus Pocus."

Archbiſhop Tillotſon tells us that "in all probability thoſe common jugling words of *Hocus Pocus* are nothing elſe but a corruption of *hoc eſt Corpus*, by way of ridiculous Imitation of the prieſts of the Church of Rome in their trick of Tranſubſtantiation," &c.[3]

Vallancey,[4] ſpeaking of hocus pocus, derives it from the Iriſh "*Coic* an omen, a miſtery; and *bais*, the palm of the Hand: whence is formed *Coiche-bais*, Legerdemain; Perſice *Choko-baz:* whence the vulgar Engliſh *Hocus Pocus*." He is noticing the communication in former days between Ireland and the Eaſt.

[The miniſter of Kirkmichael, Bannfshire, writing about 1795, ſays:][5] "Among the branches into which the moſs-grown trunk of Superſtition divides itſelf, may be reckoned Witchcraft and Magic. Theſe, though decayed and withered by Time, ſtill retain ſome faint traces of their antient verdure. Even at preſent, Witches are ſuppoſed, as of old, to ride on broomſticks through the air. In this

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[1] "Candle in the Dark," 1659, p. 29.

[2] "Hudibras," pt. iii. c. 3.

[3] Serm. xxvi. "Diſcourſe on Tranſubſtant."

[4] "Collectanea de Rebus Hibernicis," No. xiii. p. 93. "*Hiccius doctius* is a common term among our modern ſleight of hand men. The origin of this is, probably, to be found among the old Roman Catholics. When the good people of this Iſland were under their thraldom, their Prieſts were looked up to with the greateſt veneration, and their preſence announced in the Aſſemblies with the terms *hic eſt doctus! hic eſt doctus!* and this probably is the origin of the modern corruption *Hiccius doctius*. M.F."—[Note in ed. 1813.]

[5] "Statiſt. Account of Scotland," vol. xii. p. 465.

country, the 12th of May is one of their Feſtivals. On the morning of that day, they are frequently ſeen dancing on the ſurface of the water of Avon, bruſhing the dews of the lawn, and milking Cows in their fold. Any uncommon ſickneſs is generally attributed to their demoniacal practices. They make fields barren or fertile, raiſe or ſtill whirlwinds, give or take away milk at pleaſure. The force of their Incantations is not to be reſiſted, and extends even to the Moon in the midſt of her aerial career. It is the good fortune, however, of this Country to be provided with an anti-conjurer that defeats both them and their ſable patron in their combined efforts. His fame is widely diffuſed, and wherever he goes, *creſcit eundo*. If the ſpouſe is jealous of her Huſband, the Anti-conjurer is conſulted to reſtore the affections of his bewitched heart. If a near connexion lies confined to the bed of ſickneſs, it is in vain to expect relief without the balſamick medicine of the Anti-conjurer. If a perſon happens to be deprived of his ſenſes, the deranged cells of the brains muſt be adjuſted by the magic charms of the Anti-conjurer. If a farmer loſes his Cattle, the houſes muſt be purified with water ſprinkled by him. In ſearching for the latent miſchief, this gentleman never fails to find little parcels of heterogeneous ingredients lurking in the Walls, conſiſting of the legs of Mice and the wings of Bats; all the work of the Witches. Few things ſeem too arduous for his abilities; and though, like Paracelſus, he has not as yet boaſted of having diſcovered the Philoſopher's Stone; yet, by the power of his occult Science, he ſtill attracts a little of their gold from the pockets where it lodges; and in this way makes a ſhift to acquire ſubſiſtence for himſelf and family."

[In connection with the early belief in ſupernatural agencies, I ſhall do no more, in the preſent place, than curſorily allude to the tales of enchantment which exiſt in our language, and alſo to two or three burleſques on theſe tales, which were compoſed at a remote date. Among the latter, "The Friar and the Boy," the "Tournament of Tottenham," and the "Tale of the Baſin," may be mentioned as holding a conſpicuous poſition both on account of their curioſity and their intrinſic merit.][1]

[[1] At a very early date, the incantations of wizards and ſorcerers appear to have been reduced to a burleſque ſort of gibberiſh by thoſe who either were unable to comprehend their meaning, or deſired to ridicule their folly. See "Remains of Early Pop. Poetry of England," vol. i. p. 26 and vol. iv. p. 358.]

Ghoſts, or Apparitions.

"I know thee well, I heare the watchfull Dogs,
With hollow howling tell of thy approach,
The Lights burne dim, affrighted with thy preſence:
And this diſtemper'd and tempeſtuous Night
Tells me the Ayre is troubled with ſome Devill."
Merry Devil of Edmonton, 1608.

"Ghoſts never walk till after Midnight, if
I may believe my Grannam."
Beaum. and Fletcher, *Lovers Progreſs*, act iv.

["Tout eſt prodige pour l'ignorance, qui, dans le cercle etroit de ſes habitudes, voit le cercle ou ſe meut l'univers. Pour le philoſophe, il n'y a pas de prodiges: une naiſſance monſtrueuſe, l'eboulement ſubit de la roche la plus dure, reſultent, il le ſait, de cauſes auſſi naturelles, auſſi neceſſaires, que le retour alternatif du jour et de la nuit."—Salverte, *Des Sciences Occultes*, p. 7.]

[IT is to be ſuſpected that the ancient ideas of a ghoſt were as indefinite and looſe as thoſe now prevalent among us. The vulgar ſuperſtition, that ghoſts walk about in white ſheets or clothes ſeems to have had exiſtence at an early date: for in the Story of the Miller and the Tailor in "A C. Mery Talys," 1526, the ſexton miſtakes the miller in his white coat for the dead farmer's troubled ſpirit riſen from the grave. But in the "Auturs of Arther at the Tarne-wathelan" there is a deſcription of an apparition, which proceeds on a ſomewhat more intelligent theory, ſo to ſpeak:

"Alle bare was the body, and blak by the bone,
Vnbecloſut in a cloude, in clethyng evyl clad;
Hit ȝaulut, hit ȝamurt, lyke a woman,
Nauthyr of hyde, nyf of heue, no hyllyng hit had.

. . . . . .

Alle gloet as the gledes, the goſt qwere hit glidus,
Was vnbycloſut in a cloude, in clething vn-clere,
Was ſette aure with ſerpentes, that ſate to the ſydus;
To telle the todus ther opon with tung were ful tere."

"The Chylde of Briſtowe," the romances of "Sir Amadas," and "The Avowynge of King Arthur," Shakeſpeare's "Hamlet," the ballad of "William and Margaret," Dryden's "Cymon and Iphigenia" (a very ancient fiction in a comparatively modern dreſs), may be mentioned, in paſſing, as fair ſamples of the various ſhapes which the inhabitants of the Land of Shadows have taken from time to time at the bidding of poets, playwrights, noveliſts, and ballad-mongers.

Scott has ſufficiently demonſtrated, in his "Letters on Demonology and Witchcraft," that the appearance of ſpectres to perſons in their

ſleep, and even otherwiſe, can in moſt caſes be explained on the moſt common-place medical principles, and originates in mental illuſions engendered by undue indulgence or conſtitutional debility. A great deal of learning in connection with our popular ſuperſtitions generally is in that work moſt entertainingly conveyed to us; but I do not feel that I ſhould be rendering any ſubſtantial ſervice by tranſplanting thence to theſe pages detached paſſages illuſtrative of the immediate ſubject. The "Letters" ſhould be read in their full integrity, for they are among the moſt admirable things Scott has left.

In "The Death of Robert Earl of Huntington," 1601, Matilda feels the man who has been ſent by King John to poiſon her, and the abbeſs, and ſays:

> "Are ye not fiends, but mortal bodies, then?"

The author of the popular ballad of "William and Margaret" (quoted in the "Knight of the Burning Peſtle," 1613), in deſcribing Margaret's ghoſt, ſays:

> "Her face was like an April morn,
> Clad in a wintry Cloud:
> And clay-cold was her lilly Hand,
> That held her ſable Shroud."]

In "The unfained Retractation of Fraunces Cox, which he uttered at the Pillery in Chepeſyde and elſwhere, accordyng to the Counſels commaundement Anno 1561, 25th of June," he ſays, "that from a child he began to practiſe the moſt diveliſh and ſuperſticious knowledge of Necromancie, and Invocations of Spirites, and curious Aſtrology. He now utterly renounces and forſakes all ſuch diveliſh Sciences, wherein the name of God is moſt horribly abuſed, and ſociety or pact with wicked Spirits moſt deteſtably practiſed, as Necromancie, Geomancie, and that curious part of Aſtrology wherein is contained the Calculating of Nativities or Caſting of Nativities, with all other the like Magikes."

Moreſin traces to its origin the popular ſuperſtition, relative to the coming again, as it is commonly called, or walking of ſpirits,[1] [and ſpeaks of it as an idea which the Roman Catholics borrowed from the heathen Romans. He quotes Manilius, Ovid (in his "Metamorphoſes"), and Alexander ab Alexandro.]

From the ſubſequent paſſage in "Hamlet" the walking of ſpirits ſeems to have been enjoined by way of penance:

> "I am thy Father's ſpirit,
> Doom'd for a certain term to walk the night;
> And for the Day confin'd to faſt in fires
> Till the foul Crimes done in my days of Nature
> Are burnt and purg'd away."

There is a paſſage in the "Spectator," where he introduces the

[1] "Papatus," 1594, p. 11.

girls in his neighbourhood, and his landlady's daughters, telling ſtories of ſpirits and apparitions; how they ſtood pale as aſhes, at the foot of a bed, and walked over churchyards by moonlight: of their being conjured to the Red Sea, &c. He obſerves that "one Spirit raiſed another, and, at the end of every Story, the whole Company cloſed their ranks and crowded about the Fire."

The "Spectator," accounting for the riſe and progreſs of ancient ſuperſtition, tells us, our forefathers looked upon nature with more reverence and horror, before the world was enlightened by learning and philoſophy, and loved to aſtoniſh themſelves with the apprehenſions of witchcraft, prodigies, charms, and enchantments. There was not a village in England that had not a ghoſt in it. The churchyards were all haunted. Every common had a circle of fairies belonging to it, and there was ſcarce a ſhepherd to be met with who had not ſeen a ſpirit. Hence Gay:

> — "Thoſe Tales of vulgar Sprites,
> Which frighten'd Boys relate on Winter Nights,
> How cleanly Milkmaids meet the Fairy train,
> How headleſs Horſes drag the clinking Chain:
> Night-roaming Ghoſts by ſaucer-eye-balls known,
> The common Spectres of each Country Town."

Shakeſpeare's ghoſts excel all others. The terrible indeed is his forte. How awful is that deſcription of the dead time of night, the ſeaſon of their perambulation!

> "'Tis now the very witching Time of Night,
> When Churchyards yawn, and Hell itſelf breathes out
> Contagion to the World."[1]

Gay has left us a pretty tale of an apparition. The golden mark being found in bed, is indeed after the indelicate manner of Swift, but yet is one of thoſe happy ſtrokes that rival the felicity of that daſh of the ſpunge which (as Pliny tells us) hit off ſo well the expreſſion of the froth in Protogenes' dog. It is impoſſible not to envy the author the conception of a thought which we know not whether to call more comical or more pointedly ſatirical.

[The idea of connecting whiteneſs with purity of ſpirit ſeems to exiſt in the legendary account of the *Letiche*, a *white* animal, which is only viſible by night, and repreſents the ſoul of an unbaptized infant, which may have been ſuppoſed to undergo ſome ſuch purgatorial proceſs, before its reception into grace.

The preſentment of the ſpirits of thoſe who have died contrite, or who have expiated their worldly offences otherwiſe, in the likeneſs of children in white raiment with glory round them, is a common inci-

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[1] Thus alſo in Home's Douglas:

> "In ſuch a place as this, at ſuch an Hour,
> If Anceſtry can be in aught believ'd,
> Deſcending Spirits have converſ'd with man,
> And told the ſecrets of the World unknown."

dent in mediæval Engliſh fiction. There is a ſtory to the effect in the *Ancren Riwle*.

The readers of our old Engliſh romances are probably in no need of being reminded that, towards the cloſe of "Sir Iſumbras," the battle which would have been otherwiſe loſt, is decided favourably by the unexpected appearance of three perſonages "clad in angels wede," one riding on a leopard, a ſecond on a lion, and a third on an unicorn! They diſcover themſelves, after the rout of the Saracens, to be the ſons of Sir Iſumbras.

In the pleaſing ſtory of the *Childe of Briſtowe*, where the child's father, a pitileſs uſurer, has been ſent to eternal puniſhment for his miſdeeds, the ſon ſtrives by acts of benevolence and piety, to procure his parent's delivery from the torments of hell. After a certain time, the boy ſummons his father's ſpirit to appear before him in the chamber where the wicked uſurer died, and it comes with lightning and thunder, "brennyng as glede," and "The devel bi the nekke gan him lede in a brennyng cheyne." The ſecond time, the uſurer's ghoſt preſents itſelf in the room:

> "And as he ſate in his prayere,
> The ſpiret befre hym gan appere,
> Right as he dud before,
> Save the cheyn away was caught;
> Blak he was, but he brent noght."

The child's atonement had wrought this; but the proceſs was ſtill incomplete. He had other ſacrifices to make, other hardſhips to endure, other good works to accompliſh. In fact, the myſtical number Three is made in the preſent legend, as in ſo many others, a neceſſary agent in the working out of a miraculous interpoſition. Finally, the uſurer's ſoul is redeemed from perdition, and the laſt interview between it and its ſaviour is thus portrayed:

> "When he had knelid and prayed long,
> Hym thoght he herd the myrieſt ſong
> That any erthely man myght here:
> After the ſong he ſawe a light,
> As thow a thouſant torches bright,
> It ſhone ſo faire and clere.
> In that light, ſo faire lemand,
> A naked child in angel hand
> Before him did appere,
> And ſeid: Sone, bleſſid thu be,
> And alle that ever ſhale come of the;
> That ever thu goten were.
> Fader, he ſeid, ful wel is me,
> In that plite that y now ſe,
> Y have, that ye be ſave.
> Sone, he ſeid, y go to bliſſe,
> God almighti quyte the this,
> Thi good ageyn to have."

In connection with the ſubject of apparitions, may be cited the viſions of the Holy Maid of Kent, and the viſion of John Darley, a

Carthuſian monk. The hiſtory of the former is perhaps too familiar to need any recapitulation here. Darley relates that, as he was attending upon the death-bed of Father Raby, in the year 1534, he ſaid to the expiring man, "Good Father Raby, if the dead can viſit the living, I beſeech you to pay a viſit to me by and by;" and Raby anſwered, "Yes," immediately after which he drew his laſt breath. But on the ſame afternoon, about five o'clock, as Darley was meditating in his cell, the departed man ſuddenly appeared to him in a monk's habit, and ſaid to him, "Why do you not follow our father?" "and I replied" (Darley tells us), "'Why?' He ſaid, 'Becauſe he is a martyr in heaven next to the angels.' Then I ſaid" (ſays Darley), "'Where are all our other fathers who did like him?' He anſwered and ſaid, 'They are all pretty well, but not ſo well as he is.' And then I aſked him how he was; and he ſaid, 'Pretty well.' And I ſaid, 'Father, ſhall I pray for you?' To which he replied, 'I am as well as need be, but prayer is at all times good,' and with theſe words he vaniſhed." On the following Saturday, at five o'clock in the morning, Father Raby re-appeared, having this time a long white beard and a white ſtaff in his hand. "Whereupon," ſays Darley, "I was afraid, but he, leaning on his ſtaff, ſaid to me, 'I am ſorry that I did not live to become a martyr;' and I anſwered, that I thought he was as well as though he had been a martyr. But he ſaid, 'Nay, for my Lord of Rocheſter and our father were next to the angels.' I aſked, 'What elſe?' He replied, 'The angels of peace lamented and mourned unceaſingly;' and again he vaniſhed." The "Lord of Rocheſter" was, of courſe, Biſhop Fiſher.

A curious and intereſting account of the pretended viſions of Elizabeth Barton, whoſe caſe excited ſo ſtrong a ſenſation in the reign of Henry VIII. will be found in Mr. Thomas Wright's Collection of Original Letters "On the Suppreſſion of the Monaſteries," 1843.

In the "Antiquarian Repertory" is a ſingular narrative of a man named Richard Clarke, a farming-labourer at Hamington, in Northamptonſhire, who was haunted by the ghoſt of another man, name apparently unknown, who declared to Clarke once, through a large hole in the wall of one of the rooms of his (Clarke's) houſe, that he had been murdered near his own houſe 267 years, 9 months, and 2 days ago (this was in 1675), and buried in the orchard. He added that his wife and children, who had lived in Southwark, never knew what became of him; that he had ſome treaſure and papers buried in the cellar of a houſe near London, and that Clarke muſt ſeek for it, and that he (the ghoſt) would meet him in the cellar, to aſſiſt him in the ſearch. Clarke aſked time to conſider; but the ghoſt was peremptory. He told him that, as ſoon as the money and the writings were found, and duly delivered to certain relatives of his in Southwark at ſuch an addreſs, removed from him in the fourth generation, he (the ghoſt) would ceaſe to viſit him, and would leave him in peace; at preſent he ſaid "that he rece'd much hurt in his cattele by him, y^t^ he ſhooke the houſe when his firſt wife lay in, and frighted her ſo, ſhe

dyed of it."[1] Hereupon Clarke went to town, and on London Bridge the ghoſt paſſed him, and conducted him to the houſe, where his wife had lived four generations before. Clarke found everything anſwerable to the account which the ghoſt had given him; the money and the documents were diſcovered, the writings on vellum found, but thoſe on paper decayed. Clarke divided the money, and acted exactly as the ghoſt of the murdered man directed him to do, and the latter "lookt chearfully upon him, and gave him thankes, and ſaid now he ſhould be at reſt, and ſpoke to thoſe other perſons which were of his generation, relations, but they had not courage to anſwer; but Clarke talkt for them." Morgan, the writer of the letter, in which this ſtory appears, quite believed in the account, and he ſays, alluding to the money: "It muſt be coyne of Hen. 4 time and will come amongſt the goldſmiths on[e] time or other, if care be taken in it; methinks it ſhould make ſome noiſe in Southwarke, and might be found out there. He [Clarke] hath ſeveral brothers in London whom he was w^th^; perhaps ſome diſcovery may be made from them of the place. . . . I had this ſtory from M^r^. Clarke himſelf."

I do not know whether it will be conſidered out of place here to mention that Tom Thumb, the offspring given by Merlin the enchanter to the childleſs ploughman, was a ſpirit as much as Robin Goodfellow was one, and in the "Life and Death of Tom Thumbe," 1630, he is in fact ſo deſcribed, for Merlin reſolved:—

> "*No blood nor bones* in him ſhould be,
> in ſhape and being ſuch,
> That men ſhould heare him ſpeake, but not
> *his wandring ſhadow touch.*"]

"A Ghoſt," according to Groſe, "is ſuppoſed to be the ſpirit of a perſon deceaſed, who is either commiſſioned to return for ſome eſpecial errand, ſuch as the diſcovery of a murder, to procure reſtitution of lands or money unjuſtly withheld from an orphan or widow, or, having committed ſome injuſtice whilſt living, cannot reſt till that is redreſſed. Sometimes the occaſion of ſpirits reviſiting this world is to inform their heir in what ſecret place, or private drawer in an old trunk, they had hidden the title deeds of the eſtate; or where, in troubleſome times, they buried their money or plate. Some Ghoſts of murdered perſons, whoſe bodies have been ſecretly buried, cannot be at eaſe till their bones have been taken up, and depoſited in conſecrated ground, with all the rites of Chriſtian burial. This idea is the remain of a very old piece of heathen ſuperſtition: the ancients believed that Charon was not permitted to ferry over the Ghoſts of unburied perſons, but that they wandered up and down the banks of the river Styx for an hundred years, after which they were admitted to a paſſage. This is mentioned by Virgil:

> 'Hæc omnis quam cernis, inops inhumataque turba eſt:
> Portitor ille, Charon; hi quos vehit unda, ſepulti.

[1] Original letter from Fr. Morgan at Kingſthorpe near Northton [Northampton] to a correſpondent at Garraway's Coffee-houſe, printed in A. R. ed. 1808, vol. iv. p. 635-7.]

Nec ripas datur horrendas, et rauca fluenta,
Tranſportare prius quam ſedibus oſſa quierunt.
Centum errant annos, volitantque hæc littora circum :
Tum, demum admiſſi, ſtagna exoptata reviſunt.'

" Sometimes Ghoſts appear in conſequence of an agreement made, whilſt living, with ſome particular friend, that he who firſt died ſhould appear to the ſurvivor.

" Glanvil tells us of the Ghoſt of a perſon who had lived but a diſorderly kind of life, for which it was condemned to wander up and down the earth, in the company of evil Spirits, till the Day of Judgment.

" In moſt of the relations of Ghoſts they are ſuppoſed to be mere aërial beings, without ſubſtance, and that they can paſs through walls and other ſolid bodies at pleaſure. A particular inſtance of this is given in Relation the 27th in Glanvil's Collection, where one David Hunter, neat-herd to the Biſhop of Down and Connor, was for a long time haunted by the apparition of an old woman, whom he was by a ſecret impulſe obliged to follow whenever ſhe appeared, which he ſays he did for a conſiderable time, even if in bed with his wife : and becauſe his wife could not hold him in his bed, ſhe would go too, and walk after him till day, though ſhe ſaw nothing ; but his little dog was ſo well acquainted with the apparition, that he would follow it as well as his maſter. If a tree ſtood in her walk, he obſerved her always to go through it. Notwithſtanding this ſeeming immateriality, this very Ghoſt was not without ſome ſubſtance ; for, having performed her errand, ſhe deſired Hunter to lift her from the ground, in the doing of which, he ſays, ſhe felt juſt like a bag of feathers. We ſometimes alſo read of Ghoſts ſtriking violent blows ; and that, if not made way for, they overturn all impediments, like a furious whirlwind. Glanvil mentions an inſtance of this, in Relation 17th of a Dutch lieutenant, who had the faculty of ſeeing Ghoſts ; and who, being prevented making way for one which he mentioned to ſome friends as coming towards them, was, with his companions, violently thrown down, and ſorely bruiſed. We further learn, by Relation 16th, that the hand of a Ghoſt is ' as cold as a clod.'

" The uſual time at which Ghoſts make their appearance is midnight, and ſeldom before it is dark ; though ſome audacious Spirits have been ſaid to appear even by day-light : but of this there are few inſtances, and thoſe moſtly Ghoſts who have been laid, perhaps in the Red Sea (of which more hereafter), and whoſe times of confinement were expired : theſe, like felons confined to the Lighters, are ſaid to return more troubleſome and daring than before. No Ghoſts can appear on Chriſtmas Eve ; this Shakeſpeare has put into the mouth of one of his characters in Hamlet.

" Ghoſts," Groſe adds, " commonly appear in the ſame dreſs they uſually wore whilſt living ; though they are ſometimes cloathed all in white ; but that is chiefly the Church-yard Ghoſts, who have no particular buſineſs, but ſeem to appear *pro bono publico*, or to ſcare drunken ruſtics from tumbling over their graves.

"I cannot learn that Ghoſts carry tapers in their hands, as they are ſometimes depicted, though the room in which they appear, if without fire or candle, is frequently ſaid to be as light as day. Dragging chains is not the faſhion of Engliſh Ghoſts; chains and black veſtments being chiefly the accoutrements of foreign ſpectres, ſeen in arbitrary governments; dead or alive, Engliſh Spirits are free.

"If, during the time of an Apparition, there is a lighted candle in the room, it will burn extremely blue: this is ſo univerſally acknowledged, that many eminent philoſophers have buſied themſelves in accounting for it, without once doubting the truth of the fact. Dogs too have the faculty of ſeeing Spirits, as is inſtanced in David Hunter's relation, above quoted; but in that caſe they uſually ſhew ſigns of terror, by whining and creeping to their maſter for protection: and it is generally ſuppoſed that they often ſee things of this nature when their owner cannot; there being ſome perſons, particularly thoſe born on a Chriſtmas Eve, who cannot ſee Spirits.

"The coming of a ſpirit is announced ſome time before its appearance, by a variety of loud and dreadful noiſes; ſometimes rattling in the old hall like a coach and ſix, and rumbling up and down the ſtaircaſe like the trundling of bowls or cannon balls. At length the door flies open, and the Spectre ſtalks ſlowly up to the bed's foot, and opening the curtains, looks ſteadfaſtly at the perſon in bed by whom it is ſeen; a Ghoſt being very rarely viſible to more than one perſon, although there are ſeveral in company. It is here neceſſary to obſerve that it has been univerſally found by experience, as well as affirmed by divers Apparitions themſelves, that a Ghoſt has not the power to ſpeak till it has been firſt ſpoken to; ſo that, notwithſtanding the urgency of the buſineſs on which it may come, every thing muſt ſtand ſtill till the perſon viſited can find ſufficient courage to ſpeak to it; an event that ſometimes does not take place for many years. It has not been found that female Ghoſts are more loquacious than thoſe of the male ſex, both being equally reſtrained by this law.

"The mode of addreſſing a Ghoſt is, by commanding it, in the name of the three perſons of the Trinity, to tell you who it is, and what is its buſineſs; this it may be neceſſary to repeat three times; after which it will, in a low and hollow voice, declare its ſatisfaction at being ſpoken to, and deſire the party addreſſing it not to be afraid, for it will do him no harm. This being premiſed, it commonly enters into its narrative, which being completed, and its requeſt or commands given, with injunctions that they be immediately executed, it vaniſhes away, frequently in a flaſh of light; in which caſe ſome Ghoſts have been ſo conſiderate as to deſire the party to whom they appear to ſhut their eyes: ſometimes its departure is attended with delightful muſic. During the narration of its buſineſs, a Ghoſt muſt by no means be interrupted by queſtions of any kind; ſo doing is extremely dangerous; if any doubts ariſe, they muſt be ſtated after the Spirit has done its tale. Queſtions reſpecting its ſtate, or the ſtate of any of their former acquaintance, are offenſive, and not often anſwered; Spirits, perhaps, being reſtrained from divulging the ſecrets of their priſon-houſe. Occa-

ſionally Spirits will even condeſcend to talk on common occurrences, as is inſtanced by Glanvil in the Apparition of Major George Sydenham to Captain William Dyke, Relation 10th.[1]

"It is ſomewhat remarkable that Ghoſts do not go about their buſineſs like the perſons of this world. In caſes of Murder, a Ghoſt, inſtead of going to the next Juſtice of the Peace, and laying its information, or to the neareſt relation of the perſon murdered, appears to ſome poor labourer who knows none of the parties, draws the curtains of ſome decrepit Nurſe or Alms-woman, or hovers about the place where his body is depoſited. The ſame circuitous mode is purſued with reſpect to redreſſing injured Orphans or Widows: when it ſeems as if the ſhorteſt and moſt certain way would be, to go to the perſon guilty of the injuſtice, and haunt him continually till he be terrified into a reſtitution. Nor are the pointing out loſt Writings generally managed in a more ſummary way; the Ghoſt commonly applying to a third perſon, ignorant of the whole affair, and a ſtranger to all concerned. But it is preſumptuous to ſcrutinize too far into theſe matters: Ghoſts have undoubtedly forms and cuſtoms peculiar to themſelves.

"If, after the firſt appearance, the perſons employed neglect, or are prevented from, performing the meſſage or buſineſs committed to their management, the Ghoſt appears continually to them, at firſt with a diſcontented, next an angry, and at length with a furious countenance, threatening to tear them in pieces if the matter is not forthwith executed: ſometimes terrifying them, as in Glanvil's Relation 26th, by appearing in many formidable ſhapes, and ſometimes even ſtriking them a violent blow. Of blows given by Ghoſts there are many inſtances, and ſome wherein they have been followed with an incurable lameneſs.

"It ſhould have been obſerved that Ghoſts, in delivering their commiſſions, in order to enſure belief, communicate to the perſons employed ſome ſecret, known only to the parties concerned and themſelves, the relation of which always produces the effect intended. The buſineſs being completed, Ghoſts appear with a cheerful countenance, ſaying they ſhall now be at reſt, and will never more diſturb any one; and, thanking their Agents, by way of reward communicate to them ſomething relative to themſelves, which they will never reveal.

"Sometimes Ghoſts appear, and diſturb a houſe, without deigning to give any reaſon for ſo doing: with theſe, the ſhorteſt and only way is to exorciſe and eject them; or, as the vulgar term is, lay them. For this purpoſe there muſt be two or three clergymen, and the ceremony muſt be performed in Latin; a language that ſtrikes the moſt audacious Ghoſt with terror. A Ghoſt may be laid for any term leſs than an hundred years, and in any place or body, full or empty; as, a ſolid oak—the pommel of a ſword—a barrel of beer, if a yeoman or

[1] "Wherein the Major reproved the Captain for ſuffering a ſword he had given him to grow ruſty; ſaying, 'Captain, Captain, this ſword did not uſe to be kept after this manner when it was mine.' This attention to the ſtate of arms was a remnant of the Major's profeſſional duty when living."

ſimple gentleman—or a pipe of wine, if an eſquire or a juſtice. But of all places the moſt common, and what a Ghoſt leaſt likes, is the Red Sea; it being related in many inſtances, that ghoſts have moſt earneſtly beſought the exorciſts not to confine them in that place. It is nevertheleſs conſidered as an indiſputable fact, that there are an infinite number laid there, perhaps from its being a ſafer priſon than any other nearer at hand; though neither hiſtory nor tradition gives us any inſtance of Ghoſts eſcaping or returning from this kind of tranſportation before their time."

Selden obſerves that there was never a merry world ſince the fairies left dancing and the parſon left conjuring. The opinion of the latter kept thieves[1] in awe, and did as much good in a country as a Juſtice of Peace.

Bourne[2] has preſerved the form of exorciſing a haunted houſe, a truly tedious proceſs for the expulſion of demons, who, it ſhould ſeem, have not been eaſily ferreted out of their quarters, if one may judge of their unwillingneſs to depart by the prolixity of this removal-warrant.[3]

[Moreſin affirms[4] that the ancients, who believed in ſpells and other magical influences, were ſurpaſſed far by the Roman Catholics, who held that God himſelf was to be reached by incantations and exorciſms, ſo that it was impoſſible that any thing, the moſt ſecret thoughts of the human heart, could be kept from diſcovery.]

Gay gives us a fine deſcription of a haunted houſe:

> "Now there ſpreaden a Rumour that everich night
> The Rooms ihaunted been by many a Sprite,
> The Miller avoucheth, and all thereabout,
> That they full oft hearen the helliſh Rout;
> Some ſaine they hear the gingling of Chains,
> And ſome hath heard the Pſautries ſtraines,
> At midnight ſome the heedleſs Horſe imeet,
> And ſome eſpien a Corſe in a white Sheet,
> And oother things, Faye, Elfin, and Elfe,
> And Shapes that Fear createn to itſelf."

Obſeſſion of the devil is diſtinguiſhed from poſſeſſion in this. In poſſeſſion the evil one was ſaid to enter into the body of the man. In obſeſſion, without entering into the body of the perſon, he was thought to beſiege and torment him without. To be lifted up into the air, and afterwards to be thrown down on the ground violently, without

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[1] See ſeveral curious charms againſt thieves in Scot's Diſcovery of Witchcraft, b. ii. c. 17, and particularly St. Aldelbert's curſe againſt them. That celebrated curſe in Triſtram Shandy, which is an original one, ſtill remaining in Rocheſter Cathedral, is nothing to this, which is perhaps the moſt complete of its kind.

[2] "Antiq. Vulg." ch. ii.

[3] Upon the ſubject of exorciſing, the following books may be conſulted with advantage: "Fuſtis Dæmonum, cui adjicitur Flagellum Dæmonum," 1608, (a prohibited book among the Roman Catholics); and Polidorus "Practica Exorciſtarum ad Dæmones expellendum," 1606. From this laſt, Bourne's form has been taken.

[4] "Papatus," 1594, p. 7.

receiving any hurt; to ſpeak ſtrange languages that the perſon had never learned; not to be able to come near holy things or the ſacraments, but to have an averſion to them; to know and foretell ſecret things; to perform things that exceed the perſon's ſtrength; to ſay or do things that the perſon would not or durſt not ſay, if he were not externally moved to it, were the ancient marks and criterions of poſſeſſions.[1]

Jorden obſerves:[2] "I doe not deny but there may be both Poſſeſſions, and Obſeſſions, and Witchcraft, &c. and Diſpoſſeſſion alſo through the Prayers and Supplications of God's Servants, which is the only meanes left unto us for our Reliefe in that Caſe. But ſuch Examples being verye rare now a-dayes, I would in the feare of God adviſe men to be very circumſpect in pronouncing of a Poſſeſſion: both becauſe the Impoſtures be many, and the Effects of naturall Diſeaſes be ſtrange to ſuch as have not looked throughly into them."

Baxter[3] tells us that "Devils have a greater Game to play inviſibly, than by Apparitions. O happy World, if they did not do a hundred thouſand times more hurt by the Baits of Pleaſure, Luſt, and Honour, and by Pride, and Love of Money, and Senſuality, than they do by Witches."

Ramſay[4] mentions, as common in Scotland, the vulgar notion that a ghoſt will not be laid to reſt till ſome prieſt ſpeak to it, and get account of what diſturbs it:

> "For well we wat it is his Ghaiſt
> Wow, wad ſome Folk that can do't beſt
> Speak til't, and hear what it confeſt:
> To ſend a wand'ring Saul to reſt
> 'Tis a good deed
> Amang the dead."

[A writer of the laſt century, referring to Lochcarron, Roſsſhire, ſays:[5]] "There is one opinion which many of them entertain, and which indeed is not peculiar to this Pariſh alone, that a popiſh Prieſt can caſt out Devils and cure Madneſs, and that the Preſbyterian Clergy have no ſuch power. A perſon might as well adviſe a Mob to pay no attention to a Merry Andrew, as to deſire many ignorant people to ſtay from the (popiſh) Prieſt."

Pliny tells us that houſes were anciently hallowed againſt evil ſpirits with brimſtone! This charm has been converted by later times into what Churchill, in his prophecy of famine, calls "a precious and rare Medicine," and is now uſed (but I ſuppoſe with greater ſucceſs) in exorciſing thoſe of our unfortunate fellow-creatures, who feel themſelves poſſeſſed with a certain teazing fiery ſpirit, ſaid by the wits of the ſouth to be well known, ſeen, and felt, and very troubleſome in the north.

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[1] Calmet in Bailey's Dictionary.
[2] "Suffocation of the Mother," 1603, Dedic.
[3] "World of Spirits," 1691, p. 223.
[4] "Poems," 1721, p. 27.
[5] "Stat. Acc. of Scotl." vol. xiii. p. 557.

"Various ways," ſays an eſſayiſt of the laſt century,[1] "have been propoſed by the learned for *laying of Ghoſts*. Thoſe of the artificial ſort are eaſily quieted. Thus when a Fryer, perſonating an Apparition, haunted the Chambers of the late Emperor Joſephus, the preſent King Auguſtus, then at the Imperial Court, flung him out of the window, and *laid* him effectually. The late Dr. Fowler, Biſhop of Glouceſter, and the late Mr. Juſtice Powell, had frequent altercations upon this ſubject. The Biſhop was a zealous defender of Ghoſts; the Juſtice ſomewhat ſceptical, and diſtruſtful of their being. In a viſit the Biſhop one day made his friend, the Juſtice told him, that ſince their laſt Diſputation he had had ocular demonſtration to convince him of the exiſtence of Ghoſts. How, ſays the Biſhop, what! ocular demonſtration? I am glad, Mr. Juſtice, you are become a Convert; I beſeech you let me know the whole Story at large. 'My Lord,' anſwers the Juſtice, 'as I lay one night in my bed, about the hour of twelve, I was wak'd by an uncommon noiſe, and heard ſomething coming up ſtairs, and ſtalking directly towards my Room. I drew the Curtain, and ſaw a faint glimmering of light enter my Chamber.' —'Of a blue colour, no doubt,' (ſays the Biſhop),—'Of *a pale blue*' (anſwers the Juſtice): the light was follow'd by a tall, meagre, and ſtern perſonage, who ſeemed about 70, in a long dangling rugg Gown, bound round with a broad leathern Girdle; his Beard thick and grizly; a large Furr-Cap on his head, and a long Staff in his hand; his face wrinkled, and of a dark ſable hue. I was ſtruck with the appearance, and felt ſome unuſual ſhocks; for you know the old ſaying I made uſe of in Court, when part of the Lanthorn upon Weſtminſter Hall fell down in the midſt of our proceedings, to the no ſmall terror of one or two of my Brethren,

Si fractus illabatur Orbis,
Impavidum ferient Ruinæ.

But, to go on: it drew near and ſtared me full in the face.' 'And did not you ſpeak to it?' (interrupted the Biſhop); there was Money hid or Murder committed to be ſure.' 'My Lord, I did ſpeak to it' —'And what Anſwer, Mr. Juſtice?' 'My Lord, the Anſwer was, (not without a thump of the Staff and a ſhake of the Lanthorn,) that he was the Watchman of the Night, and came to give me notice that he had found the Street-door open; and that unleſs I roſe and ſhut it, I might chance to be robbed before break of Day.' The Judge had no ſooner ended, but the Biſhop diſappear'd."

The ſame author adds: "The Cheat is begun by Nurſes with Stories of Bug-bears, &c. from whence we are gradually led to the traditionary accounts of local Ghoſts, which, like the Genii of the Ancients, have been reported to haunt certain Family Seats and Cities, famous for their antiquities and decays. Of this ſort are the Apparitions at Verulam, Silcheſter, Reculver, and Rocheſter: the Dæmon of Tidworth, the Black Dog of Wincheſter, and the Bar-gueſt of

[1] "Gent. Mag." for October, 1732.

York. The ſtory of Madam Veal[1] has been of ſingular uſe to the Editors of Drelincourt on Death." And afterwards ironically obſerves: "When we read of the Ghoſt of Sir George Villiers, of the Piper of Hammel, the Dæmon of Moſcow, or the German Colonel mentioned by Ponti, and ſee the names of Clarendon, Boyle, &c. to theſe Accounts, we find reaſon for our credulity; till, at laſt, we are convinc'd by a whole Conclave of Ghoſts met in the Works of Glanvil and Moreton." Mr. Locke aſſures us we have as clear an idea of ſpirit as of body.

Another writer remarks:[2] "I look upon our Sailors to care as little what becomes of themſelves as any ſet of people under the Sun, and yet no people are ſo much terrified at the thoughts of an Apparition. Their Sea Songs are full of them; they firmly believe their exiſtence; and honeſt Jack Tar ſhall be more frightened at a glimmering of the Moon upon the Tackling of the Ship, than he would be if a Frenchman was to clap a Blunderbuſs to his head. I was told a Story by an Officer in the Navy, which may not be foreign to the purpoſe. About half a dozen of the Sailors on board a Man of War, took it into their heads that there was a Ghoſt in the Ship; and being aſked by the Captain what reaſon they had to apprehend any ſuch thing, they told him they were ſure of it, for they ſmelt him. The Captain at firſt laughed at them and called them a parcel of Lubbers, and adviſed them not to entertain any ſuch ſilly notions as theſe, but mind their work. It paſſed on very well for a Day or two; but one night, being in another Ghoſt-ſmelling humour, they all came to the Captain and told him that they were quite certain there was a Ghoſt, and he was ſomewhere behind the ſmall Beer-barrels. The Captain, quite enraged at their folly, was determined they ſhould have ſomething to be frightened at in earneſt: and ſo ordered the Boatſwain's Mate to give them all a dozen of Laſhes with a Cato' nine tails, by which means the Ship was entirely cleared of Ghoſts during the remainder of the Voyage. However, when the Barrels were removed, ſome time after, they found a dead Rat, or ſome ſuch thing, which was concluded by the reſt of the Crew to be the Ghoſt which had been ſmelt a little before." Our author accounts for this philoſophically: "A great deal may be ſaid in favour of Men troubled with the Scurvy, the concomitants of which diſorder are, generally, Faintings and the Hip, and Horrors without any ground for them."

The following was communicated to [Mr. Brand] by a Gentleman, to whom it had been related by a ſea captain of the Port of Newcaſtle upon Tyne. "His Cook," he ſaid, "chanced to die on their paſſage homeward. This honeſt Fellow, having had one of his legs a little ſhorter than the other, uſed to walk in that way which our vulgar Idiom calls 'with an up and a down.' A few Nights after his body had been committed to the deep, our Captain was alarmed by

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[1] The ſame perſon, upon whoſe apparition was publiſhed a pamphlet, attributed to Defoe, in 1705. It is reprinted in Hazlitt's edition.]

[2] "New Catalogue of Vulgar Errors," 1767, p. 71.

his Mate with an Account that the Cook was walking before the Ship, and that all hands were upon Deck to ſee him. The Captain, after an oath or two for having been diſturbed, ordered them to let him alone, and try which, the Ship or he, ſhould get firſt to Newcaſtle. But, turning out on further importunity, he honeſtly confeſſed that he had like to have caught the contagion, and on ſeeing ſomething move in a way ſo ſimilar to that which an old Friend uſed, and withal having a Cap on ſo like that which he was wont to wear, verily thought there was more in the report than he was at firſt willing to believe. A general panic diffuſed itſelf. He ordered the Ship to be ſteered towards the object, but not a Man would move the Helm! Compelled to do this himſelf, he found, on a nearer approach, that the ridiculous cauſe of all their Terror was part of a main top, the remains of ſome Wreck, floating before them. Unleſs he had ventured to make this near approach to the ſuppoſed Ghoſt, the Tale of the walking Cook had long been in the mouths, and excited the fears of many honeſt and very brave Fellows in the Wapping of Newcaſtle upon Tyne."

Dr. Johnſon, in his deſcription of the Buller of Buchan, in Scotland, pleaſantly tells us: "If I had any malice againſt a walking Spirit, inſtead of laying him in the Red Sea, I would condemn him to reſide in the Bullar of Buchan."

Spirits that give diſturbance by knocking are no novelties. Thus Oſborne,[1] ſpeaking of unhappy marriages, ſays: "It muſt needs render their ſleepe unquiet, that have one of thoſe Cadds or Familiars ſtill knocking over their pillow."

Ramſay[2] explains *Spelly Coat* to be "one of thoſe frightful Spectres the ignorant people are terrified at, and tell us ſtrange Stories of; that they are clothed with a Coat of Shells, which make a horrid Ratling; that they'll be ſure to deſtroy one, if he gets not a running Water between him and it. It dares not meddle with a Woman with Child."

Gipſies.

IN Grielman's "Diſſertation on the Gipſies," tranſlated by Raper, 1787, a very copious catalogue is given of Gipſy and Hindoſtan words collated, by which it appears that every third Gipſy word is likewiſe an Hindoſtan one, or ſtill more, that out of every thirty Gipſy words eleven or twelve are common to Hindoſtan. This agreement will appear uncommonly great if we recollect that the above words have only been learned from the Gipſies within theſe very few years, conſequently after a ſeparation of near four complete centuries from

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[1] "Advice to a Son," 1656, p. 36.

[2] "Poems," 1721, p. 227.

Hindoſtan, their ſuppoſed native country, among people who talked languages totally different, and in which the Gipſies themſelves converſed; for under the conſtant and ſo long continued influx of theſe languages, their own muſt neceſſarily have ſuffered great alteration.

In this learned work there is alſo a compariſon of the Gipſies with the above caſt of Suders: but I lay the greateſt ſtreſs upon thoſe proofs which are deduced from the ſimilarity of the languages. In the ſupplement it is [mentioned that Marſden had obtained] as many words as he could get, and that by correſpondence from Conſtantinople he procured a collection of words uſed by the Cingaris thereabouts; and theſe, together with the words given by Ludolph in his "Hiſtoria Æthiopica," compared with the Hindoſtan vulgar language, ſhow it to be the ſame that is ſpoken by the Gipſies and in Hindoſtan.[1]

In the above work we read that, in 1418, the Gipſies firſt arrived in Switzerland near Zurich and other places, to the number, men, women, and children, of fourteen thouſand.

The ſubſequent paſſage [from the "Britiſh Critic"][2] exhibits a proof of a different tendency. "In a late Meeting of the Royal Society of Göttingen, Profeſſor Blumenbach laid before the Members a ſecond Decad of the *Crania* of perſons of different Nations contraſted with each other, in the ſame manner as in the firſt, and ranged according to the order obſerved by him in his other Works. In the firſt variety was *the Cranium of a real Gipſey*, who died in priſon at Clauſenberg, communicated by Dr. Patacki of that place. *The reſemblance between this and that of the Egyptian Mummy* in the firſt Decad was very ſtriking. Both differed eſſentially from the ſixty-four Crania of other perſons belonging to foreign Nations, in the poſſeſſion of the Author: a circumſtance which, among others, tends to confirm the Opinion of Profeſſ. Meiners, that the Hindoos, from whom Grellman derives the Gipſies, came themſelves originally from Egypt."

The Gipſies, as it ſhould [thus] ſeem, came originally from Hindoſtan, where they are ſuppoſed to have been of the loweſt claſs of Indians, namely Parias, or, as they are called in Hindoſtan, Suders. They are thought to have migrated about A.D. 1408 or 1409, when Timur Beg ravaged India for the purpoſe of ſpreading the Mahometan religion. On this occaſion ſo many thouſands were made ſlaves and put to death, that an univerſal panic took place, and a very great number of terrified inhabitants endeavoured to ſave themſelves by flight. As every part towards the north and eaſt was beſet by the enemy, it

[1] See "Archæologia," vol. vii. p. 388, "Obſervations on the Language of the Gipſies," by Mr. Marſden, and *ibid.* p. 387, "Collections on the Gipſey Language," by Jacob Bryant, Eſq."

[2] "Foreign Catalogue," vol. ii. p. 226. See upon the ſubject Paſquier, "Recherches de la France," p. 392; "Dictionnaire des Origines, v. *Bohemiens*;" De Pauw, "Recherches ſur les Egyptiens," tom. i. p. 169; Camerarius, "Horæ Subſecivæ;" "Gent. Mag.," vol. liii. p. 1009; *ibid.* vol. lvii. p. 897. ["Antiquarian Repertory," ed. 1807, vol. iii. p. 375-9; Borrow's "Bible in Spain," &c. In a recent number of the "Pall-Mall Gazette," 1869, it was ſtated that the Pope went out of Rome to bleſs ſome Bohemians, encamped on the outſkirts of the city, and inſpected their quarters.]

is moſt probable that the country below Multan, to the mouth of the Indus, was the firſt aſylum and rendezvous of the fugitive Suders. This is called the country of Zinganen. Here they were ſafe, and remained ſo till Timur returned from his victories on the Ganges. Then it was that they firſt entirely quitted the country, and probably with them a conſiderable number of the natives, which will explain the meaning of their original name. By what track they came to us cannot be aſcertained. If they went ſtraight through the ſouthern Perſian deſerts of Sigiſtan, Makran, and Kirman, along the Perſian Gulf to the mouth of the Euphrates, from thence they might get, by Baſſora, into the great deſerts of Arabia, afterwards into Arabia Petræa and ſo arrive in Egypt by the Iſthmus of Suls. They muſt certainly have been in Egypt before they reached us, otherwiſe it is incomprehenſible how the report aroſe, that they were Egyptians.

Harriſon, in his "Deſcription of England,"[1] deſcribing the various ſorts of cheats practiſed by the voluntary poor, after enumerating thoſe who maim or disfigure their bodies by ſores, or counterfeit the guiſe of labourers or ſerving-men, or mariners ſeeking for ſhips which they have not loſt, to extort charity, adds: "It is not yet full threeſcore yeares ſince this trade began: but how it hath proſpered ſince that time it is eaſie to iudge, for they are now ſuppoſed of one ſex and another to amount vnto aboue 10,000 perſons, as I haue heard reported. Moreouer, in counterfeiting *the Egyptian Roges*, they haue deuiſed a language among themſelues which they name Canting, but others pedlers French, a ſpeach compact thirtie yeares ſince of Engliſh and a great number of od words of their owne deuiſing, without all order or reaſon: and yet ſuch is it as none but themſelues are able to vnderſtand. The firſt deuiſer thereof was hanged by the necke, a iuſt reward no doubt for his deceits and a common end to all of that profeſſion."

The beggars, it is obſervable, two or three centuries ago, uſed to proclaim their want by a wooden diſh with a moveable cover, which they clacked, to ſhew that their veſſel was empty. This appears from a paſſage quoted on another occaſion by Grey. Grey's aſſertion may be ſupported by the following paſſage in Middleton's "Family of Love," 1608:—

> "*Ger.* —can you think I get my living by a Bell and *a Clack-Diſh?*
> *Dryfat.* By a Bell and *a Clack-Diſh?* How's that?
> *Ger.* Why, by begging, Sir," &c.

And by a ſtage direction in the ſecond part of Heywood's "Edward IV." 1600: "Enter Mrs. Blague, poorly dreſt, begging with her Baſket and *Clap-Diſh.*"[2]

Sir Thomas Browne[3] gives this general account of the Gipſies: "They are a kind of counterfeit Moors, to be found in many parts of

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[1] Holinſhed's "Chronicle," 1587, p. 183.
[2] Shakeſp. Soc. Repr. of ed. 1600, p. 174.]
[3] "Vulgar Errors," p. 286.

Europe, Aſia, and Africa. They are commonly ſuppoſed to have come from Egypt, from whence they derive themſelves. Munſter diſcovered in the Letters and Paſs, which they obtained from Sigiſmund the Emperor, that they firſt came out of Leſſer Egypt, that having turned Apoſtates from Chriſtianity and relapſed into Pagan Rites, ſome of every Family were enjoined this penance, to wander about the World. Aventinus tells us, that they pretend, for this vagabond Courſe, a Judgement of God upon their forefathers, who refuſed to entertain the Virgin Mary and Jeſus, when ſhe fled into their country."

Yet Bellonius, who met great droves of Gipſies in Egypt, in villages on the banks of the Nile, where they were accounted ſtrangers and wanderers from foreign parts, as with us, affirms that they are *no Egyptians*.[1]

It ſeems pretty clear that the earlieſt Gipſies were Aſiatics, brought hither by the Cruſaders on their return from the Holy Wars; but to the latter part of the theory it is objected that there is no trace of them to be found in hiſtory at that time.

Ralph Volaterranus affirms that they firſt proceeded, or ſtrolled, from among the Uxi, a people of Perſia. Sir Thomas Browne cites Polydore Vergil as accounting them originally Syrians: Philip Bergoinas as deriving them from Chaldea; Æneas Sylvius as from ſome part of Tartary; Bellonius, as from Wallachia and Bulgaria; and Aventinus as fetching them from the confines of Hungary. He adds that "they have been baniſhed by moſt Chriſtian Princes. The great Turk at leaſt tolerates them near the Imperial City: he is ſaid to employ them as Spies: they were baniſhed as ſuch by the Emperor Charles the fifth."

Blackſtone, in his "Commentaries,"[2] has the following account of them: "They are a ſtrange kind of Commonwealth among themſelves of wandering Impoſtors and Juglers, who firſt made their appearance in Germany about the beginning of the ſixteenth Century. Munſter, it is true, who is followed and relied upon by Spelman, fixes the time of their firſt appearance to the year 1417:[3] but as he owns that the firſt he ever ſaw were in 1529, it was probably an error of the preſs for 1517, eſpecially as other Hiſtorians inform us, that when Sultan Selim conquered Egypt in 1517 ſeveral of the Natives refuſed to ſubmit to the Turkiſh yoke, and revolted under one Zinganeus, whence the Turks call them Zinganees; but being at length ſurrounded and baniſhed, they agreed to diſperſe in ſmall parties all over the world, where their ſuppoſed ſkill in the black art gave them an univerſal reception in that age of Superſtition and Credulity. In the compaſs of a very few years they gained ſuch a number of idle Proſe-

[1] "Obſervat.," lib. ii.

[2] Edit. 8vo. Dubl. vol. iv. p. 165.

[3] Browne, *ut ſupra*, p. 287, ſays: "Their firſt appearance was in Germany *ſince the year* 1400. Nor were they obſerved before in other parts of Europe, as is deducible from Munſter, Genebrard, Crantſius, and Ortelius."

lytes,[1] (who imitated their Language and Complexion, and betook themſelves to the ſame arts of chiromancy, begging, and pilfering,) that they became troubleſome and even formidable to moſt of the States of Europe. Hence they were expelled from France in the year 1560: and from Spain 1591: and the Government of England took the alarm much earlier, for in 1530 they are deſcribed, Stat. 22 Hen. VIII. c. x., as an 'outlandiſh people calling themſelves Egyptians, uſing no craft, nor feat of merchandize, who have come into this realm and gone from Shire to Shire, and place to place, in great company, and uſed great, ſubtle, and crafty means to deceive the people, and alſo have committed many heinous felonies and robberies.' Wherefore they are directed to avoid the realm, and not to return under pain of Impriſonment and forfeiture of their goods and chattells; and upon their trials for any felony which they may have committed, they ſhall not be intitled to a jury *de medietate linguæ*. And afterwards it was enacted by Statutes 1 and 2 Ph. and Mary, c. iv., and 5 Eliz. c. xx., that if any ſuch perſons ſhall be imported into the kingdom, the importers ſhall forfeit forty pounds. And if the Egyptians themſelves remain one month in the kingdom, or if any perſon, being fourteen years old, whether natural-born ſubject or ſtranger, which hath been ſeen or found in the fellowſhip of ſuch Egyptians, or which hath diſguiſed him or herſelf like them, ſhall remain in the ſame one month at one or ſeveral times, it is felony without benefit of clergy. And Sir Matthew Hale informs us that at one Suffolk Aſſize no leſs than thirteen perſons were executed upon theſe Statutes a few years before the Reſtoration. But, to the honour of our national humanity, there are no inſtances more modern than this of carrying theſe Laws into practice." Thus far Blackſtone.

In a work of James I.'s time[2] is the following account: "Theſe kinde of People about an hundred yeares agoe, about the twentieth yeare of King Henry the eight, began to gather an head, at the firſt heere about the ſoutherne parts, and this (as I am informed) and as I can gather, was their beginning. Certaine Egiptians, baniſhed their cuntry (belike not for their good conditions,) arrived heere in England, who being *excellent in quaint tricks and deviſes*, not known heere at that time among us, were eſteemed and had in great admiration, for what with ſtrangeneſs of their attire and garments, together with *their*

[1] Spelman's portrait of the Gipſy fraternity in his time, which ſeems to have been taken *ad vivum*, is as follows: "EGYPTIANI. Erronum Impoſtorumque genus nequiſſimum: in Continente ortum, ſed ad Britannias noſtras et Europam reliquam pervolans:—nigredine deformes, excocti ſole, immundi veſte, et uſu rerum omnium fœdi.—Fœminæ, cum ſtratis et parvulis, jumento invehuntur. Literas circumferunt Principum, ut innoxius illis permittatur tranſitus.—Oriuntur quippe et in noſtra et in omni Regione, ſpurci hujuſmodi nebulones, qui ſui ſimiles in Gymnaſium ſceleris adſciſcentes; vultum, cultum, moreſque ſupradictos ſibi inducunt. Linguam (ut exotici magis videantur) fictitiam blaterant, provinciaſque vicatim pervagantes, auguriis et furtis, impoſturis & technarum millibus plebeculam rodunt et illudunt, linguam hanc Germani *Rotwelch*, quaſi rubrum Wallicum, id eſt Barbariſmum; Angli *Canting* nuncupant."

[2] "Art of Jugling and Legerdemain," by S. R[id], 1612, ſign. B b.

ſleights and legerdemaines, they were ſpoke of farre and neere, inſomuch that many of our Engliſh Loyterers joyned with them, and in time learned their crafte and coſening. The Speach which they uſed was *the right Egyptian Language*, with whome our Engliſhmen converſing with, at leaſt learned their Language. Theſe people continuing about the Cuntry in this faſhion, practiſing their coſening art of faſt and looſe and legerdemaine, purchaſed themſelves great credit among the cuntry people, and got much by *palmiſtry* and telling of *fortunes:* inſomuch they pitifully coſened the poore contry Girles, both of Money, ſilver Spones, and the beſt of their Apparrell, or any good thing they could make, onely to heare their fortunes."—"This Giles Hather (for ſo was his name) together with his whore Kit Calot, in ſhort ſpace had following them a pretty traine, he terming himſelf the King of the Egiptians, and ſhe the Queene, ryding about the Cuntry at their pleaſure uncontrolld." He then mentions the Statute againſt them of the 1ſt and 2d of Philip and Mary, on which he obſerves—"*But what a number were executed preſently upon this Statute*, you would wonder: yet, notwithſtanding, all would not prevaile: but ſtill they wandred, as before, up and downe, and meeting once in a yeere at a place appointed: ſometimes at the Devils A—— in Peake in Darbiſhire, and otherwhiles at Ketbrooke by Blackheath, or elſewhere, as they agreed ſtill at their Meeting." Speaking of his own time, he adds: "Theſe fellowes ſeeing that no profit comes by wandring, but hazard of their lives, *do daily decreaſe* and breake off their wonted ſociety, and betake themſelves, many of them, ſome to be Pedlers, ſome Tinkers, ſome Juglers, and ſome to one kinde of life or other."

Twiſs, in his "Travels," gives the following account of them in Spain: "They are very numerous about and in Murcia, Cordova, Cadiz, and Ronda. The race of theſe Vagabonds is found in every part of Europe; the French call them Bohemiens, the Italians Zingari, the Germans Zigeunen, the Dutch Heydenen (Pagans,) the Portugueſe Siganos, and the Spaniards Gitanos, in Latin Cingari. Their Language, which is peculiar to themſelves, is everywhere ſo ſimilar, that they undoubtedly are all derived from the ſame ſource. They began to appear in Europe in the 15th Century, and are probably a mixture of Egyptians and Ethiopians. The Men are all Thieves, and the Women Libertines. They follow no certain trade, and have no fixed Religion. They do not enter into the order of Society, wherein they are only tolerated. It is ſuppoſed there are upwards of 40,000 of them in Spain, great numbers of whom are Innkeepers in the Villages and ſmall Towns, and are everywhere Fortune-tellers. In Spain they are not allowed to poſſeſs any Lands, or even to ſerve as Soldiers. They marry among themſelves, ſtroll in troops about the Country, and bury their dead under water. They are contented if they can procure food by ſhewing feats of dexterity, and only pilfer to ſupply themſelves with the trifles they want; ſo that they never render themſelves liable to any ſeverer chaſtiſement than whipping for having ſtolen Chickens, Linen, &c. Moſt of the Men have a ſmattering of Phyſic and Surgery, and are ſkilled in tricks performed

by ſlight of hand. The foregoing Account is partly extracted from le Voyageur François, vol. xvi. but the aſſertion that they are all ſo abandoned as that author ſays, is too general." In a provincial council held at Tarragona in the year 1591 there was the ſubjoined decree againſt them.[1] The Gipſies are univerſally conſidered in the ſame light, *i.e.* of cheats and pilferers. Witneſs the definition of them in Ducange, and the curious etchings of them by Callot.[2] The engraver does not repreſent them in a more favourable light than the Lexicographer, for, beſides his inimitable delineations of their diſſolute manner of living, he has accompanied his plates with verſes, which are very far from celebrating their honeſty.

Paſquier, in his "Recherches de la France," has the following: "On Auguſt 17, 1427, came to Paris twelve Penitents (penanciers) as they called themſelves, viz. a Duke, an Earl, and ten Men, all on horſeback, and calling themſelves good Chriſtians. They were of Lower Egypt, and gave out that not long before the Chriſtians had ſubdued their Country, and obliged them to embrace Chriſtianity, or put them to death. Thoſe who were baptized were great Lords in their own Country, and had a King and Queen there. Some time after their Converſion, the Saracens overran their Country and obliged them to renounce Chriſtianity. When the Emperor of Germany, the King of Poland, and other Chriſtian Princes, heard this, they fell upon them and obliged them all both great and ſmall, to quit their Country and go to the Pope at Rome, who enjoined them ſeven years penance to wander over the world without lying in a Bed; every Biſhop and Abbot to give them once 10 Livres tournois, and he gave them Letters to this purpoſe, and his bleſſing.

"They had been wandering five years when they came to Paris. They were lodged by the Police out of the City, at Chapel St. Denis. Almoſt all had their ears bored, and one or two ſilver Rings in each, which they ſaid was eſteemed an ornament in their Country. The men were very black, their hair curled; the women remarkably ugly and black, all their faces ſcarred (deplayez), their hair black, like a horſe's tail, their only habit an old ſhaggy Garment (floſſoye) tied over their ſhoulders with a cloth or cord-ſaſh, and under it a poor petticoat or ſhift. In ſhort they were the pooreſt wretches that had ever been ſeen in France; and, notwithſtanding their poverty, there were among them Women, who, by looking into people's hands told their fortunes *et meirent contens en pluſieurs mariages;* for they ſaid, thy Wife has played thee falſe (Ta femme t'a fait coup) and what was worſe, they picked people's pockets of their money and got it into their own by telling theſe things by Art, Magic, or the Inter-

[1] "Curandum etiam eſt ut publici Magiſtratus eos coerceant qui ſe Ægyptiacos vel Bohemianos vocant, quos vix conſtat eſſe Chriſtianos, niſi ex eorum relatione; cum tamen ſint mendaces, fures, et deceptores, et aliis ſceleribus multi eorum aſſueti."

[2] "Ægyptiaci," ſays Ducange, "vagi homines, harioli ac fatidici, qui hac & illac errantes ex manus inſpectione futura præſagire ſe fingunt, ut de marſupiis incautorum nummos corrogent."

vention of the Devil or by a certain knack." Thus Paſquier. It is added that they were expelled from France in 1561.

[In Scotland, in the laſt century, the gipſies appear to have been tolerably abundant. A perſon writing from Eagleſham, Co. Renfrew, about 1795, ſays :][1] "'There is no Magiſtrate nearer than within four miles ; and the place is oppreſſed with Gangs of Gipſies, commonly called Tinkers or Randy-Beggars, becauſe there is nobody to take the ſmalleſt account of them."

In [the North of England and] Scotland they ſeem to have enjoyed ſome ſhare of indulgence. [Before the middle of the ſixteenth century we meet with[2]] "'Letters of Defence and Concurrence to John Fall, Lord and Earl of Little Egypt, for aſſiſting him in the execution of Juſtice upon his Company, conform to the Laws of Egypt. Feb. 15, 1540-1.' Theſe are ſuppoſed to have been a gang of gypſies aſſociated together in defiance of the State under Fall, as their head or king: and theſe the articles of aſſociation for their internal government, mutual defence, and ſecurity, the embroil'd and infirm ſtate of the Scotch nation at that time not permitting them to repreſs or reſtrain a combination of vagrants, who had got above the laws, and erected themſelves into a ſeparate community as a ſet of banditti."

There is a curious letter of the juſtices of Durham to the Earl of Shrewſbury, Lord Preſident of the North, dated at Durham, Jan. 19, 1549-50, concerning the Gipſies and Faws.[3] A writ of Privy Seal, dated 1549, ſupports John Faw, *Lord and Earl of Little Egypt*, in the execution of juſtice on his company and folk, conform to the laws of Egypt, and in puniſhing certain perſons there named, who rebelled againſt him, left him, robbed him, and refuſed to return home with him. James's ſubjects are commanded to aſſiſt in apprehending them, and in aſſiſting *Faw* and his adherents to return home. There is a like writ in his favour from Mary Queen of Scots, 1553 ; and in 1554 he obtained a pardon for the murder of Nunan Small. So that it appears he had ſtaid long in Scotland, and perhaps ſome time in England, and from him this kind of ſtrolling people might receive the name of Faw Gang, which they ſtill retain. [Mr. Hampſon has pointed out, in his moſt intereſting "Origines Patriciæ," 1846, that *Johnny Faw*, the familiar name for the old gipſy chiefs, was corrupted from *Fowde* or *Faad*, the Daniſh name for a governor, and the ſame writer mentions that, in the acts of James VI. of Scotland, 1581, the term is uſed in the ſenſe of *bailiff*.]

There is a well-known Scotiſh ſong entitled "Johnny Faa, the Gypſie Laddie." There is an advertiſement in the "Newcaſtle Courant," July 27, 1754, offering a reward for the apprehending of John Fall and Margaret his wife, William Fall and Jane, otherwiſe Ann his wife, &c. "commonly called or known by the name of Fawes," &c.

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[1] "Statiſt. Acc. of Scotl." vol. ii. p. 124.

[2] "Privy Seal Book of Edinburgh," no. xiv. fol. 59, quoted in "Gent. Mag." for Oct. 1785. [This document is noticed by Ellis in his firſt Series of "Original Letters," 1825.]

[3] Lodge's "Illuſt. of Britiſh Hiſtory," vol. i. p. 135.

Gipſies ſtill continue to be called "Faws" in the North of England.

Gay, in his "Paſtorals," ſpeaking of a girl who is ſlighted by her lover, thus deſcribes the gipſies:

> "Laſt Friday's Eve, when as the Sun was ſet,
> I, near yon ſtile, three ſallow Gipſies met;
> Upon my hand they caſt a poring look,
> Bid me beware, and thrice their heads they ſhook:
> They ſaid that many Croſſes I muſt prove,
> Some in my worldly Gain, but moſt in Love.
> Next morn I miſs'd three Hens and our old Cock,
> And, off the Hedge, two Pinners and a Smock."

Since the repeal of the Act [of Charles I.] againſt this claſs of people, which, if I miſtake not, took place in 1788, they are ſaid not to be ſo numerous as before: they ſtill however are to be met with, and ſtill [1869] pretend to underſtand palmiſtry and telling fortunes, nor do I believe that their notions of *meum* and *tuum* are one whit leſs vague than before. [In May, 1797, their ſettlement at Norwood was broken up, and they were treated as vagrants. The number of genuine gipſies in England is not large, but there are thouſands of women fortune-tellers, who pretend to be gipſies, and affect to underſtand palmiſtry and divination.

In "Witt's Recreations," a long piece called "The Gipſies" occurs, which is curious, as it contains a good deal of phraſeology evidently ſuppoſed by the writer to be peculiar to the claſs, but then, as now, common to all the mendicant fraternity. In Harman's time (1566) many of the terms were current among thieves and beggars, which are familiar to modern ears.

It appears that the modern artifices in practice among this claſs of perſons date ſomewhat far back. We find in the old ballad of "The brave Engliſh Gipſey," that the ſtill familiar trick of dyeing the face with walnut-juice was in vogue in the time of Charles I.:

> "Our dye is not in vaine;
> For we do dye in graine:
> The walnut-tree ſupplies our lacke;
> What was made faire, we can make blacke."

The whole piece is curious, and worthy of peruſal, as it ſhows that the gipſy has always led a pretty ſimilar kind of exiſtence in this country, employing the ſame ſhifts, and known by the ſame characteriſtics. The ballad was an imitation of one written on the ſame plan under the title of "The Spaniſh Gipſy."]

Strype[1] mentions a book written by William Bullein "Of Simples and Surgery," A.D. 1562,[2] in which the author ſpeaks of dog-leeches and *Egyptians*, and Jews: all pretending to the telling of fortunes and curing by charms. "They" (dog-leaches) "buy ſome groſs ſtuff, with a box of ſalve and caſes of tools, to ſet forth their ſlender market withal, &c. Then fall they to palmiſtry and telling of fortunes,

[1] "Annals," vol. ii. p. 611.

[2] This forms part of Bullein's "Bulwarke of Defence," &c. 1562, folio.]

daily deceiving the ſimple. Like unto the ſwarms of Vagabonds, Egyptians, and ſome that call themſelves Jews: whoſe eyes were ſo ſharp as lynx. For they ſee all the people with their knacks, pricks, domifying, and figuring, with ſuch like fantaſies. Faining that they have Familiers and Glaſſes, whereby they may find things that be loſt. And, beſides them, are infinite of old doltiſh Witches with Bleſſings for the Fair and conjuring of Cattel."

Omens [and Portents.]

"L. Paullus, Conſul iterum, cum ei, bellum ut cum Rege Perſe gereret, obtigiſſet; ut ea ipſa die domum ad veſperum rediit, filiolam ſuam Tertiam, quæ tum erat admodum parva, oſculans animadvertit triſticulam: quid eſt, inquit, mea Tertia? quid triſtis es? Mi pater, inquit, Perſa periit. Tum ille arctius Puellam complexus, *accipio*, inquit, *mea filia*, omen: erat autem mortuus catellus eo nomine."

Cicero *de Divinat.* lib. i. ſect. 46.

[ROBERT of Brunne, in his comment on the firſt commandment, in his "Handlyng Synne," A.D. 1303, has a ſection againſt witchcraft and belief in omens and dreams. He firſt denounces necromancy, doing ſacrifice to the devil, and trying to raiſe the devil to diſcover things hidden. Then he tells people that it is alſo witchcraft to make a child look in a ſword, a baſin, in "thumbe" or cryſtal; to believe in the pie's chattering: it is no truth, but falſe believing:

"Many beleuyn yn þe pye:
Whan ſhe comp lowe or hye,
Cheteryng, and hap no reſte,
þan ſey þey we ſhul haue geſte.
Manyon trowyn on here wyles;
And many tymes þe pye hem gylys."

He next warns his hearers againſt believing in good or ill luck from the people they meet when going out to buy or borrow. If they don't ſpeed well, they curſe the people they met; but this is the enticement of the devil. *Hanſel*, too, is all nonſenſe; Robert believes it not, and never will:

"For many hauyn glade honcel at þe morw
And to hem, or euyn, comp mochyl ſorw;
And manyon hauyn yn þe day grete noy,
And ȝyt or euyn comp to hem mochyl ioye."

He goes on to proteſt againſt belief in dreams "for many be nat but gleteryng glemys;" diſcuſſes the ſix kinds of dreams; denounces witchcraft again, and tells a curious tale of a witch and her cow-ſucking bag. Laſtly he, like Biſhop Pecock in his "Repreſſor," more than a hundred years later, proteſts againſt belief in the three

ſiſters who come before a child is born, and ſhape its deſtiny to evil or to good.]

The word omen is well known to ſignify a ſign, good or bad, or a prognoſtic. It may be defined to be that indication of ſomething future, which we get as it were by accident, and without our ſeeking for.

A ſuperſtitious regard to omens ſeems anciently to have made very conſiderable additions to the common load of human infelicity. They are now pretty generally diſregarded, and [the wiſer among us] look back with perfect ſecurity and indifference on thoſe trivial and truly ridiculous accidents which alternately afforded matter of joy and ſorrow to our anceſtors.

Gibbon,[1] ſpeaking of the wars of the Emperor Maurice againſt the Avars, A.D. 595, tells us, that on ſetting out, "he (the Emperor) ſolicited without ſucceſs a miraculous anſwer to his nocturnal prayers. His mind was confounded by the death of a favourite Horſe, the encounter of a wild Boar, a Storm of wind and rain, and the birth of a monſtrous Child—"[2]

"Omens and Prognoſtications of Things," ſays Bourne,[3] "are ſtill in the mouths of all, though only obſerved by the Vulgar. In country places eſpecially they are in great repute, and are the directors of ſeveral actions of life, being looked upon as preſages of things future, or the determiners of preſent good or evil." He ſpecifies ſeveral, and derives them with the greateſt probability from the Heathens, whoſe obſervation of theſe he deduces alſo from the practice of the Jews, with whom it was a cuſtom to aſk Signs. He concludes all ſuch obſervations at preſent to be ſinful and diabolical.

Wither introduces this ſubject:[4]

> "For worthleſſe matters ſome are wondrous ſad,
> Whom if I call not vaine I muſt terme mad.
> If that their Noſes bleed ſome certaine Drops,
> And then againe upon the ſuddaine ſtops,
> Or, if the babling Foule we call a Jay,
> A Squirrell, or a Hare, but croſſe their way,
> Or, if the Salt fall toward them at Table,
> Or any ſuch like ſuperſtitious Bable,
> Their mirth is ſpoil'd, becauſe they hold it true
> That ſome miſchance muſt thereupon enſue."

The ſubſequent lines[5] need no apology for their introduction:

> "For when we think Fate hovers o'er our heads,
> Our apprehenſions ſhoot beyond all bounds,

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[1] "Decline and Fall," &c. vol. viii. p. 201, [4to. edit.]

[2] "Ruſticanum et fortè Oſelli Proverbium eſt—Qui Somniis et Auguriis credit, nunquam fore ſecurum. Ego Sententiam et veriſſimam et fideliſſimam puto. Quid enim refert ad conſequentiam rerum, ſi quis ſemel aut amplius ſternutaverit? Quid ſi oſcitaverit? His mens nugis incauta ſeducitur, ſed fidelis nequaquam acquieſcit."—*John of Saliſbury* ("De Nugis Cur." fol. 27).

[3] "Antiq. Vulg." p. 70.

[4] "Abuſes Stript and Whipt," 1613, p. 167.

[5] Dryden and Lee's "Œdipus," iv. 1.

Owls, Ravens, Crickets ſeem the Watch of Death;
Nature's worſt vermin ſcare her godlike ſons;
Echoes, the very leavings of a voice,
Grow babling Ghoſts and call us to our Graves:
Each mole-hill Thought ſwells to a huge Olympus,
While we, fantaſtic Dreamers, heave and puff,
And ſweat with an Imagination's weight;
As if, like Atlas, with theſe mortal ſhoulders
We could ſuſtain the burden of the World."

[Howell, in a letter to Sir Kenelm Digby, dated 1640, implies, that a turnip cut in the ſhape of a death's-head with a candle in it was regarded by women and children as an evil portent.] Aubrey, in his "Remains of Gentiliſm and Judaiſm," notices ſeveral portents which happened before changes of government in his time. At Sir Thomas Trenchard's, at Lichet in Dorſet, on the firſt day of the ſitting of the Parliament, 1641, while the family were at dinner, the ſceptre fell out of the king's hand, in plaiſter, in the hall. At his majeſty's trial, the head of his cane fell off. And before Cromwell's death, a great whale came to Greenwich. He notices, alſo, the tearing of the canopy at James II.'s coronation, in returning from the Abbey: adding, "'twas of cloth of gold, (and my ſtrength I am confident could not have rent it,) and it was not a windy Day." Hickes, in a letter to Charlett (Jan. 23, 1710-11) mentions "the OMENS that happened at the Coronation of James II., which," ſays he, "I ſaw: viz. *the tottering of the Crown upon his head; the broken Canopy over it*; and *the rent Flag hanging upon the white Tower* when I came home from the Coronation. It was torn by the wind at the ſame time the ſignal was given to the Tower that he was crowned. I put no great ſtreſs upon theſe Omens, but I cannot deſpiſe them; moſt of them, I believe, come by chance, but ſome from ſuperior intellectual agents, eſpecially thoſe which regard the fate of Kings and Nations."[1]

In the laſt century, at Forghen, in Banffshire, there were many believers in omens.[2] Gay[3] ridicules theſe ſuperſtitious ideas:

"Why are thoſe tears? why droops your head?
Is then your other huſband dead?
Or does a worſe diſgrace betide?
Hath no one ſince his death apply'd?
Alas! you know the cauſe too well.
The Salt is ſpilt, to me it fell,
Then to contribute to my loſs,
My Knife and Fork were laid acroſs,
On Fryday too! the day I dread!
Would I were ſafe at home in bed!
Laſt night, (I vow to Heav'n 'tis true,)
Bounce from the fire a Coffin flew.
Next Poſt ſome fatal News ſhall tell!
God ſend my Corniſh Friends be well!
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[1] See the Supplement to Seward's "Anecdotes," p. 81.
[2] "Statiſt. Account of Scotland," vol. xiv. p. 541.
[3] "Fable of the Farmer's Wife and the Raven."

That Raven on yon left-hand Oak
(Curſe on his ill-betiding Croak,)
Bodes me no good. No more ſhe ſaid,
When poor blind Ball, with ſtumbling tread,
Fell prone; o'erturn'd the Pannier lay,
And her maſh'd Eggs beſtrew'd the way.
She, ſprawling in the yellow road,
Rail'd, ſwore, and curſt. Thou croaking Toad,
A murrain take thy whoreſon throat!
I knew misfortune in the note.
Dame, quoth the Raven, ſpare your oaths,
Unclench your fiſt, and wipe your clothes;
But why on me thoſe curſes thrown?
Goody, the fault was all your own;
For had you laid this brittle ware
On Dun, the old ſure-footed Mare,
Though all the Ravens of the Hundred
With croaking had your tongue out-thunder'd,
Sure-footed Dun had kept his legs,
And you, good Woman, ſav'd your Eggs."

Omens appear to have been ſo numerous that we muſt deſpair of ever being able to recover them all: and to evince that in all ages men have been ſelf-tormentors, the bad omens fill a catalogue infinitely more extenſive than that of the good. [Moulin[1] of courſe refers to the propenſity of mankind to pry into the future, and the ſatisfaction taken by Satan, in an infinite variety of ways, in deluding us. But this ſcarcely belongs in ſtrictneſs to theſe pages.

Many perſons conſider it unlucky to paſs under a ladder, to commence any work or even journey on a Friday, to ſee the new moon for the firſt time through glaſs, to croſs ſteel, and ſo forth. It is thought to be a bad omen, if a lover ſends his miſtreſs a lock of his hair, and ſhe accepts it, or to preſent a knife or pair of ſciſſors to a friend, without taking a halfpenny (or ſome ſuch trifle) in exchange. It is conſidered a ſure ſign by many perſons that there will be another death very ſhortly in the family, when a corpſe is limp or flabby, and there is always conſequently a certain feeling of ſecurity, when the body of a deceaſed perſon is ſtiff.

Defoe obſerves:] "Nothing is more contrary to good ſenſe than imagining every thing we ſee and hear is a prognoſtick either of Good or Evil, except it be the belief that nothing is ſo."[2]

[1. Historical Omens.

At the acceſſion of Queen Elizabeth, in November, 1558, a ſtorm burſt over London, with thunder and lightning, and Sir John Hayward, in his Annals of the firſt four years of this reign, obſerves: "Likewiſe the ſpire of Allhallow church, in Breed Streete, being then of ſtone, was ſmitten about ten foote beneath the topp, from which place

[1] "Vates," p. 151.

[2] "Memoirs of Duncan Campbel," 1732, p. 60.

a ſtone was ſtrucke that ſlew a dogg and overthrew a man with whom the dogg played. The accident was at that time eſteemed prodigious by ſome whoſe affections rann with a bias, onely becauſe it enſued ſoe greate actiones of change." In the November of 1623, while a prieſt named Drury was preaching to an audience in a room in the Blackfriars, the floor gave way, and ſeveral perſons were killed. This caſuality became well-known as the *Fatal Veſper*. In a copy of a contemporary account of the calamity, a MS. note ſays: "I am informed by the worſhipful M. Thomas Smith of Bow Lane that beſides thoſe perſons here recited was one Mr. Walſted of Oxfordſhire, gentleman, who coming vp to London w^h^ a reſolute purpoſe to diſherite his eldeſt ſonne who was a proteſtant, was drawne vnto this exerciſe, and there periſshed, before hee had effected what hee had determined to do."

Walter Yonge, Eſq., M.P. for Honiton in the time of James I., carefully notes down in his Diary, publiſhed by the Camden Society, all the portents and omens he witneſſed or could hear of. There are ſeveral recorded by him as happening in one year—1607.

It is ſaid by Sir Simonds D'Ewes, that the ſilver bowl given by Sir Jervis Elvis, one of the accomplices in the Overbury murder, to St. John's College, Cambridge, fell down on the day of his execution at Tower Hill.

Warkworth, who was a contemporary, deſcribes three curious portents (as they were then regarded) which occurred in the thirteenth year of the reign of Edward IV. One was the foul and troubled ſtate of the ſtreams in various places, among others, at Hungerevale, ſeven miles from Dudley, "that whenne," he proceeds, "it betokenethe batayle it rennys foule and trouble watere; and whenne betokenythe durthe or peſtylence, it rennyth as clere as any watere, but this yere it renne ryght trouble and foule watere. Alſo ther is a pytte in Kente, in Langley Parke: ayens any batayle he will be drye, and it rayne nevere ſo myche; and if ther be no batayle towarde, he wille be fulle of watere, be it nevyre ſo drye a wethyre, and this yere he is drye. Alſo this ſame yere, ther was a voyce cryenge in the heyre, 'Bowes, Bowes,' whiche was herde of al menne; and many other dyverſe tokenes have be ſchewede in Englonde this yere, for amendynge of mennys lyvynge."

Edward IV., at the battle of Mortimer's-Croſs, is traditionally reported to have ſeen three ſuns, which blended immediately afterwards into one, and to this phenomenon is ſaid to be due the addition of *the ſun* to his cognizance. This is alluded to by Shakeſpeare in the "Third Part of Henry the Sixth."]

2. Child's Caul, otherwise the Silly How, *i. e.* the Holy or Furtunate Cap or Hood.

Cauls are little membranes found on ſome children, encompaſſing the head, when born. This is thought a good omen to the child

itſelf, and the vulgar opinion is, that whoever obtains it by purchaſe will be fortunate, and eſcape dangers. An inſtance of great fortune in one born with this coif is given by Ælius Lampridius in his "Hiſtory of Diadumenus," who came afterwards to the ſovereign dignity of the empire. This ſuperſtition was very prevalent in the primitive ages of the Church. St. Chryſoſtom inveighs againſt it in ſeveral of his homilies. He is particularly ſevere againſt one Prætus, a clergyman who, being deſirous of being fortunate, bought ſuch a coif of a midwife.[1]

Sir Thomas Browne thus accounts for this phenomenon: "To ſpeak ſtrictly," he ſays, "the effect is natural, and thus to be conceived: the Infant hath three Teguments, or membranaceous Filmes which cover it in the womb, *i. e.* the Corion, Amnios, and Allantois; the Corion is the outward membrane, wherein are implanted the Veins, Arteries, and umbilical Veſſels, whereby its nouriſhment is conveyed; the Allantois, a thin coat, ſeated under the Corion, wherein are received the watery ſeparations conveyed by the Urachus, that the acrimony thereof ſhould not offend the ſkin: the Amnios is a general inveſtment, containing the ſudorous, or thin ſeroſity perſpirable through the ſkin. Now about the time when the Infant breaketh theſe coverings, *it ſometimes carrieth with it, about the head, a part of the Amnios* or neereſt Coat: which, ſaith Spigelius, either proceedeth from the toughneſs of the membrane or weakneſſe of the Infant that cannot get clear thereof, and therefore herein ſignifications are natural and concluding upon the Infant, but not to be extended unto magical ſignalities, or any other perſon."

"In Scotland," ſays Ruddiman,[2] "the Women call *a haly* or *ſely* How (*i. e.* holy or fortunate Cap or Hood,) a Film, or Membrane ſtretched over the Heads of Children new born, which is nothing elſe but a part of that which covers the Fœtus in the womb; and they give out that Children ſo born will be very fortunate."

In the North of England, and in Scotland, a midwife is called a *howdy* or *howdy wife*.

This caul, thought medical in diſeaſes, is alſo eſteemed an infallible preſervative againſt drowning: and, under that idea, is frequently advertiſed for ſale in our public papers,[3] and purchaſed by ſeamen.

[1 Mr. Brand here introduced a rather elaborate note upon the parallel French belief in the virtuous property of the Caul. "Etre né coiffé" is a proverb in that language, ſignifying birth under fortunate auſpices, and the phenomenon occurs, when the child is born enveloped in the caul (a very rare event) ſo as to cover the head. M. Le Roux de Lincy ("Proverbes Français," edit. 1859) has left a ſomewhat meagre account of this ſubject, but the preſent ſeemed to be hardly the proper place to ſupply *his* omiſſions.]

[2] Gloſſary to Douglas's "Virgil," *v.* How.

[3] "To the Gentlemen of the Navy, and others going long Voyages to Sea. To be diſpoſed of, a CHILD'S CAUL. Enquire at the Bartlet Buildings Coffee Houſe in Holborn. N.B. To avoid unneceſſary trouble the price is Twenty Guineas."—*London Morning Poſt*, Aug. 21, 1779.

I read alſo an advertiſement, ſimilar to the above, in the "Daily Advertiſer," in July, 1790.

Midwives uſed to ſell this membrane to advocates, as an eſpecial means of making them eloquent. They ſold it alſo for magical uſes.

Douce obſerves: One is immediately ſtruck with the affinity of the judges' coif to this practice of antiquity. To ſtrengthen this opinion it may be added, that if ancient lawyers availed themſelves of this popular ſuperſtition, or fell into it themſelves, if they gave great ſums *to win theſe cauls*, is it not very natural to ſuppoſe that they would feel themſelves inclined to wear them.

Sir Thomas Browne ſays, "Thus we read in the Life of Antoninus by Spartianus, that children are ſometimes born with this natural Cap, which Midwives were wont to ſell to credulous Lawyers, who held an opinion that it contributed to their promotion."

Groſe ſays, that a perſon poſſeſſed of a caul may know the ſtate of health of the party who was born with it: if alive and well, it is firm and criſp: if dead or ſick, relaxed and flaccid.

Burton, in his "Anatomy," 1621, relates an odd ſtory relevant to this part of the matter:[1] "Guianerius ſpeakes of a ſilly jealous Fellowe, that ſeeing his Child newborne included in a Kell, thought ſure a Franciſcan that uſed to come to his Houſe was the Father of it, it was ſo like a Friers Cowle, and thereupon threatned the Frier to kill him."

[A writer in the "Athenian Oracle"[2] ſtates, that the virtues of the caul were transferred, in caſe it ſhould be loſt by the firſt owner, to the perſon who might find it. Paſſages, but of no ſpecial pertinence, occur in many of our early writers, exhibiting the powerful credit which this notion formerly enjoyed (as it does ſtill in a more limited degree) in England.[3]]

Lemnius[4] tells us, that if this caul be of a blackiſh colour it is an omen of ill fortune to the child, but if of a reddiſh one it betokens every thing that is good. He obſerves "There is an old Opinion, not onely prevalent amongſt the common and ignorant people, but alſo amongſt Men of great Note, and Phyſicians alſo, how that Children born with a Caul over their faces, are born with an Omen, or Sign of good or bad luck: when as they know not that this is common

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In the "Times" for February 20, 1813, the following advertiſement occurred: "A Child's Caul to be ſold, in the higheſt perfection. Enquire at No. 2, Church Street, Minories. To prevent trouble, price £.12."

And, in the ſame newſpaper for February 27, 1813, two advertiſements of cauls together: "CAUL. A Child's Caul to be ſold. Enquire at No. 2, Greyſtoke-Place, Fetter Lane."—"To Perſons going to Sea. A Child's Caul, in a perfect ſtate, to be ſold cheap. Apply at 5, Duke Street, Manchester Square, where it may be ſeen."

[Advertiſements of this nature ſtill (1869) appear in the newſpapers, and a very general belief continues to be entertained by the uneducated and more ſuperſtitious portion of the community in the virtue of child's cauls.]

[1] Edit. 1621, p. 288, quoting Guianerius, "De Œgritudin. Matr." cap. xxxvi.

[2] Vol. iii. p. 84.

[3] Johſon's "Alchymiſt;" Lord Digby's "Elvira," v.; Melton's "Aſtrologaſter," 1620, p. 45; all quoted by Brand.]

[4] "Occult Miracles of Nature," 1658, lib. ii. cap. 8.

to all, and that the Child in the Womb was defended by three Membranes."

I am of opinion that the vulgar ſaying, "Oh you are a lucky man; you were wrapped up in a part of *your mother's ſmock*," originated in this ſuperſtition. In the "Athenian Oracle,"[1] ſpeaking of this *caul*, the authors ſay: "We believe no ſuch Correſpondences betwixt the actions of Human Life and that *Shirt*."

In Willis's "Mount Tabor," 1639, we are told that, "Ther was one ſpecial remarkable thing concerning my ſelf, who being my parents' firſt ſon, but their ſecond child, (they having a daughter before me,) when I came into the world, my head, face, and foreparts of the body, were all covered over with a thin kell or ſkin, wrought like an artificiall veile; as alſo my eldeſt ſonne, being likewiſe my ſecond childe, was borne with the like extraordinary covering: our Midwives and Goſſips holding ſuch children as come ſo veiled into the World, to be very fortunate (as they call it), there being not one childe amongſt many hundreds that are ſo borne; and this to fall out in the ſame manner both to the father and the ſonne being much more rare," &c. He goes on to make religious reflections thereupon, which are foreign to our preſent purpoſe. He entitles this chapter "Concerning an extraordinary veile which covered my Body, at my comming into the world."

Waller has the following paſſage:[2]

> "barking Bear-ward—
> Whom pray'e dont forget to paint with's Staff,
> Juſt at this green Bear's Tail,——
> Watching (as carefull Neat-herds do their Kine)
> Leſt he ſhould eat her nauſeous Secundine.
> Then draw a Haw-thorn Buſh, and let him place
> The *Heam* upon't, with faith, that the next Race
> May Females prove"—

with this explanation at p. 13. "This alludes to a little piece of Superſtition which the country people uſe, carefully attending their calving Cows, leſt they ſhould eat their after Burthen, which they commonly throw upon a Hawthorn Buſh, with ſtedfaſt belief that they ſhall have a Cow-Calf the next year after." *Heam* is explained to mean "the ſame in Beaſts as the Secundine or Skin that the young is wrapped in."

3. Sneezing.

> "When you would ſneeze, ſtrait turne yourſelfe unto your Neibours face:
> As for my part, wherein to ſneeze, I know no fitter place;
> It is an Order, when you ſneeze, *good men will pray for you:*
> Marke him that doth ſo, for I thinke he is your Friend moſt true.
> And that your Friend may know who ſneezes, and may for you pray,
> Be ſure you not forget to ſneeze full in his face alway.
> But when you hear'ſt another ſneeze, although he be thy father,
> Say not *God bleſs him*, but *choak up*, or ſome ſuch matter, rather."
>
> *The Schoole of Slovenrie*, by R. F. 1605, p. 6.

[1] Vol. iii. p. 84.

[2] "Advice to a Painter," 1681, canto ii. p. 2.

Sneezing has been held ominous from times of the moſt remote antiquity.[1] Euſtathius upon Homer has long ago obſerved, that ſneezing to the left was unlucky, but proſperous to the right.

Xenophon having ended a ſpeech to his ſoldiers with theſe words: viz. "We have many reaſons to hope for preſervation;" they were ſcarce uttered when a ſoldier ſneezed: the whole army took the omen, and at once paid adoration to the gods. Then Xenophon, reſuming his diſcourſe, proceeded: "Since, my fellow-ſoldiers, at the mention of your preſervation, Jupiter has ſent this Omen,"[2] &c.

[It is ſaid[3] that ſneezing (with irritation of the noſtrils) was regarded as a ſign that a man's wife would have a happy confinement, and that ſneezing at the *commencement* of a repaſt was of ſpecially good augury, but if the phenomenon was delayed till the entertainment was half-finiſhed, the omen was, on the contrary, unlucky. The writer exemplifies this by the caſe of Telemachus, whoſe ſneezing foreboded calamity to the ſuitors of Penelope. The act ſhould be repeated twice or thrice; but according to Scot, if the ſame perſon ſneezes twice every night for three nights together, it prognoſticates a death in the houſe, or ſome ſevere calamity, or a great piece of good luck—a rather wide range of contingencies![4] An Engliſh author enumerates among portents, *ſneezing at meat*.[5]]

Roſſe ſays:[6] "Prometheus was the firſt that wiſht well to the ſneezer, when the man, which he had made of clay, fell into a fit of ſternutation, upon the approach of that celeſtial fire which he ſtole from the ſun. This gave original to that cuſtome among the Gentiles in ſaluting the ſneezer. They uſed alſo to worſhip the head in ſternutation, as being a divine part and ſeat of the ſenſes and cogitation."

When Themiſtocles ſacrificed in his galley before the battle with Xerxes, and one of the aſſiſtants upon the right hand ſneezed, Euphrantides, the ſoothſayer, preſaged the victory of the Greeks and the overthrow of the Perſians.

In Horman's "Vulgaria," we read: "Two or three neſes be holſom: one is a ſhrewd token."

Ariſtotle has a problem, "Why ſneezing from noon to midnight was good, but from night to noon unlucky." St. Auſtin tells us that "the Antients were wont to go to bed again, if they ſneezed while they put on their Shoe." The Rabbinical account of ſneezing is very ſingular. It is, that "ſneezing was a mortal ſign even from the firſt man, until it was taken off by the ſpecial ſupplication of Jacob. From whence as a thankful acknowledgment, this Saluta-

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[1] "She ſpoke: Telemachus then ſneez'd aloud;
Conſtrain'd, his Noſtril eccho'd through the Crowd.
The ſmiling Queen the happy Omen bleſt:
So may theſe impious fall, by Fate oppreſt."—*Odyſs.* b. xviii.

[2] Cambridge's "Scribleriad," b. iii. note on l. 199.

[3] G. Pictorius "Convivia," 1554, p. 273.

[4] Quoted by Hornmanuus, "De Miraculis Mortuorum," cap. 163.

[5] Gaule's "Mag.-Aſtro-Mancers Poſed and Puzzel'd," p. 181.]

[6] Appendix to his "Arcana Microcoſmi," p. 222.

tion firſt began and was after continued by the expreſſion of Tobim Chaiim, or vita bona, by ſtanders by upon all occaſions of ſneezing."[1]

The cuſtom of bleſſing perſons when they ſneeze has without doubt been derived to the Chriſtian world, where it generally prevails, from the times of heatheniſm. [Bartholinus[2] cites Pliny, Ariſtotle, and others to ſhow that the ancients regarded ſneezing as an omen, and the bleſſing cuſtomarily beſtowed upon the ſneezer as a deprecation of evil likely to ariſe.] Sigonius [derives it ludicrouſly enough][3] from a peſtilence that happened in the time of Gregory the Great that proved mortal to ſuch as ſneezed; [and Polydore Vergil[4] ſeems to acquieſce in the ſoundneſs of this opinion.]

Apuleius [as cited by Bartholinus] mentions ſneezing; as does Pliny alſo in his problem, "cur ſternutantes ſalutantur." Petronius Arbiter too deſcribes it. Cœlius Rhodoginus has an example of it among the Greeks in the time of Cyrus the younger, namely, where one of the Greeks, while they were conſulting about their retreat, ſneezed, whereupon all the others called upon Jupiter Soter, and it occurs as an omen in the eighteenth Idyllium of Theocritus.[5] In the "Greek Anthology" it is alluded to in an epigram.[6]

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[1] Buxtorf "Lexicon. Chald." [See alſo "Gent. Mag." for April, 1771.]

[2] Bartholinus "De Cauſis contemptæ a Danis adhuc Gentilibus Mortis," lib. iii. c. 3, p. 677.

[3] "De Regno Italiæ," lib. i.

[4] Langley's "Abridgment," fol. 130 *verſo*.

[5] Ὄλβιε γάμβρ', ἀγαθός τις ἐπέπταρεν ἐρχομένῳ τοι
Ες Σπαρταν.

So alſo in the ſeventh "Idyllium," l. 96:

Σιμιχίδα μ' Ἔρωτες ἐπέπταρον·

"The Loves ſneezed on Smichid."

[6] Οὐ δύναται τῇ χειρὶ Πρόκλος τὴν ῥῖν ἀπομύσσειν,
Τῆς ῥινὸς γὰρ ἔχει τὴν χέρα μικροτέρην.
Οὐδὲ λέγει ΖΕΥ ΣΩΣΟΝ, ἐὰν πταρῇ. Ου γὰρ ἀκούει
Τῆς ῥινὸς, πολὺ γὰρ τῆς ἀκοῆς ἀπέχει.

Anthолog. Gr. ex recens. Brunckii, 1794, iii. 95.

The following notes on this ſubject were communicated [to Brand] by the Rev. Stephen Weſton, B.D., F.S.A.:

"Περὶ κληδονισμῶ πταρμικῶ, De Ominatione ſternutaria.

"Sternutationem pro Dæmonio habuit Socrates. Τὸν πταρμὸν θεὸν ἡγούμεθα, Ariſtot. in Problem. Πταρμὸς ἐκ δεξιῶν, Victoriæ ſignum. Plutarch in Themiſt. *ut ſuprâ*, unde lepide Ariſtophanes in Equitibus

ταῦτα φροντίζοντί μοι
Ἐκ δεξιᾶς ἀπέπαρδε καταπύγων ἀνήρ·
Κἀγὼ προσεκυσα.—Ιππεις. v. 635.

"Sternutantibus apprecabantur antiqui ſolenne illud Ζευ σῶσον, unde Epigr. Ammiani in hominem cum pravo naſo, *i.e.* longiſſimo.—'When he ſneezes he never cries God ſave, becauſe his Ear is ſo far from his noſe that he cannot hear himſelf ſneeze,' vid. Rhodig. de Ammiano, l. xvii. c. 11. Οὐδὲ λέγει Ζεῦ σῶσον, etc." Ariſtot. "Problem." ſect. xxxiii. p. 9.

Meridianæ Sternutationes fauſtæ—matutinæ infelices. Plin. l. xxviii. c. 2, de caus. Sternut.

Aureus argutum ſternuit, omen Amor. Propert. 2, 234.
Odyſs. Hom. ρ. v. 541.—μέγ ἔπταρεν—ubi vid. Schol.
Catullus Epigr. 45.—Dextram ſternuit ad probationem.—S. W."

It is ſaid that Tiberius the Emperor, otherwiſe a very ſour man, would perform this rite moſt punctually to others, and expect the ſame from others to himſelf.[1]

The cuſtom here noticed was found by our firſt navigators in the remoteſt part of Africa and the Eaſt. When the king of Meſopotamia ſneezes, acclamations are made in all parts of his dominions. The Siameſe wiſh long life to perſons ſneezing: for they believe that one of the judges of hell keeps a regiſter wherein the duration of men's lives is written, and that when he opens his regiſter and looks upon any particular leaf, all thoſe whoſe names happen to be entered in ſuch leaf never fail to ſneeze immediately. [This appears to be a trace of the Rabbinical theory already referred to.

Hall, in his "Characters," 1608, mentions that the ſuperſtitious man of his day would have regarded it as a mark of neglect if his friends did not uncover when he ſneezed. In Portugal, ſays Brand himſelf, it would be conſidered a great breach of good manners to omit it. The cuſtom of bleſſing ſneezers the Spaniards found among the natives of the New World at the period of the conqueſt of Florida by Fernando de Soto, in 1542.[2] Salutation of ſneezers by removal of the hat is deſcribed in a French work of the 17th century as an article of etiquette.[3] Howell records a proverb: "He hath ſneezed thrice; turn him out of the Hoſpital,"[4] but it is very queſtionable whether this is not one of thoſe ſayings which the ingenious author deviſed, by his own confeſſion, for the benefit of poſterity.][5]

Hanway, in his "Travels into Perſia," tells us that ſneezing is held a happy omen among the Perſians, eſpecially when repeated often.

Sir Thomas Browne, on the authority of Hippocrates, ſays, that "ſneezing cures the Hiccup, is profitable to parturient Women, in Lethargies, Apoplexies, Catalepſies. It is bad and pernicious in Diſeaſes of the Cheſt, in the beginning of Catarrhs, in new and tender Conceptions, for then it endangers abortion."

"Sneezing being properly a motion of the Brain ſuddenly expelling through the noſtrils what is offenſive to it, it cannot but afford ſome evidence of its vigour, and therefore, ſaith Ariſtotle, they that hear it προσκυνουσιν ως ιερον, honour it as ſomething ſacred and a ſign of ſanity in the diviner part, and this he illuſtrates from the practice of Phyſicians, who in perſons near death uſe ſternutatories (Medicines to provoke ſneezing,) when if the faculty ariſe, and ſternutation enſues, they conceive Hopes of Life, and with gratulation receive the ſigne of ſafety."

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[1] There are ſome ſuperſtitions relating to ſneezing mentioned in the notes to the variorum edition of Minucius Felix, p. 243. See alſo "Chevræana," tom. i. p. 170, and Beloe's Herodotus, vol. iii. p. 105. Pliny, in addition to what has been already quoted, ſays, that to ſneeze to the right was deemed fortunate, to the left and near a place of burial, the reverſe.

[2] "Notes and Queries," 1ſt S. v. 364-5. Another correſpondent (*ibid.* p. 500-1) quotes a paſſage from the "Golden Legend," 1483, to the purpoſe.]

[3] "The Rules of Civility," tranſl. from the French, 1685, p. 64.]

[4] "Proverbs," *ad fin.* Cotgrave's "Dictionary," ed. 1660.]

[5] "Engliſh Proverbs and Proverbial Phraſes," 1869, *Pref.*]

He adds: "Some finding, depending it, effects to enſue; others aſcribing hereto as a Cauſe, what perhaps but caſually or inconnexedly ſucceeded; they might proceed into forms of ſpeeches, felicitating the good and deprecating the evil to follow."

It is received at this day in the remoteſt parts of Africa. So we read in Codignus, that upon a ſneeze of the Emperor of Monomotapha, there paſſed acclamations through the city. And as remarkable an example there is of the ſame cuſtom in the remoteſt parts of the Eaſt, in the "Travels of Pinto."

Browne ſuppoſes that the ground of this ancient cuſtom was the opinion the ancients held of ſternutation, which they generally conceived to be a good ſign or a bad, and ſo upon this motion accordingly uſed a "Salve" or Ζευ σωσον, as a gratulation from the one, and a deprecation from the other.

Our forefathers drew omens even from the *times of ſneezing*. To ſneeze on Monday, was dangerous; on Tueſday, ſignified kiſſing a ſtranger; on Wedneſday, a letter; on Thurſday, "ſomething better;" on Friday, ſorrow in ſtore; on Saturday, the ſight of one's ſweetheart on Sunday.

4. Dreams.[1]

"Dreams are but the rais'd
Impreſſions of premeditated Things,
Our ſerious apprehenſion left upon
Our minds, or elſe th' imaginary Shapes
Of Objects proper to the Complexion,
Or Diſpoſition of our Bodies."
—Cotgrave's *Engliſh Treaſury of Wit and Language*, 1655.

Dreams, as connected with our preſent deſign, may either come under the head of omens or that of divination. Homer has told us that the dream comes from Jupiter, and in all ages and every kingdom the idea that ſome knowledge of the future is to be derived from them, has always compoſed a very ſtriking article in the creed of popular ſuperſtitions.[2]

A writer in the "Gentleman's Magazine" for September, 1751, wittily obſerves that "Dreams have for many Ages been eſteemed as the nobleſt reſources at a dead lift: the Dreams of Homer were held in ſuch eſteem that they were ſtyled golden Dreams: and among the Grecians we find a whole Country uſing no other way for information, but going to ſleep. The Oropians, and all the votaries of Amphiaraus are proofs of this aſſertion, as may be ſeen in Pauſan. Attic."

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[1] Dreams, as the ſacred writings inform us, have on certain occaſions, been uſed as the divine mediums of Revelation. The conſideration of them in this view is foreign to our preſent purpoſe. The reader inquiſitive on this head may be referred to Amyraldus on "Divine Dreams," tranſlated by Ja. Lowde, 1676.

[2] Bartholinus "de Cauſis contemptæ a Danis," &c. Mortis, p. 678.

Cornelius Agrippa,[1] ſpeaking of "Interpretation of Dreams," ſays: "To this deluſion not a few great Philoſophers have given not a little credit, eſpecially Democritus, Ariſtotle, and his follower Themiſtius, Sineſius alſo the Platonick, ſo far building upon examples of Dreams, which ſome accident hath made to be true, and thence they endeavour to perſuade Men that there are no Dreams but what are real. But as to the cauſes of Dreams, both external and internal, they do not all agree in one judgement. For the Platonicks reckon them among the ſpecifick and concrete notions of the Soul. Avicen makes the cauſe of Dreams to be an ultimate intelligence moving the Moon in the middle of that light with which the fancies of Men are illuminate while they ſleep. Ariſtotle refers the cauſe thereof to common ſenſe, but placed in the fancy. Averroes places the cauſe in the imagination. Democritus aſcribes it to little images or repreſentatives ſeparated from the things themſelves. Albertus, to the ſuperior influences which continually flow from the Skie through many ſpecifick mediums. The Phyſicians impute the cauſe thereof to vapours and humours: others to the affections and cares predominant in perſons when awake. Others joyn the powers of the ſoul, celeſtial influences and images together, all making but one cauſe. Arthemidorus and Daldianus have written of the Interpretation of Dreams: and certain Books go about under Abraham's name, whom Philo, in his Book of the Gyants and of Civil Life, aſſerts to have been the firſt practiſer thereof. Other Treatiſes there are falſified under the names of David and Solomon, wherein are to be read nothing but meer Dreams concerning Dreams. But Marcus Cicero, in his Book of Divination, hath given ſufficient reaſons againſt the vanity and folly of thoſe that give credit to Dreams, which I purpoſely here omit."[2]

The following may in ſome meaſure ſupply what Agrippa thought proper to omit:] "Cicero, among others, relates this: a certain man dreamed that there was an egg hid under his bed; the ſoothſayer to whom he applied himſelf for the interpretation of the dream told him that in the ſame place where he imagined to ſee the egg there was treaſure hid; whereupon he cauſed the place to be digged up, and there accordingly he found ſilver, and in the midſt of it a good quantity of gold, and, to give the interpreter ſome teſtimony of his acknowledgment, he brought him ſome pieces of the ſilver which he had found; but the ſoothſayer, hoping alſo to have ſome of the gold, ſaid: 'And will you not give me ſome of the yolk too?'"[3]

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[1] "Vanity of Sciences," p. 105.

[2] "Somniandi modus Franciſcanorum hinc duxit originem. Antiqui moris fuit Oracula et futurorum præſcientiam quibuſdam adhibitis ſacris per inſomnia dari: qui mos talis erat, ut Victimas cæderent, mox Sacrificio peracto ſub pellibus cæſarum Ovium incubantes, ſomnia captarent, eaque lymphatica inſomnia veriſſimos exitus ſortiri. Alex. ab Alex. lib. iii. c. 26. Et Monachi ſuper ſtorea cubant in qua alius Frater ecſtaticus fuerat ſomniatus, ſacrificat miſſam, preces et jejunia adhibet, inde ut communiter fit de amoribus per ſomnia conſulit, redditque reſponſa pro occurrentibus Spectris," &c.—*Moreſini Papatus*, 1594, p. 162.

[3] Amyraldus, tranſl. by Lowde, p. 22.

Henry[1] tells us: "We find Peter of Blois, who was one of the moſt learned men of the age in which he flouriſhed, writing an account of his Dreams to his friend the Biſhop of Bath, and telling him how anxious he had been about the Interpretation of them; and that he had employed for that purpoſe divination by the Pſalter. The Engliſh, it ſeems probable, had ſtill more ſuperſtitious curioſity, and paid greater attention to Dreams and Omens than the Normans; for when William Rufus was diſſuaded from going abroad on the morning of that day on which he was killed, becauſe the Abbot of Glouceſter had dreamed ſomething which portended danger, he is ſaid to have made this reply: 'Do you imagine that I am an Engliſhman, to be frighted by a Dream, or the Sneezing of an old Woman?'"

In Lyly's "Sapho and Phao," 1584, are ſome pleaſant obſervations on dreams, act iv. ſc. 3: "And can there be no trueth in Dreams? Yea, Dreams have their trueth.—Dreames are but dotings, which come either by things we ſee in the day, or meates that we eate, and ſo the common ſenſe preferring it to be the imaginative. 'I dreamed,' ſays Iſmena, 'mine Eye Tooth was looſe, and that I thruſt it out with my Tongue.' 'It fortelleth,' replies Mileta, 'the loſſe of a Friend: and I ever thought thee ſo ful of prattle, that thou wouldeſt thruſt out the beſt Friend with the tatling.'"

Gaule[2] gives us "the ſnorting in Sleep,"—the dreaming of Gold, Silver, Eggs, Gardens, Weddings, dead Men, Dung," &c.[3]

Every dream, according to Wolfius, takes its riſe from ſome ſenſation, and is continued by the ſucceſſion of Phantaſms in the mind. His reaſons are, that when we dream we imagine ſomething, or the mind produces phantaſms; but no phantaſms can ariſe in the mind without a previous ſenſation. Hence neither can a dream ariſe without ſome previous ſenſation. Here it may be ſtated, ſays Douce, that if our author meant a previous ſenſation of the thing dreamt of, it is certainly not ſo.

[A curious little work on dreams, not noticed by Brand, may be here introduced. It is called "A moſt Briefe and pleaſant Treatiſe of the Interpretation of Sundry Dreames intituled to be Joſephs," and according to Herbert was originally licenſed for the preſs in 1566. The only edition, however, known to me, is one publiſhed in 1626, from which I purpoſe to furniſh a few ſpecimens:

"1. Firſt, to ſee the ayre faire and cleere, promiſeth good vnto all perſons: eſpecially vnto ſuch, which ſeeke after things loſt, and would iourney into ſtrange places: for all things be made apparent to a cleare ayre.

2. To ſee the ayre darkned, myſty, or cloudy, doth then portend the hinderance of actions, or heauineſſe.

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[1] "Hiſtory of Great Britain," vol. iii. p. 575.

[2] "Mag-Aſtro-mancers Poſed and Puzzel'd," p. 181.

[3] In "Mery Tales and Quicke Anſweres" [*circâ* 1540] is a not very delicate ſtory "of him that dreamed he founde golde." See "Old Engliſh Jeſt-Books," i. In "A C. Mery Talys," 1525, is the ſtory of Sir Richard Whittington's Dream (*ibid.*) In the "Opticke Glaſſe of Hvmors," by T. W. 1607, there is a curious ſection on the ſubject (ed. 1639, p. 141).]

3. To ſee rayne fall without a tempeſt or with wind, ſignifieth good (in a manner) vnto all perſons.

4. To ſee ſhowres, haile, thicke cloude, and tempeſts, doe pronounce troubles, harmes, and perills vnto all perſons, except to ſeruants and ſuch in preſent troubles.

5. To ſee fire in the ayre, cleere, pure, and little, doth foreſhew threatnings of ſome noble eſtates: but vnto many, this Dreame portendeth the incurſion of enemies, pouerty and hunger.

6. To ſee lightning paſſe neere by him, without a tempeſt, and not to touch the body, doth after threaten baniſhment out of the place, in which he dwelleth.

7. To think himſelfe ſtriken with lightning, promiſeth vnto him which lacketh a wife, to marry one, whether hee bee poore or rich. And married the ſeparation of his wife from him: and the like to be vnderſtood of brethren, friends, kinsfolke and acquaintance, to become enemies vnto him.

8. A certaine perſon dreamed that hee ſaw the outward pillar or bed-poſt ſmitten and burnt with lightning, and not long after dyed his wife.

9. To thinke thy ſelfe drawne by force of a dead perſon knowne to thee, vnto a place vnknowne, doth after ſignifie, that he ſhall be taken with a grieuous ſicknes, of which he ſhall dye: but if hee eſcape, it ſhall be very hardly.

10. Hee which thinketh hee ſeeth a dead perſon ſleeping, ſuch a perſon ſhall dye quietly.

11. To ſee either father or mother that be dead, is leſſer euill, then to ſee any other dead perſon.

12. He which ſeeth a dead perſon, looking ſad, deformed, and in torne clothes, doth after ſignifie a misfortune to enſue vnto the dreamer.

13. The ſick perſon to dreame that he maried a maiden, ſignifieth death to enſue. But good it is vnto him which beginneth a new buſineſſe, for that it ſhall come into a good purpoſe.

14. To marie a Widow, ſignifieth the compaſſing of old matters or buſineſſes, but contrarie in the new.

15. To ſee the Sun riſing out of the Eaſt, cleere and faire, and ſetting the like in the Weſt, ſignifieth good vnto all perſons.

16. And a ſicke perſon to ſee the Sun riſing out of the Weſt, ſignifieth amendment vnto health.

17. And the Sonne ſeeming darke or bloody, or for the great heat making a noyſe, is dangerous & euill vnto all perſons, for that it declareth vnto ſome, the hindrance of actions, and vnto others ſickneſſe and perill vnto their children, or diſeaſe and paine of their eyes.

18. Hee which ſeeth his image in the moone, not hauing children, doth foreſhew the birth of a ſonne to enſue; but to the woman like dreaming, to haue a daughter.

19. To ſee the ſtarres fall from heauen, doth ſignifie vnto the rich much pouerty and care to enſue.

20. He which ſeeth a great ſtarre fall from heauen on his head doth after promiſe great good lucke to enſue.

21. To ſee thy houſe faire ſwept with a broome, ſignifieth the conſumption of thy money.

22. To ſee another mans faire ſwept, ſignifieth that the Dreamer ſhall poſſeſſe the money of that houſe.

23. To ſeeme to open a new doore, ſhall after mary a wife profitable vnto him.

24. To dreame, to cut downe a tree, or plucke it vp by the rootes, doth after ſignifie that hee ſhall ſlay a man or a beaſt.

25. To dreame to ſee a Hoy or Crayer, or other ſmall veſſell to enter into a houſe & after to go out againe: ſignifieth that the principall of the ſame houſe ſhal after die, and the rather, if water appeareth there,—for that the ſame ſignifieth teares, and the veſſel the coffin, in which dead bodies be caried.

26. And beeing in a ſhip, whoſoeuer dreameth to ſee fire in any part of the ſhip, from that ſide or part of the ſhip ſhal the wind ariſe the next morrow.

27. Whatſoeuer ſeemeth to happen to the ſhip, whiles thou thinkeſt thy ſelfe in her, the ſame ſhall happen vnto thy wife: or being a widower, vnto thy children.

28. Whoſoeuer dreameth to ſee any lanterne light in a ſhip or other barke, it doth after ſignifie a great calme, or quietneſſe of the wind to enſue.

29. Whoſoeuer beeing on the Sea, dreameth to ſee ſea-gulles, ſea-pies, or any other like ſea-birds, it doth ſignifie vnto ſaylers or mariners to bee after in very great perill, but no loſſe altogether.

30. He that dreameth to haue a Mill, & doth grind in the ſame, promiſeth good vnto the dreamer, and a proſperous life.

31. He that thinketh to eate freſh fiſh, ſhall talke euilly of men.

32. To eate ſalt fiſh, ſignifieth the loſſe of his money, either by fraud, or by a wile.

33. To dreame to ride on a blacke horſe, ſignifieth loſſe & ſorrow to enſue.

34. To ſee red Oxen in the dream declares the mightier & ſharper ſicknefſes.

35. To ſee Oxen lying or ſleeping, declareth euill or harme to happen vnto the Dreamer."

So this little book goes on, and I might eaſily be tempted to reproduce it entire, an honour which, as the oldeſt Engliſh dream-book, it well deſerves. But I have not ſpace.]

Bacon obſerves that the interpretation of natural dreams has been much laboured, but mixed with numerous extravagancies, and adds, that at preſent it ſtands not upon its beſt foundation. [Brand obſerved that in his day except amongſt the moſt ignorant and vulgar, the whole imaginary ſtructure had fallen to the ground; but ſurely this aſſertion was a little premature, looking at the ſtill (1869) extenſive belief, even among intelligent people, in this claſs of revelation, one that will *never*, perhaps, wholly be extinguiſhed under any circumſtances.]

Scot [1] informs us of "The Art and Order to be uſed in digging for Money, revealed by Dreams."—"There muſt be made," ſays he, "upon a hazel Wand three Croſſes, and certain Words muſt be ſaid over it, and hereunto muſt be added certain Characters and barbarous Names. And whilſt the Treaſure is a digging, there muſt be read the Pſalms *De profundis*, &c. and then a certain prayer: and if the time of digging be neglected, the Devil will carry all the Treaſure away." Some verſes on this occaſion are preſerved by Aubrey.[2] Gregory [3] mentions a ſingular ſuperſtition: "Some are ſo ſuperſtitiouſly given, as upon the Night of St. Gregories Day, to have their Children aſk the Queſtion in their ſleep, whether they have anie minde to book or no; and if they ſaie Yes, they count it a very good preſage: but iff the Children anſwer nothing, or nothing to that purpoſe, they put them over to the plough."

In the "Gentleman's Magazine" for January, 1799, are ſome curious rhymes on the ſubject of dreams, from Harl. MS. 541, fol. 228 *verſo*:

> "Vpon my ryght ſyde y maie leye, bleſid lady to the y ꝑ y
> For the teres that ye lete vpon your ſwete ſonnys feete,
> Sende me grace for to ſlepe, & good dremys for to mete
> Slepyng wakyng til morowe daye bee.
> Owr lorde is the frevte, oure lady is the tree
> Bleſſid be the Bloſſom that ſprange lady of the.
> In nō̄ie patris & filii & ſp's ſā̄ amen." [4]

Phyſicians ſeem to be the only perſons at preſent who interpret

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[1] "Diſcovery," ed. 1665, p. 102. [2] "Miſcellanies," ed. 1857, p. 132.]

[3] "Poſthuma," p. 113.

[4] "He that dreams he hath loſt a Tooth, ſhall loſe a Friend, (he has loſt one,)

dreams. Frightful dreams are perhaps always indications of ſome violent oppreſſion of Nature, [eſpecially of dyſpepſia]. Hippocrates has many curious obſervations on dreams. Ennius made that very ſenſible remark, that what men ſtudied and pondered in the day-time the ſame they dreamed on at night.

Shylock, in the "Merchant of Venice," ſays:

> "There is ſome ill a brewing towards my reſt,
> For I did dream of Money-bags to-night."

Hall, in his "Characters of Vertues and Vices," 1608, ſpeaking of the ſuperſtitious man, obſerves: "But, if his troubled Fancie ſhall ſecond his Thoughts with the dreame of a fair Garden, or greene Ruſhes, or the Salutation of a dead Friend, he takes leave of the World, and ſayes he cannot live."—"There is no Dream of his without an Interpretation, without a Prediction, and, if the event anſwer not his expoſition, he expounds it according to the event."

[There is a nurſery adage:

> "Friday night's dream
> On the Saturday told,
> Is ſure to come true,
> Be it never ſo old."]

In Overbury's "Character of a Milkmaid" is the paſſage: "Her dreames are ſo chaſte that ſhee dare tell them: only a Fridaies dream is all her ſuperſtition: that ſhe conceales for feare of Anger."

Melton[1] ſays: "That, if a man be drowſie it is a ſigne of ill lucke." "That if a Man dreame of Egs or Fire, he ſhall heare of Anger." "That to dreame of the Devil is good lucke." "That to dreame of Gold good lucke, but of ſilver ill." In another old work,[2] it is ſaid: "To dreame of Eagles flying over our heads, to dreame of Marriages, dancing, and banquetting, foretells ſome of our Kinsfolkes are departed: to dream of Silver, if thou haſt it given to thyſelfe, ſorrow: of Gold, good fortune: to loſe an Axle toth or an Eye, the death of ſome Friend: to dream of bloody Teeth, the death of the Dreamer: to weepe in ſleepe, joy: to ſee one's Face in the Water, or to ſee the dead, long life: to handle lead, to ſee a Hare, Death: to dream of Chickens and Birds, ill luck," &c.

In a "Strange Metamorphoſis of Man," &c. 1634, it is obſerved: "Nor is he [the Bay-tree] altogether free from ſuperſtition; for he wil make you beleeve that if you put his leaves but under your pillow, you ſhall be ſure to have true dreames."

In Sampſon's "Vow-Breaker," 1636, act iii. ſc. 1, Urſula ſpeaks: "I have heard you ſay that Dreames and Viſions were fabulous; and,

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and he that dreams that a rib is taken out of his ſide, ſhall ere long ſee the death of his Wife." See Lowde's Amyraldus, p. 22, [and the paſſage from Lyly already cited.]

[1] "Aſtrologaſter," 1620, No. 13.

[2] "The Countrymans Counſellor," p. 330; part of "A Help to Diſcourſe," edit. 1633. Lupton, in the 12th Book of his "Thouſand Notable Things," firſt printed in 1579, has ſeveral interpretations of dreams, which appear, however, to be merely repetitions of what occur elſewhere.

yet one time I dreamt fowle water ran through the floore, and the, next day the Houſe was on fire. You uſ'd to ſay Hobgoblins, Fairies and the like, were nothing but our owne affrightments, and yet o' my troth, Cuz, I once dream'd of a young Batchelour, and was ridd with a Night-Mare."

Various are the popular ſuperſtitions, or at leaſt the faint traces of them that ſtill are made uſe of to procure dreams of divination: ſuch as faſting St. Agnes' Faſt; laying a piece of the firſt cut of the groaning cheeſe under the pillow, to cauſe young perſons to dream of their lovers, and putting a Bible in the like ſituation, with a ſixpence clapped in the Book of Ruth, and ſo on.[1]

Strutt[2] ſays: "Writing their name on a paper at twelve o'clock, burning the ſame, then carefully gathering up the aſhes, and laying them cloſe wrapp'd in a paper upon a looking-glaſs, marked with a croſs, under their pillows, this ſhould make them dream of their Loves."

[The Dumb-Cake is a ſpecies of dreaming-bread, prepared by unmarried females, with ingredients traditionally ſuggeſted in witching doggerel. When baked, it is cut into three diviſions: a part of each to be eaten, and the remainder to be put under the pillow. When the clock ſtrikes twelve, each votary muſt go to bed backwards, and keep a profound ſilence, whatever may appear. Indeed, ſhould a word be uttered, either during the proceſs or before falling aſleep, the charm is broken, and ſome direful calamity may be dreaded. Thoſe who are to be married, or are full of hope, fancy they ſee viſions of their future partners hurrying after them; while they who are to live and die old maids are not very ſanguine of obtaining their errand, ſeeing nothing at all.]

5. The Moon.

The Moon, the ancient object of idolatrous worſhip, has in late times compoſed an article in the creed of popular ſuperſtition. The ancient Druids had their ſuperſtitious rites at the changes of the moon. This planet, as Dr. Johnſon tells us, has great influence in vulgar philoſophy. In his memory, he obſerves, it was a precept annually given in one of the Engliſh almanacks, to kill hogs when the moon was increaſing, and the bacon would prove the better in boiling.

An early authority[3] alſo recommends us to "Kill Swine in or neer the full of the Moon, and the fleſh will the better prove in boiling." And, again: "Kill fat Swine for Bacon (the better to keep their fat in boiling) about the full Moon." Alſo, "Shear Sheep at the Moon's increaſe: fell hand Timber from the full to the change. Fell Frith, Copice, and Fuel at the firſt Quarter. Lib or geld Cattle, the Moon in Aries, Sagittarius, or in Capricorn."

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[1] See "Poems, by Nobody," 1770, p. 199, note. [This ſubject has been already treated at large.]

[2] "Manners and Cuſtoms," vol. iii. p. 180.

[3] "The Huſbandman's Practice," &c. 1664, p. 108.

[Our anceſtors ſeem to have been of opinion that fruit ſhould be gathered, and cattle gelded, in the wane of the moon,] "becauſe in that ſeaſon Bodies have leſſe humour and heate, by which an innated putrefaction is wont to make them faulty and unſound."[1]

[A work already quoted[2] tells us that it uſed to be thought] "Good to purge with Electuaries, the Moon in Cancer. With Pills, the Moon in Piſces. With Potions, the Moon in Virgo. Good to take Vomits, the Moon being in Taurus, Virgo, or the latter part of Sagittarius. To purge the Head by ſneezing, the Moon being in Cancer, Leo, or Virgo. To ſtop Fluxes and Rheumes, the Moone being in Taurus, Virgo, or Capricorne. To bathe when the Moone is in Cancer, Libra, Aquarius, or Piſces. To cut the Hair off the Head or Beard, when the Moon is in Libra, Sagittarius, Aquarius, or Piſces. Briefe Obſervations of Huſbandry. Set, ſow ſeeds, graft, and plant, the Moone being in Taurus, Virgo, or in Capricorn. And all kind of Corne in Cancer. Graft in March at the Moone's increaſe, ſhe being in Taurus or Capricorne."

Among the prepoſterous inventions of fancy in ancient ſuperſtition occurs "The *Moon-Calf;*" an inanimate ſhapeleſs maſs, ſuppoſed by Pliny to be engendered of woman only.[3]

Lord Northampton, in his "Defenſative," 1583, obſerves: "They forbidde us, when the Moone is in a fixed Signe, to put on a newe Garment; why ſo? becauſe it is lyke that it wyll be too longe in wearing, a ſmall fault about this Towne, where Garments ſeldome laſt till they be payd for. But theyr meaning is, that the Garment ſhall continue long, in reſpect of any ſtrength or goodnes in the ſtuffe; but by the duraunce or diſeaſe of him, that hath neyther leyſure nor liberty to weare it."

In Tuſſer's "Huſbandry," under February, are the following lines:

> "Sowe peaſon and beans in the wane of the Moone,
> Who ſoweth them ſooner, he ſoweth too ſoone:
> That they, with the Planet, may reſt and riſe,
> And flouriſh with bearing, moſt plentiful wiſe."[4]

Werenfels, in his "Diſſertation upon Superſtition,"[5] ſpeaking of a ſuperſtitious man, ſays: "He will not commit his Seed to the Earth when the Soil, but when the Moon requires it. He will have his Hair cut when the Moon is either in Leo, that his locks may ſtare like the Lion's ſhag; or in Aries, that they may curl like a Ram's

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[1] "Curioſities, or the Cabinet of Nature," 1637, p. 231.

[2] "The Huſbandman's Practice," p. 110.

[3] "Natural Hiſtory," lib. x. c. 64 (quoted by Reed in his "Shakeſpeare," vol. iv. p. 88.)

[4] On which is the following note in "Tuſſer Redivivus," 1744, p. 16: "Peas and Beans, ſown during the increaſe, do run more to Hawn and Straw, and during the declenſion more to Cod, according to the common conſent of Countrymen. And I muſt own I have experienced it, but I will not aver it ſo that it is not liable to exceptions."

[5] Tranſl., 1748, p. 6.

horn. Whatever he would have to grow, he ſets about it when ſhe is in her increaſe; but for what he would have made leſs, he chuſes her wane. When the Moon is in Taurus he never can be perſuaded to take phyſick, leſt that Animal, which chews its cud, ſhould make him caſt it up again. If at any time he has a mind to be admitted into the preſence of a Prince, he will wait till the Moon is in conjunction with the Sun; for 'tis then the Society of an Inferior with a Superior is ſalutary and ſucceſsfull."

It is ſaid, that, "to the influence of the Moon is owing the increaſe and decreaſe of the Marrow and Brain in Animals; that ſhe frets away Stones, governs the Cold and Heat, the Rain and Wind. Did we make obſervations, we ſhould find that the temperature of the Air hath ſo little ſympathy with the new or full Moon, that we may count as many months of dry as wet weather, when the return of the Moon was wet, and contrariwiſe; ſo true is it, that the changes of the weather are ſubject to no rule obvious to us. 'Twere eaſy to ſhew, that the reaſon of the thing is directly againſt the popular opinion."[1]

The hornedneſs of the new moon is ſtill faintly conſidered by the vulgar as an omen with regard to the weather. They ſay on that occaſion, the new moon looks ſharp.

In Dekker's "Match me in London," act i., the king ſays: "My Lord, doe you ſee this Change i' th' Moone, ſharp hornes doe threaten windy weather."

In "The Witch of Edmonton," 1658, p. 14, young Banks obſerves: "When the Moon's in the full, then Wit's in the wane."

Jamieſon[2] ſays that, in Scotland, it is conſidered as an almoſt infallible preſage of bad weather, if the Moon lies *ſair on her back*, or when her horns are pointed towards the Zenith. It is a ſimilar prognoſtic, when the new Moon appears *with the auld Moon in her arms*, or, in other words, when that part of the Moon which is covered with the ſhadow of the Earth is ſeen through it. A *Brugh*, or hazy circle round the Moon, is accounted a certain prognoſtic of Rain. If the Circle be wide, and at ſome diſtance from the body of that luminary, it is believed that the Rain will be delayed for ſome time; if it be cloſe, and as it were adhering to the diſk of the Moon, rain is expected very ſoon.

In the ballad of Sir Patrick Spens is the following ſtanza:

> ["I ſaw the new moon, late yeſtreen,
> Wi' the auld moon in her arm;
> And if we gang to ſea, maſter,
> I fear we'll come to harm."][3]

Braithwaite,[4] ſpeaking of a Xantippean, ſays: "A *Burre* about the Moone is not halfe ſo certaine a preſage of a tempeſt, as her Brow is of a ſtorme."

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[1] "Gent. Mag." for Sept. 1734, from Bayley.
[2] Dictionary of the Scottiſh Language, *v.* MONE.
[3] Maidment's "Scotiſh Ballads and Songs," 1868, vol. i. p. 37.]
[4] "Whimzies," 1631, p. 173.

Bailey tells us that the common people, in ſome counties of England, are accuſtomed at the prime of the Moon to ſay: "It is a fine Moon, God bleſs her:" which ſome imagine to proceed from a blind zeal, retained from the ancient Iriſh who worſhipped the Moon, or from a cuſtom in Scotland, (particularly in the Highlands,) where the women make a curteſy to the new moon: and ſome Engliſh women ſtill retain a touch of this gentiliſm, who getting up upon, and ſitting aſtride on a gate or ſtile, the firſt night of the new moon, ſay:

"All hail to the Moon, all hail to thee,
I prithee, good Moon, declare to me,
This Night, who my Huſband ſhall be."

Aubrey gives it thus: "At the firſt appearance of the New Moon after New Year's Day, (ſome ſay any other New Moon is as good,) go out in the evening and ſtand over the ſpars of a Gate or Stile, looking on the Moon, and ſay:

All hail to the Moon, all hail to thee,
I prithee, good Moon, reveal to me
This night, who my Huſband (Wife) muſt be.

You muſt preſently after go to bed. I knew two Gentlewomen that did this when they were young Maids, and they had dreams of thoſe that married them. In Yorkſhire they kneel on a ground-faſt ſtone." [1]

[In one of his leſs known works[2] Defoe has a] chapter on omens: "To ſee a new Moon the firſt time after her Change, on the right hand, or directly before you, betokens the utmoſt good fortune that month; as to have her on your left, or behind you, ſo that in turning your head back you happen to ſee her, foreſhews the worſt: as alſo they ſay, to be without Gold in your pocket at that time, is of very bad conſequence." [Turning a piece of money, and wiſhing, on the firſt ſight of the new moon, is ſtill a common practice and article of belief; but the planet muſt not be ſeen through glaſs. "Again he [St. Auguſtine] ſayth," obſerves Northbrooke: "It is better that women ſhould picke wool or ſpinne vpon the Sabbaoth day, than that they ſhould daunce impudently and filthily all the day long *vpon the dayes of the new moone.*"

It appears that among the common people in Scotland in the laſt century,[3]] "the Moon in her increaſe, full growth, and in her wane,

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[1] "[Miſcellanies," ed. 1857, p. 132-3.] Jamieſon has quoted theſe words as uſed in Scotland, in a different form, from the Rev. J. Nichol's "Poems," vol. i. p. 31, 32, [and cited the following note by the author:] "As ſoon as you ſee the firſt new Moon of the new Year, go to a place where you can ſet your feet upon a Stone naturally fixed in the Earth, and lean your back againſt a Tree; and in that poſture hail or addreſs the Moon in the words of the poem. If ever you are to be married, you will then ſee an Apparition, exactly reſembling the future partner of your joys and ſorrows."

[2] "Memoirs of Mr. Duncan Campbel," 1732, p. 62.

[3] "Statiſtical Account of Scotland," vol. xii. p. 457.

were the emblems of a riſing, flouriſhing, and declining fortune." "At the laſt period of her revolution," [the narrative quoted proceeds to ſtate] "they carefully avoid to engage in any buſineſs of importance; but the firſt and middle they ſeize with avidity, preſaging the moſt auſpicious iſſue to their undertakings. Poor Martinus Scriblerus never more anxiouſly watched the blowing of the Weſt wind to ſecure an heir to his Genius, than the love-ſick Swain and his Nymph for the coming of the New Moon to be nooſed together in Matrimony. Should the planet happen to be at the height of her ſplendour when the ceremony is performed, their future life will be a ſcene of feſtivity, and all its paths ſtrewed over with roſe-buds of delight. But when her tapering Horns are turned towards the North, paſſion becomes froſt-bound, and ſeldom thaws till the genial ſeaſon again approaches. From the Moon they not only draw prognoſtications of the weather, but according to their creed, alſo diſcover future events. There they are dimly pourtrayed, and ingenious illuſion never fails in the explanation. The veneration paid to this planet, and the opinion of its influences, are obvious from the meaning ſtill affixed to ſome words of the Gaelic language. In Druidic Mythology, when the circle of the Moon was complete, Fortune then promiſed to be the moſt propitious. Agreeably to this idea, *rath*, which ſignifies in Gaelic a Wheel or Circle, is transferred to ſignify Fortune. They ſay '*ata rath air*,' he is fortunate. The wane, when the circle is diminiſhing, and conſequently unlucky, they call *mi-rath*. Of one that is unfortunate, they ſay, '*ata mi-rath air*.'"

[From the ſame ſource[1] we learn that] "A Cave in the neighbourhood of Dunſkey ought alſo to be mentioned, on account of the great veneration in which it is held [1791] by the people. At the change of the Moon (which is ſtill conſidered with ſuperſtitious reverence,) it is uſual to bring, even from a great diſtance, infirm perſons, and particularly ricketty Children, whom they often ſuppoſed bewitched, to bathe in a ſtream which pours from the Hill, and then dry them in the Cave."

[In Orkney, they uſed to conſider it unpropitious to marry in the wane of the moon, or to kill cattle at that time, or to turn their boat in oppoſition to the ſun's courſe. It was a belief in Angus, that if a child was put from the breaſt in the moon's wane, it would decay ſo long as the orb continued to decreaſe. Theſe ſuperſtitions were generally diffuſed, and ſeem to have been entertained by the Scots in common with the Swedes, where the ſame ideas prevailed; nor can it be ſaid that ſuch notions are yet, or will for many a long day, be thoroughly rooted out (1869).[2] A foreign editor of Engliſh, or rather Iriſh, antiquities informs us,[3] that the inhabitants of the iſter-iſland were accuſtomed, when they [firſt] beheld the new moon, to fall down on their knees, repeat the Lord's prayer, and then cry aloud, addreſſing the planet, "Leave us all well as thou haſt found us."]

[1] "Statiſtical Account of Scotland," vol. i. p. 47.
[2] *Ibid.* vol. vii. p. 560.
[3] Du Cheſne's "Hiſtory of England," p. 18.

Vallancey,[1] alſo, ſays: "The vulgar Iriſh at this day retain an adoration to the New Moon, croſſing themſelves and ſaying, 'May thou leave us as ſafe as thou haſt found us.'"

"The Superſtitions of our own Countrymen," [remarks Jamieſon,] "and of the Swedes on this head, equally confirm the account given by Cæſar concerning the ancient Germans, the forefathers of both. 'As it was the cuſtom with them,' he ſays, 'that their Matrons, by the uſe of Lots and Prophecies, ſhould declare, whether they ſhould join in battle or not, they ſaid that the Germans could not be victorious, if they ſhould engage before the New Moon.'[2] They reckoned new or full Moon the moſt auſpicious ſeaſon for entering on any buſineſs. The Swedes do not carry this farther than they did."[3]

Butler[4] touches on the ſubject of lunar ſuperſtitions; ſpeaking of his Conjuror, he tells us:

"But with the Moon was more familiar
Than e'er was Almanack well-willer;
Her ſecrets underſtood ſo clear,
That ſome believ'd he had been there;
Knew when ſhe was in fitteſt mood,
For cutting corns, or letting blood;
When for anointing Scabs or Itches,
Or to the Bum applying Leeches;
When Sows and Bitches may be ſpav'd,
And in what Sign beſt Sider's made;
Whether the Wane be, or Increaſe,
Beſt to ſet Garlick or ſow Peaſe:
Who firſt found out the Man i' th' Moon,
That to the Ancients was unknown.

* * * * *

He made an Inſtrument to know
If the Moon ſhine at full or no;

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[1] "Collectanea de Rebus Hibernicis," No. xiii. p. 91. Park, in his "Travels in Africa," ſpeaking of the Mandingoe tribe of Indians, ſays: "On the firſt appearance of a New Moon, they view it as newly created, and ſay a ſhort Prayer: this ſeems to be the only viſible adoration thoſe Negroes, who are not Mahometans, offer to the Deity. This Prayer is pronounced in a whiſper, the perſon holding up his hands before his face; at the concluſion they ſpit upon their hands, and rub them over their faces. They think it very unlucky to begin a journey, or any other work of conſequence, in the laſt Quarter of the Moon. An Eclipſe, whether of Sun or Moon, is ſuppoſed to be effected by Witchcraft. The Stars are very little regarded; and the whole ſtudy of Aſtronomy they view as dealing in Magic. If they are aſked for what reaſon they pray to the New Moon, they anſwer, becauſe their Fathers did ſo before them."

He tells us, in another place, "When the Mahometan Feaſt of Rhamadan was ended, the Prieſts aſſembled to watch for the appearance of the New Moon, but the evening being cloudy, they were for ſome time diſappointed; on a ſudden, this delightful object ſhewed her ſharp horns from behind a cloud, and was welcomed with the clapping of hands, beating of drums, firing of muſkets, and other marks of rejoicing."

[2] "Bell. Gall." lib. i. c. 50.

[3] "Coeunt," ſays Tacitus, "certis diebus, quum aut inchoatur Luna, aut impletur. Nam agendis rebus hoc auſpicatiſſimum initium credunt."

[4] "Hudibras," Part II. Canto iii. l. 239 [edit. 1694, p. 338-9].

That wou'd as ſoon as e'er ſhe ſhone, ſtraight
Whether 'twere Day or Night demonſtrate;
Tell what her D'metre t'an Inch is,
And prove that ſhe is not made of Green-Cheeſe.
It would demonſtrate, that the Man in
The Moon's a Sea Mediterranean;
And that it is no Dog nor Bitch,
That ſtands behind him at his breech;
But a huge Caſpian Sea, or Lake
With Arms, which Men for Legs miſtake;
How large a Gulph his Tail compoſes,
And what a goodly Bay his Noſe is;
How many German leagues by th' ſcale
Cape-Snout's from Promontory-Tail."

To an inquiry in the "Britiſh Apollo," 1710, No. x.

"Pray tell your Queriſt if he may
Rely on what the Vulgar ſay,
That when the Moon's in her increaſe,
If Corns be cut they'll grow apace;
But if you always do take care,
After the Full your Corns to pare,
They do inſenſibly decay,
And will in time wear quite away,
If this be true, pray let me know,
And give the reaſon why 'tis ſo."

It is anſwered:

"The Moon no more regards your Corns,
Than Cits do one another's Horns:
Diverſions better Phœbe knows,
Than to conſider your gall'd Toes."

Stevenſon[1] tells us "that Horſes and Mares muſt be put together in the increaſe of the Moone, for Foales got in the wane are not accounted ſtrong and healthfull."

Lodge notices[2] a curious lunar ſuperſtition: "When the Moone appeareth in the Spring time, the one horne ſpotted, and hidden with a blacke and great Cloud, from the firſt day of his apparition to the fourth day after, it is ſome ſigne of Tempeſts and Troubles in the aire the Sommer after."

Shaw[3] informs us that at the full moon in March the inhabitants cut withes of the miſtletoe or ivy, make circles of them, keep them all the year, and pretend to cure hectics and other troubles by them. Johnſon, in his "Journey to the Hebrides," tells us, they expect better crops of grain, by ſowing their ſeed in the moon's increaſe. Martin,[4] ſpeaking of Skie, ſays: "The Natives are very much diſpoſ'd to obſerve the influence of the Moon on human bodies, and for that cauſe they never dig their Peats but in the decreaſe; for they

[1] "The Twelve Moneths," 1661, p. 19.
[2] "Wits Miſerie," 1596, p. 44.
[3] "Account of Elgin and Moray," appended to Pennant's "Tour in Scotland."
[4] "Deſcription of the Weſtern Iſlands of Scotland," p. 174.

obſerve that if they are cut in the increaſe, they continue ſtill moiſt and never burn clear, nor are they without ſmoak, but the contrary is daily obſerved of Peats cut in the decreaſe. They make up their earthen Dykes in the decreaſe only, for ſuch as are made at the increaſe are ſtill obſerved to fall." [On the continent, there is the teſtimony of Kirchmaier (or Naogeorgus) to ſhow that ideas, ſimilar to thoſe cheriſhed in Great Britain and Ireland, were entertained on this ſubject.[1] They conſulted the moon, before they bled, cut their hair, pared their nails, put their children to nurſe, took phyſic, or manured their fields.]

The ancients [alſo] chiefly regarded the age of the moon in felling their timber: their rule was to fell in the wane, or four days after the new moon, or ſometimes in the laſt quarter. Pliny adviſes it to be in the very moment of the change, which happening to be in the laſt day of the winter ſolſtice, the timber, he ſays, will be incorruptible.

[In "The Freiris of Berwik," attributed to Dunbar,[2] is the following paſſage, ſeeming to ſhew that to ſwear by the moon, was one of the old forms of adjuration:

> "Quhen Symone ſaw it appinuit on this wyis,
> He had grit wondir; *and ſweris be the mone,*
> That Freir Robert weill his dett had done."]

Melton[3] tells us that "St. Auguſtine in his 'Enchiridion' ſayth, that it is a great offence for any Man to obſerve the Time and Courſe of the Moone, when they plant any Trees or ſowe any Corne; for he ſayth, none puts any truſt in them but they that worſhip them: believing there is ſome divine power in them, according to thoſe things they believe concerning the Nativities of Men."

[One of the notes to an Engliſh verſion of an old Greek drama][4] ſays: "Of the beating of Kettles, Baſons, and other brazen veſſells uſed by the Antients when the Moone was eclipſed, (which they did to drowne the Charmes of Witches, that the Moon might not heare them, and ſo be drawne from her Spheare as they ſuppoſed,) I ſhall not need to ſpeake, being a thing ſo generally knowne, a cuſtom continued among the Turks at this day: yet I cannot but adde, and wonder at, what Joſeph Scaliger, in his 'Annotations upon Manilius,' reports out of Bonincontrius, an antient Commentator upon the ſame Poet: who affirmes that in a Towne of Italy where he lived, (within theſe two centuries of yeares,) he ſaw the ſame peece of Paganiſme acted upon the like occaſion. [But the Romans followed an exactly ſimilar practice at the lunar eclipſes, and one of our own early writers, who was, however, a mere compiler,[5] ſtates that they were accuſtomed alſo to throw firebrands into the air, and carry about lighted torches,

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[1] "Popiſh Kingdome," tranſlated by B. Googe, 1570, fol. 44.
[2] Dunbar's "Works," edit. Laing, vol. ii. p. 16.]
[3] "Aſtrologaſter," p. 56.
[4] "The Medea of Seneca," tranſlated and annotated by E. Sherburne, 1648, p. 105.
[5] Lloyd's "Stratagems of Jeruſalem," 1602, pp. 286-7.]

with a view to reſtore the moon's luſtre. This author informs us, that the Spartans conferred on their Ephori the power of depoſing the king, if when, according to cuſtom, they had invited him to behold the ſtars on ſome bright (but moonleſs) night, and a ſtar was ſeen to ſhoot, becauſe, ſays the writer quite gravely, this ſhewed that the king had offended the gods. "So did Lyſander," ſays he, "depoſe King Leonidas."]

The ſubſequent paſſage is in Oſborne's "Advice to his Son," 1656, p. 79, "The Iriſh or Welch, during Eclipſes, run about beating Kettles and Pans, thinking their clamour and vexations available to the aſſiſtance of the higher Orbes."

6. Man in the Moon.

This is one of the moſt ancient as well as one of the moſt popular ſuperſtitions. It is ſuppoſed to have originated in the account given in the Book of Numbers, of a man puniſhed with death for gathering ſticks on the Sabbath-day.

[In one of the drawings repreſenting this extraordinary and familiar character, he appears as a man with a ſtaff over his ſhoulder, on which he carries his fatal bundle of ſticks, followed by a dog. It was formerly, as it ſtill remains, a common tavern-ſign, and two or three differing portraitures of the renowned ſabbath-breaker have been handed-down.[1]

Mr. Baring-Gould notices a repreſentation of the man in the moon in Gyffin church, near Conway. It is in the roof of the chancel, where are ſymbols of the ſun, moon, ſtars, &c.; and in the diſk of the lunar orb is the man, with his bundle of ſticks, but not his dog. The ſame writer draws attention to a deed 9 Edw. III. which bears a ſeal, with the man in the moon as a device, and this legend:

"Te, Waltere, docebo
cur ſpinas phebo
gero."

It is neceſſary to explain that the document is a deed of conveyance from *Walter* de Grendeſſe of Kingſton-upon-Thames, to his mother.]

In the "Midſummer Night's Dream," Quince the carpenter, in arranging his dramatis perſonæ for the play before the duke, directs that "One muſt come in with a buſh of thorns and a lantern, and ſay, he comes to diſfigure, or to preſent, the perſon of moonſhine," which we afterwards find done. "All that I have to ſay," concludes [Moon, in act v. ſc. i.] "is, to tell you that the lantern is the moon; I, the man in the moon; this thorn buſh, my thorn buſh; and this

[1] "Hiſtory of Sign-Boards," 1867, plates 8 and 17. The vulgar parody on the old legend, apparent in the former of theſe engravings, may have ſomething to do with the ſaying, which was ſo popular and well-underſtood, "The Man in the moon drinks claret."

dog, my dog." And ſuch a character appears to have been familiar to the old Engliſh ſtage.[1]

The man in the moon is thus alluded to in the ſecond part of Dekker's "Honeſt Whore," 1630, ſignat. D 2: "Thou art more than the moone, for thou haſt neither changing quarters, nor a man ſtanding in thy circle with a buſh of thornes."

[Pecock, in his "Repreſſor," enumerates among "vntrewe opiniouns," the one that "a man which ſtale ſumtyme a birthan of thornis was ſette into the moone, there for to abide for evere."

In the old play of "Timon," act iv. ſc. 3, Stilpo ſays: "The man in the moone is not in the moone ſuperficially, although he bee in the moone (as the Greekes will haue it), catapodially, ſpecificatiuely, and quidditatiuely."]

7. Second Sight.

I rank this among Omens, as it is an indication of ſome future thing, which the perſons to whom it is communicated, get, as it were, by accident, and without their ſeeking for, as is always the caſe in divination. "We ſhould have had little claim," ſays [Johnſon, writing about 1780,] "to the praiſe of curioſity, if we had not endeavoured with particular attention to examine the queſtion of the Second Sight. Of an opinion received for centuries by a whole nation, and ſuppoſed to be confirmed through its whole deſcent by a ſeries of ſucceſſive facts, it is deſirable that the truth ſhould be eſtabliſhed, or the fallacy detected. The Second Sight is an impreſſion made either by the mind upon the eye, or by the eye upon the mind, by which things diſtant or future are perceived, and ſeem as if they were preſent. A man on a journey, far from home, falls from his horſe; another, who is perhaps at work about the houſe, ſees him bleeding on the ground, commonly with a landſcape of the place where the accident befalls him. Another ſeer, driving home his cattle, or wandering in idleneſs, or muſing in the ſun-ſhine, is ſuddenly ſurpriſed by the appearance of a bridal ceremony, or funeral proceſſion, and counts the mourners or attendants, of whom, if he knows them, he relates the names, if he knows them not, he can deſcribe the dreſſes. Things diſtant are ſeen at the inſtant when they happen. Of things future I know not that there is any rule for determining the time between the Sight and the event.

"This receptive faculty, for power it cannot be called, is neither voluntary nor conſtant. The appearances have no dependence upon choice: they cannot be ſummoned, detained, or recalled. The impreſſion is ſudden, and the effect often painful. By the term Second Sight ſeems to be meant a mode of ſeeing ſuperadded to that which Nature generally beſtows. In the Earſe it is called Taiſch; which

[1] See alſo "The Tempeſt," act ii. ſc. ii.

ſignifies likewiſe a ſpectre or a viſion. I know not, nor is it likely that the Highlanders ever examined, whether by Taiſch, uſed for Second Sight, they mean the power of ſeeing or the thing ſeen."

Rowlands[1] tells us: "The Magick of the Druids, or one part of it, ſeems to have remained among the Britains even after their converſion to Chriſtianity, and is called *Taiſh* in Scotland; which is a way of predicting by a ſort of Viſion they call Second Sight: and I take it to be a relick of Druidiſm, particularly from a noted Story related by Vopiſcus, of the Emperor Diocleſian, who when a private ſoldier in Gallia, on his removing thence reckoning with his Hoſteſs, who was a Druid woman, ſhe told him he was too penurious, and did not bear in him the noble ſoul of a Soldier; on his reply that his pay was ſmall, ſhe, looking ſtedfaſtly on him, ſaid, that he needed not be ſo ſparing of his money, for after he ſhould kill a Boar, ſhe confidently pronounced, he would be Emperor of Rome, which he took as a compliment from her; but, ſeeing her ſerious in her affirmation, the words ſhe ſpoke ſtuck upon him, and he was after much delighted in hunting and killing of Boars, often ſaying when he ſaw many made Emperors and his own Fortune not much mending, I kill the Boars, but 'tis others that eat the Fleſh. Yet it happen'd that many years after, one Arrius Aper, father in law of the Emperor Numerianus, graſping for the Empire, traiterouſly ſlew him, for which fact being apprehended by the Soldiers and brought before Diocleſian, who being then become a prime Commander in the Army, they left the Traytor to his diſpoſal, who, aſking his name, and being told that he was called Aper, *i.e.* a Boar, without further pauſe, he ſheathed his ſword in his bowels, ſaying *Et hunc Aprum cum cæteris*, i. e. "Even this Boar alſo to the reſt;" which done, the ſoldiers, commending it as a quick, extraordinary act of juſtice, without further deliberation ſaluted him by the name of Emperor. I bring this ſtory here in view, as not improper on this hint, nor unuſeful to be obſerved, becauſe it gives fair evidence of the antiquity of the Second Sight, and withal ſhews that it deſcended from the antient Druids, as being one part of the diabolical magick they are charg'd with: and, upon their diſperſion into the territories of Denmark and Swedeland, continued there in the moſt heatheniſh parts to this day, as is ſet forth [by Defoe] in the ſtory of the late Duncan Campbel."

In his "Ode on the popular Superſtitions of the Highlands of Scotland," Collins touches upon this ſubject.

There are on this point ſome curious particulars in Aubrey's "Miſcellanies." [But the belief long ſurvived Aubrey's day. Throughout the whole of Scotland, in the laſt century, this article of the popular creed remained unimpaired, and even now (1869) a diligent explorer of the more remote parts of the Highlands, not to ſay of the other diſtricts of North Britain and of ſome leſs frequented localities in England, Wales, and Ireland, eſpecially the two latter, would in-

[1] "Mona Antiqua reſtaurata," p. 140, note.

fallibly meet with examples of a lingering faith in ſecond ſight.[1] Among the Lowland Scots, Johnſon ſeems to have thought, that in his time (1780) this ſort of ſuperſtition was dying out; but I am hardly diſpoſed to accept the Doctor in the preſent caſe as a concluſive authority. He met with a miniſter, he tells us, who came to Skye with a foregone reſolution not to give credit to it.]

May not the following paſſage[2] be referred to this? "The Natives of the [Iſle of Man] tell you, that, before any perſon dies, the proceſſion of the funeral is acted by a ſort of beings, which for that end render themſelves viſible. I know ſeveral that have offered to make oath, that, as they have been paſſing the road, one of theſe funerals has come behind them, and even laid the bier on their ſhoulders, as tho' to aſſiſt the bearers. One perſon, who aſſured me he had been ſerved ſo, told me that the fleſh of his ſhoulder had been very much bruiſed, and was black for many weeks after. There are few or none of them who pretend not to have ſeen or heard theſe imaginary obſequies, (for I muſt not omit that they ſing pſalms in the ſame manner as thoſe do who accompany the corpſe of a dead friend,) which ſo little differ from real ones, that they are not to be known till both coffin and mourners are ſeen to vaniſh at the church doors. Theſe they take to be a ſort of friendly demons; and their buſineſs, they ſay, is to warn people of what is to befall them: accordingly, they give notice of any ſtranger's approach, by the trampling of horſes at the gate of the houſe where they are to arrive.

"As difficult as I found it to bring myſelf to give any faith to this, I have frequently been very much ſurpriſed, when, on viſiting a friend, I have found the table ready ſpread, and every thing in order to receive me, and been told by the perſon to whom I went, that he had knowledge of my coming, or ſome other gueſt, by theſe good-natured intelligencers. Nay, when obliged to be abſent ſome time from home, my own ſervants have aſſured me, they were informed by theſe means of my return, and expected me the very hour I came, though perhaps it was ſome days before I hoped it myſelf at my going abroad. That this is fact, I am poſitively convinced by many proofs."

[The Shetlanders are very credulous under this head, and are ſtrong believers in ſecond ſight. A ſtory was related to me, ſeveral years ago, of a boat's crew that left Lerwick on a rough day, and after being abſent ſome time, were ſeen (as it was given out) to return to land, and go to their reſpective homes. The next morning the bodies of the men were waſhed up! But the credit ſtill enjoyed by this ſuperſtition is very wide and deep-rooted even at the preſent day, and the anecdotes which are current about it, are certainly in ſome caſes very remarkable.]

[Dr. Johnſon adds:] A gentleman told me, that when he had once gone far from his own iſland, one of his labouring ſervants predicted his return, and deſcribed the livery of his attendant, which he

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[1] See the "Stat. Acc. of Scotland," 1792, vol. iii. p. 380, Applecroſs, co. Roſs.
[2] "Deſcr. of the Iſle of Man." Works p. 130.

had never worn at home; and which had been, without any previous deſign, occaſionally given him. . . . The ſecond ſight is only wonderful becauſe it is rare, for, conſidered in itſelf, it involves no more difficulty than dreams or perhaps than the regular exerciſes of the cogitative faculty; a general opinion of communicative impulſes, or viſionary repreſentations, has prevailed in all ages and all nations; . . . the ſecond ſight of the Hebrides implies only the local frequency of a power which is nowhere totally unknown; and where we are unable to decide by antecedent reaſon, we muſt be content to yield to the force of teſtimony. . . . . To talk with any of theſe ſeers is not eaſy. There is one living in Sky, with whom we would have gladly converſed; but he was very groſs and ignorant, and knew no Engliſh. The proportion in theſe countries of the poor to the rich is ſuch, that, if we ſuppoſe the quality to be accidental, it can rarely happen to a man of education; and yet on ſuch men it has ſometimes fallen. There is now a ſecond ſighted gentleman in the Highlands, who complains of the terrors to which he is expoſed. The foreſight of the ſeers is not always preſcience: they are impreſſed with images, of which the event only ſhows them the meaning. They tell what they have ſeen to others, who are at that time not more knowing than themſelves, but may become at laſt very adequate witneſſes, by comparing the narrative with its verification." He concludes with obſerving: "I never could advance my curioſity to conviction; but came away, at laſt, only willing to believe."

8. Salt Falling. The Spilling of Wine.

"Mollivit averſos Penates
Farre pio et ſaliente mica."
Horat. lib. iii. Od. 23.

"*Salinum Everſum.*

"Prodige, ſubverſo caſu leviore Salino,
Si malè venturum conjicis Omen: adeſt.

Idem.

"Deliras inſulſe; ſalem ſapientia ſervat:
Omen ab Ingenio deſipiente malum.

Idem.

"Perde Animam temulente, cades; ſic auguror Omen;
Non eſt in toto Corpore mica Salis."
Keuchenii *Crepundia*, 1662.

"I have two Friends of either Sex, which do
Eat little Salt or none, yet are Friends to,
Of both which perſons I can truly tell,
They are of patience moſt invincible,
When out of temper no miſchance at all
Can put, *no, if towards them the Salt ſhould fall.*"
Gayton's *Art of Longevity*, 1659.

Salt falling towards a perſon was conſidered formerly as a very un-

lucky omen. Something had either already happened to one of the family, or was ſhortly to befall the perſons ſpilling it. It denoted alſo the falling out of friends.

Moulin ſays ſimply: "It is ominous. An Engliſh writer obſerves that it was accounted a ſign of ill-luck to meet with either of theſe omens, and Hall, in his "Characters," 1608, makes it a characteriſtic of his *Superſtitious Man*, to look pale and red if the ſalt fall towards him," and not to be at his eaſe "till one of the waiters have poured wine on his hands." The laſt-mentioned idea is perhaps traceable from the opinion which we find diffuſed widely among the Lydians and other nations of antiquity, who held that the pouring of wine upon the ground or upon their clothes, accompanied by prayer, was more efficacious as an augury than the flight of birds.]

Pennant[1] tells us: "The dread of ſpilling Salt is a known Superſtition among us and the Germans, being reckoned a preſage of ſome future Calamity, and particularly that it foreboded domeſtic feuds, to avert which, it is cuſtomary to fling ſome Salt over the Shoulder into the Fire, in a manner truly claſſical."[2] Both Greeks and Romans mixed ſalt with their ſacrificial cakes: in their Luſtrations alſo they made uſe of ſalt and water, which gave riſe in after-times to the ſuperſtition of holy water.

Pennant, in his "Tours in Wales," tells us that "A Tune called Goſteg yr Halen, or the prelude of the Salt, was always played whenever the Salt Seller was placed before King Arthur's Knights at his Round Table."

Groſe ſays on this ſubject, "to ſcatter Salt, by overturning the Veſſel in which it is contained, is very unlucky, and portends quarrelling with a Friend or fracture of a Bone, ſprain, or other bodily misfortune. Indeed this may in ſome meaſure be averted by throwing a ſmall quantity of it over one's head. It is alſo unlucky to help another perſon to ſalt. To whom the ill Luck is to happen does not ſeem to be ſettled."

Gaule[3] tells us: "I have read it in an orthodox Divine, that he knew a young Gentleman who, by chance, ſpilling the Salt on the Table, ſome that ſate with him ſaid merrily to him, that it was an ill omen, and wiſh't him take heed to himſelfe that Day: of which the young Man was ſo ſuperſtitiouſly credulous, that it would not go out of his mind; and going abroad that Day, got a wound of which he died not long after."

Stuckius[4] tells us that the Muſcovites thought that a prince could

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[1] "Journey from Cheſter to London," p. 31.

[2] Home's "Demonologie," p. 58. [In Brand's time, as now, the evil was ſuppoſed to be averted by throwing a little of the ſpilled ſalt over the ſhoulder. This notion about the ſpilling of ſalt and wine is mentioned by Scot, in his "Diſcoverie of Witchcraft," 1584, by Gaule ("Mag-Aſtro-Mancers poſed," &c. p. 181) and by Melton ("Aſtrologaſter," 1620, p. 45). But none of theſe writers it would ſeem, ſhared the belief.]

[3] "Mag-aſtromancers poſed and puzzel'd," p. 320.

[4] "Convivial Antiquities," p. 17.

not ſhew a greater mark of affection than by ſending to him ſalt from his own table.

Selden[1] obſerves of ſalt, that it "was vſed in all ſacrifices by expreſſe commandement of the true God, the Salt of the Couenant in holy writ, the religion of the Salt, ſet firſt, and laſt taken away, as a ſymbole of perpetual-friendſhip, that in Homer Πασσὲ δ' Αλος Θείοιο, [he ſprinkled it with divine ſalt] the title of αγνιτης [the cleanſer,] giuen it by Lycophron, and paſſages of the Oceans medicinable Epithets becauſe of his ſaltneſſe, you ſhall ſee apparant and apt teſtimonie" [of its having had a moſt reſpected and divinely honoured name.]

"Salt," ſays Seward,[2] "was equally uſed in the Sacrifices both by Jews and Pagans. But the uſe of Salt in Baptiſm was taken from the Gentile Idolatry, and not from the Jewiſh Sacrifices. Salt, as an emblem of preſervation, was ordered by the Law of Moſes to be ſtrewed on all Fleſh that was offered in ſacrifice. But among the Pagans it was not only made uſe of as an adjunct, or neceſſary concomitant of the Sacrifice, but was offered itſelf as a Propitiation. Thus in the Ferialia or Offerings to the Diis Manibus, when no Animal was ſlain:

'Parva petunt Manes, Pietas pro divite grata eſt
Munere; non avidos Styx habet una Deos.
Tegula porrectis ſatis eſt velata Coronis,
Et parcæ fruges, parvaque Mica Salis.'

'The Manes' rights expences ſmall ſupply,
The richeſt Sacrifice is Piety.
With vernal Garlands a ſmall Tile exalt
A little flour and little grain of Salt.'

"That the Flour and Salt were both deſigned as propitiatory offerings to redeem them from the vengeance of the Stygian or Infernal Gods, may be proved from a like Cuſtom in the Lemuria, another Feſtival to the ſame Diis Manibus, where Beans are flung inſtead of the Flour and Salt: and when flung, the perſon ſays:

'His, inquit, redimo, meque, meoſque fabis.'—*Faſt.* lib. v.
'And with theſe Beans I me and mine redeem.'

"It is plain, therefore, that the Salt in the former Ceremony was offered as a Redemption, which property the Papiſts impiouſly aſcribe to it ſtill; and the parva Mica, a little grain, is the very thing put into the Child's mouth at preſent." Further on, he writes: "Then he, the Prieſt, exorciſes and expells the impure Spirits from the Salt, which ſtands by him in a little ſilver Box; and putting a bit of it into the mouth of the perſon to be baptized, he ſays: 'Receive the Salt of Wiſdom, and may it be a propitiation to thee for eternal Life.'"

It has been obſerved by Bailey, on the falling of ſalt, that it pro-

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[1] "Notes on the Polyolbion," Song xi.
[2] "Conformity between Popery and Paganiſm," p. 53.

ceeds from the ancient opinion that ſalt was incorruptible: it had therefore been made the ſymbol of friendſhip: and if it fell, uſually, the perſons between whom it happened, thought their friendſhip would not be of long duration.

In the "Britiſh Apollo,"[1] it is ſaid:

> "Wee'l tell you the reaſon
> Why ſpilling of Salt
> Is eſteem'd ſuch a Fault,
> Becauſe it doth ev'ry thing ſeaſon.
>
> Th' antiques did opine
> 'Twas of Friendſhip a ſign,
> So ſerv'd it to gueſts in decorum:
> And thought Love decay'd
> When the negligent Maid
> Let the Salt-Cellar tumble before them."

In [a little volume (a tranſlation from the French) publiſhed in the time of Charles II.,[2] we meet with what is ſtill a not uncommon ſentiment, the reluctance to be helped to ſalt. The writer, who of courſe merely expreſſes the French view of the ſubject, obſerves:] "Some are ſo exact, they think it uncivil to help any body that ſits by them, either *with Salt* or with *Brains;* but in my judgement that is but a ridiculous ſcruple, and if your neighbour deſires you to furniſh him, you muſt either take ſome out with your Knife, and lay it upon his plate; or, if they be more than one, preſent them with the Salt, that they may furniſh themſelves."

[A paſſage in the "Honeſt Whore," 1604, the joint production of Decker and Middleton, illuſtrates the taking of bread and ſalt preparatorily to ſwearing, in accordance with the cuſtom which ſeems to have prevailed on the continent, if not in England: "He took bread and ſalt by this light, that he would never open his lips."][3]

Waldron[4] ſays: "No perſon [in the Iſle of Man] will go out on any material affair without taking ſome ſalt in their pockets, much leſs remove from one Houſe to another, marry, put out a Child, or take one to Nurſe, without Salt being mutually interchanged; nay, tho' a poor Creature be almoſt famiſhed in the Streets, he will not accept any Food you will give him, unleſs you join Salt to the reſt of your Benevolence." The reaſon aſſigned by the natives for this, is too ridiculous to be tranſcribed, *i. e.* "the account given by a pilgrim of the diſſolution of an inchanted Palace on the Iſland, occaſioned by Salt ſpilt on the Ground."

[In Scotland, it was a common practice in the end of the laſt century[5] to] "put a ſmall Quantity of Salt into the firſt Milk of a Cow, after calving, that is given any perſon to drink." "This was

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[1] 1708, vol. i. No. 24.
[2] "The Rules of Civility," 1685, p. 134.
[3] Middleton's "Works," ed. 1840, vol. iii. p. 103.]
[4] "Deſcription of the Iſle of Man," Works, fol. p. 187.
[5] "Statiſtical Account of Scotland," vol. xvi. p. 121 (Killearn, co. Stirling, A.D. 1795).

done," it is added, "with a view to prevent *ſkaith*, if it ſhould happen that the perſon is not *canny*."

Camden, ſpeaking of Ireland, ſays: "In the Town when any enter upon a public office, women in the ſtreets, and girls from the windows, ſprinkle them and their attendants with Wheat and Salt. And before the Seed is put into the Ground, the Miſtreſs of the Family ſends Salt into the Field."[1]

In [Lord Fairfax's "Orders for the Servants of his Houſehold at Denton," after the Civil Wars,[2]] I find, "For the Chamber let the beſt faſhioned and apparell'd Servants *attend above the Salt*, the reſt *below*."

Willsford[3] tells us: "Salt extracted out of the Earth, Water, or any Mineral, hath theſe properties to foreſhew the weather; for, if well kept, in fair weather it will be dry, and apt to diſſolve againſt Wet into its proper element; on Boards that it hath lain upon, and got into the pores of the wood, it will be dry in fair and ſerene weather, but when the air inclines to wet, it will diſſolve; and that you ſhall ſee by the Board venting his brackiſh Tears: and Salt Sellers will have a Dew hang upon them; and thoſe made of mettal look dim againſt rainy weather."[4]

9. Shoe Omens.

The caſual putting the left ſhoe on the right foot, or the right on the left, was thought anciently to be the forerunner of ſome unlucky accident. Scot, in his "Diſcovery," tells us: "He that receiveth a miſchance, will conſider whether he put not on his Shirt the wrong ſide outwards, or his left Shoe on his right foot."

[Filippo-Maria Viſconti, Duke of Milan, who died in 1447, was, in common with the majority of his contemporaries, a firm believer in aſtrology and divination. . . . To a more ſceptical generation, ſome of his ſuperſtitious foibles cannot fail to preſent a ludicrous and contemptible aſpect. . . . He viewed it as a circumſtance of ſiniſter omen, *if his right foot was accidentally put into his left ſhoe.* On Fridays, he ſhrank from contact with a bird, or with a perſon, who had forgotten to ſhave himſelf. On the Feaſt of St. John the Baptiſt, he could not be perſuaded to get on horſeback; and it was part of his religion to wear no colour but green on the firſt of May.][5]

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[1] Gough's "Camden," 1789, vol. iii. p. 659.

[2] "Antiquarian Repertory," ed. 1808, vol. iv. p. 310.]

[3] "Nature's Secrets," p. 139.

[4] Park, in his "Travels," tells us: "It would appear ſtrange to an European to ſee a Child ſuck a piece of Rock-ſalt as if it were Sugar: this is frequent in Africa: but the poorer ſort of Inhabitants are ſo rarely indulged with this precious article, that to ſay, 'A man eats Salt with his Victuals,' is to ſay he is *a rich man*."

[5] "Hiſtory of the Venetian Republic," 1860, vol. iv. p. 176-7.]

Thus Butler, in his "Hudibras," [writes, on the authority of Pliny:]

> "Auguſtus having b'overſight
> Put on his left Shoe 'fore his right,
> Had like to have been ſlain that day,
> By ſoldiers mutin'yng for pay."

Similar to this, ſays Groſe, is putting on one ſtocking with the wrong ſide outward, without deſign: though changing it alters the luck.

[To ſtrike one with a ſhoe, or caſt a ſhoe at one, was regarded by the ancient Jews as a mark of indignity[1] and contempt, as in the paſſage of the Pſalms: "Moab is my waſhpot; over Edom *will I caſt out my ſhoe*"—if, indeed, as an author cited below ſtates, it did not imply a reſolve to reduce to ſubjection, where the leader of a beſieging force threw a ſhoe into the city he was about to beleaguer. The Arabs, too, ſeem to have treated this act in a ſimilar light; a perſon removing his ſhoe, and throwing it towards another, ſignified thereby his readineſs to do him homage and be at his bidding. Of this we have a trace in our own country; for in a ſtatiſtical account of Campbelton, Argyleſhire, in 1794,[2] it is ſaid:] "We read of a King of the Iſle of Mann ſending his Shoes to his Majeſty of Dublin, requiring him to carry them before his people on a high Feſtival, or expect his Vengeance." This good Dublinian King diſcovers a ſpirit of humanity and wiſdom rarely found in better times. His ſubjects urged him not to ſubmit to the indignity of bearing the Mankſman's ſhoes. "I had rather," ſaid he, "not only bear but eat them, than that one province of Ireland ſhould bear the deſolation of war."

Leo Modena, ſpeaking of the modern Jews, tells us that "Some of them obſerve, in dreſſing themſelves in the Morning, to put on the right Stocking and right Shoe firſt, without tying it; then afterward to put on the left, and ſo to return to the right; that ſo they may begin and end with the right ſide, which they account to be moſt fortunate."[3]

[Two early Engliſh writers advert to this portent, but in terms of incredulity, if not of deriſion, and one of them (Gaule) adds, that it was deemed inauſpicious to burſt *the ſhoe-latchet*."][4]

It is accounted lucky by the vulgar to throw an old ſhoe after a perſon when they wiſh him to ſucceed in what he is going about. There was an old ceremony in Ireland of electing a perſon to any office by throwing an old ſhoe over his head.[5]

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[1] Bynæus "On the Shoes of the Hebrews," lib. ii. A great deal of learning might be adduced on the ſubject of ſhoe ſuperſtitions. For the ancient religious uſe of the ſhoe ſee Stuckius's "Convivial Antiquities," p. 228.

[2] "Statiſtical Account of Scotland," vol. x. p. 543.

[3] "Cuſtoms of the Jews," &c. tranſlated by Chilmead, 1650, p. 17.

[4] Maſon's "Anotomie of Sorcerie," 1612, p. 90; Gaule's "Mag-aſtro-mancers Poſed," &c. p. 181.

[5] See Cleveland's "Idol of the Clownes," p. 19.

[John Heywood refers to this uſage, doubtleſs of conſiderable antiquity even in his time, in his "Works," firſt printed in 1546:

> "I will ſtreight weie anker, and hoyſe vp ſayle,
> And thytherward hye me in haſte lyke a ſnayle,
> And home agayne hytherward quicke as a bee,
> Now for good lucke, caſte an olde ſhoe after mee."]

Groſe, citing Jonſon, ſaying "Would I had Kemp's Shoes to throw after you," obſerves, throwing an old ſhoe or ſhoes after any one going on an important buſineſs, is by the vulgar deemed lucky.[1] [Jonſon was probably alluding to Kemp's famous exploit, related in the "Nine Daies Wonder," 1600.]

Gayton has the following paſſage: "An incantation upon the Horſe, for want of nailing his old Shoes at the door of his Houſe when he came forth: or becauſe, nor the old Woman, nor the Barber, nor his Niece, nor the Curate deſigned him *the ſecurity of an old Shooe after him.*"[2]

I find the following in "The Ravens Almanacke," [1609:] "But at his ſhutting in of Shop, could have bene content to have had all his Neighbours have throwne his olde Shooes after him when hee went home, in ſigne of good lucke."

In Ben Jonſon's "Maſque of Gypſies," [printed among his "Works,"] we find this ſuperſtition mentioned:

> 3 *Gypſie.* "*Hurle after an old Shoe,*
> I'le be merry what ere I doe—"

[Again, in the "Honeſt Man's Fortune (1613)," Mallicorn ſays:

> "Captain, your ſhoes are old; pray put 'em off,
> And let one fling 'em after us—"][3]

[In a ſtatiſtical account of the pariſh of Forglen, co. Banff, drawn up about 1795, it is ſaid][4]: "There are *happy* and *unhappy feet.* Thus they wiſh Bridegrooms and Brides *a happy foot;* and to prevent any bad effect, they ſalute thoſe they meet on the road with a kiſs. It is hard, however, if any misfortune happens when you are paſſing, that you ſhould be blamed, when neither you nor your feet ever thought of the matter."

10. Looking-glass Omens.

"Some Magicians," [writes an old author][5] (being curious to find out by help of a Looking-Glaſſe, or a Glaſſe-Viall full of Water, a thiefe that lies hidden) make choyce of young Maides, or Boyes un-

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[1] See inſtances of this in Dodſley's "Old Plays," 1780, vol. xii. p. 434.
[2] Feſtivous Notes on Don Quixote," 1654, p. 104.
[3] Dyce's "B. and Fl." vol. iii. p. 436.]
[4] "Stat. Acc. of Scotl." xiv. p. 541.
[5] Molle's "Living Librarie," 1621, p. 2.

polluted, to diſcerne therein thoſe Images or Sights which a perſon defiled cannot ſee. Bodin, in the third book of his "Dæmonomachia," chap. 3, reporteth that in his time there was at Thoulouſe a certain Portugais, who ſhewed within a Boyes naile things that were hidden. And he addeth that God hath expreſſely forbidden that none ſhould worſhip *the Stone of Imagination.* His opinion is that this Stone of Imagination or Adoration (for ſo expoundeth he the firſt verſe of the 26th chapter of Leviticus, where he ſpeaketh of the Idoll, the graven Image, and the painted Stone) was ſmooth and cleare as a Looking-Glaſſe, wherein they ſaw certaine Images or Sights, of which they enquired after the things hidden. In our Time Conjurers uſe Chriſtall, calling the Divination Chryſtallomantia, or Onychomantia, in which, after they have rubbed one of the Nayles of their Fingers, or a piece of Chryſtall, they utter I know not what words, and they call a Boy that is pure and no way corrupted, to ſee therein that which they require, as the ſame Bodin doth alſo make mention."

To break a looking-glaſs is [ſtill] accounted a very unlucky accident. Should it be a valuable one, this is literally true, which is not always the caſe in ſimilar ſuperſtitions. Mirrors were formerly uſed by magicians in their ſuperſtitious and diabolical operations: and there was an ancient kind of divination by the looking-glaſs, whence it ſhould ſeem, has been derived the preſent popular notion. [Delrio[1] informs us that the Emperor Julian made uſe of a mirror for this purpoſe, and refers us to his life by Spartianus. Potter[2] ſays: "When Divination by Water was performed with a Looking-Glaſs, it was called *Catoptromancy:* ſometimes they dipped a Looking-Glaſs into the Water, when they deſired to know what would become of a ſick perſon: for as he looked well or ill in the Glaſs, accordingly they preſumed of his future condition. Sometimes, alſo, Glaſſes were uſed, and the Images of what ſhould happen, without Water. Douce's MSS. notes add that "waſhing hands in the ſame Water is ſaid to forbode a Quarrell."

Willsford[3] tells us: "Mettals in general, againſt much wet or rainy weather, will ſeem to have a dew hang upon them, and be much apter to ſully or foul any thing that is rubbed with the Mettal; as you may ſee in pewter Diſhes againſt Rain, as if they did ſweat, leaving a ſmutch upon the Table cloaths: with this Pliny concludes as a Sign of Tempeſts approaching. . . . . Stones againſt Rain will have a dew hang upon them; but the ſweating of Stones is from ſeveral Cauſes, and, ſometimes, is a ſign of much drought. Glaſſes of all ſorts will have a dew upon them in moiſt weather: Glaſſe windows will alſo ſhew a Froſt, by turning the Air that touches them into Water, and then congealing of it."

In the "Marriage of the Arts,"[4] by Barten Holiday, 1618, is this:

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[1] "Diſquis. Magic," lib. iv. c. 2. [2] "Greek Antiquities," vol. i. p. 350.

[3] "Nature's Secrets, p. 138.

[4] "Edit. 1630, ſign. M, *verſo.* [It may be preſumed that the *Mirriors* mentioned in the "Life of Harvy, the Dublin conjuror," 1728, p. 58, were divining or ſeeing glaſſes.]

"I have often heard them ſay, 'tis ill Luck *to ſee one's face in a Glaſſe by Candle-light.*" [Among unlucky portents muſt alſo be noticed the ſtrong objection which perſons even of enlightened views and good poſition in ſociety ſtill have to allow a young baby to ſee itſelf in the glaſs. The reaſon is not particularly obvious; but in ſuch a caſe perhaps a lady's reaſon ought to be accounted ſufficient.]

When a looking-glaſs is broken, it is an omen that the party to whom it belongs will loſe his beſt friend. See the "Greek Scholia on the Nubes of Ariſtophanes," p. 169. Groſe tells us that "Breaking a Looking Glaſs betokens a Mortality in the Family, commonly the Maſter."

11. Tingling of the Ears, &c.

In "Much Ado about Nothing," [1600, act iii. ſc. 2,] Beatrice ſays: "What Fire is in mine Ears?" which Warburton explains as alluding to a proverbial ſaying of the common people, that their ears burn when others are talking of them. On which Reed obſerves that the opinion whence this proverbial ſaying is derived, is of great antiquity, being mentioned by Pliny.[1] Browne, in his "Vulgar Errors," adds: "He [Pliny] ſuppoſes it to have proceeded from the notion of a ſignifying Genius, or Univerſal Mercury, that conducted ſounds to their diſtant ſubjects, and taught to hear by touch." [Delrio[2] and Keuchenius ſeem to have been of opinion that a tingling in the right ear portended good, and in the left the reverſe, in which they are ſupported by the old Scotiſh ſaying, cited by Douce in his MSS. notes on Brand.[3]]

A burning in the ear, or on the lobs of it, is ſtill received as a token that one is being talked of behind one's back; but I collect from one of Heywood's "Epigrams," 1562, that in his time it bore a different ſignification, and portended that the party whoſe ear glowed had been guilty of an untruth.]

Herrick refers to this belief:

"*On himſelfe.*

"One eare tingles; ſome there be,
That are ſnarling now at me;
Be they thoſe that Homer bit,
I will give them thanks for it."[4]

Gaule[5] has not omitted in his liſt of "Vain Obſervations and ſuper-

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[1] "Moreover is not this an opinion generally received, that when our Ears do glow and tingle, ſome there be that in our abſence doe talke of us?"—Holland's "Tranſlation, b. xxviii. p. 297. Pliny's words are: "Abſentes tinnitu Aurium præſentire Sermones de ſe receptum eſt."

[2] Delrio "Diſquis. Magic.," p. 473; Keuchenius "Crepundia," 1662, p. 113.

[3] "Right Lug, left Lug, whilk Lug lows. If the left ear, they talk harm; if the right, good."—J. M. D.

[4] "Poems," ed. 1869, vol. ii. p. 353.]

[5] "Mag-aſtro-Mancers Poſed and Puzzl'd," p. 181.

ſtitious Ominations thereupon," the tingling of the ear, *the itching of the* EYE, &c." and Homes [1] tells us: If their Eares tingle, they ſay it is a ſigne they have ſome Enemies abroad, that doe or are about to ſpeake evill of them: ſo, *if their right Eye itcheth*, then it betokens joyfull laughter: and ſo, from the itching of the Noſe, and Elbow, and ſeverall affectings of ſeverall parts, they make ſeverall predictions too ſilly to be mentioned, though regarded by them."

In the third "Idyll" of Theocritus [Creech's tranſlation] the itching of the right eye occurs as a lucky Omen:

> "My right Eye itches now, and ſhall I ſee
> My love?"

In Bradſhaw's "Shepherd's Starre," 1591, Corydon ſays: "But my right eie watreth, *'tis a ſigne of ſomewhat*, do I ſee her yet?"

[Moulin [2] ſays: "If the neck of any one grows ſtiff, or the muſcles of the head are twiſted awry, it is a portent that that perſon will die by the rope. In the "Voyageur de Paris," [3] quoted in a MS. note by Douce, the origin of necklaces is traced to the idea inculcated on the young girls of France by the old nurſes that a ſmall neck was a token of continence.

To riſe on *the right* SIDE is accounted lucky. So Claudio, in Fletcher's "Women Pleaſed," [4] ſays to Soto, who has been ſhot, but is not ſeverely hurt: "You riſs of your right ſide, and ſaid your prayers too; you had been paid elſe."] So in Marſton's "What you will," [1607:] "You riſe on *your right ſide*, to-day, marry." And again, in "The Dumb Knight," by Lewis Machin, 1608, act iv. ſc. 1. Alphonſo ſays:

> "Sure I ſaid my Prayers, *riſ'd on my right ſide*,
> Waſh'd hands and eyes, put on my Girdle laſt;
> Sure I met no ſplea-footed Baker,
> No Hare did croſs me, nor no bearded Witch,
> Nor other ominous ſign."

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[1] "Dæmonologie," 1650, p. 61.

[2] "Vates," p. 218.

[3] Vol. iii. p. 223. [In connexion with this part of the ſubject, Brand quoted (not quite correctly) the annexed paſſage from Middleton's "Game at Cheſs," 1624. (Works, ed. 1840, vol. iv. p. 370.)]

> "*White Queen's Pawn.*—A ſudden fear invades me, a faint trembling,
> Under this omen,
> As is oft felt the panting of a turtle
> Under a ſtroking hand.
>
> "*Black Queen's Pawn.*—That bodes good luck ſtill.
> Sign you ſhall change ſtate ſpeedily; for that trembling
> Is always the firſt ſymptom of a bride."

[4] [Dyce's "B. and Fl." vol. vii. p. 19.]

12. Omens relating to the Cheek, Nose, and Mouth.

Melton[1] obſerves, that "when the left Cheek burnes, it is a ſigne ſomebody talks *well* of you; but if the right Cheek burnes, it is a ſign of *ill*."

In [a later writer][2] we read: "That you ſhou'd think to deceive me! Why all the while I was laſt in your company, my heart beat all on that ſide you ſtood, *and my Cheek next you* burnt and glow'd."

I have frequently heard the itching of the noſe interpreted into the expectation of ſeeing a ſtranger. So in the "Honeſt Whore," [by Decker and Middleton, 1604,] Bellafront ſays: "We ſhall ha gueſts to day, I lay my little maidenhead, *my noſe itches ſo*."[3]

Melton obſerves that "when *a Mans Noſe itcheth*, it is a ſigne he ſhall drink wine," and that "*if your Lips itch*, you ſhall kiſſe ſome body."

Poor Robin, in his "Almanack for 1695," ſatirizes a very indelicate [practice of his day, which Brand abſurdly enough claſſed among] ſuperſtitions in blowing the noſe.

The *Noſe falling a bleeding* appears by the following paſſage[4] to have been a ſign of love: "*Did my Noſe ever bleed when I was in your Company?* and, poore wench, juſt as ſhe ſpake this, to ſhew her true heart, her noſe fell a bleeding."

Launcelot, in the "Merchant of Venice," 1600, ſays, ["I will not ſay you ſhall ſee a maſque; but if you do, then it was not for nothing that my noſe fell a-bleeding on Black-Monday laſt at ſix o'clock i' the morning,"][5] on which Steevens obſerves, that from a paſſage in Lodge's "Roſalynde, 1590, it appears that ſome ſuperſtitious belief was annexed to the accident of bleeding at the noſe: "—as he ſtoode gazing, his noſe on a ſodaine bledde, which made him conjecture that it was ſome friend of his."[6] Again in Webſter's "Dutcheſs of Malfy," 1623, act ii. ſc. 2:

> "How ſuperſtitiouſly we mind our evils?
> The throwing down Salt, or croſſing of a Hare,
> *Bleeding at Noſe*, the ſtumbling of a Horſe,
> Or ſinging of a Creket, are of power
> To daunt whole Man in us."[7]

[And a little farther on:[8]

> "*Ant.* My noſe bleeds.
> One that were ſuperſtitious would [ac]count
> This ominous, when it merely comes by chance."]

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[1] "Aſtrologaſter," 1620, p. 45.

[2] Ravenſcroft's "Canterbury Gueſts," [1695], p. 20.

[3] Middleton's "Works," ed. Dyce, vol. iii. p. 36.] The reply made by her ſervant Roger further informs us that the biting of fleas was a token of the ſame kind.

[4] Braithwaite's "Boulſter Lecture," 1640, p. 130.

[5] Act ii. ſc. 5, Dyce's 2nd edit. of "Shakeſpeare," 1868, vol. ii. p. 367.]

[6] Collier's "Shakeſpeare's Library," 1841, vol. i. (repr. of ed. 1592, p. 77).]

[7] Webſter's Works, ed. Hazlitt, vol. ii. p. 189.]

[8] *Ibid.* pp. 3, 192.]

An old miſcellany gives the following ſimile from one of our old poets:

> "As ſuddaine bleeding argues ill enſuing,
> So ſuddaine ceaſing is fell Feares renewing."[1]

Melton obſerves: "That when a Man's Noſe bleeds but a drop or two, that it is a ſign of ill lucke; that when a Man's Noſe bleeds one drop, and at the left noſtril, it is a ſin of good lucke, but, on the right, ill."

Groſe ſays, a drop of blood from the noſe commonly foretells death, or a very ſevere fit of ſickneſs; three drops are ſtill more ominous. Burton[2] ſays that "to bleed three drops at the Noſe is an ill omen," [in which he is followed by Keuchenius in an epigram, which explains the matter by the principle of uneven numbers (eſpecially three and its multiples) being agreeable both to gods and men.][3]

"That your Noſe may never bleed only three Drops at a time, is found among the omens deprecated in Holiday's "Marriage of the Arts," 1618.

[This phyſical ſymptom has long been reduced to a common-place level by the general belief and knowledge that it is a mere effort of nature, in the majority of inſtances, to counteract an exceſs of blood to the brain. It is extremely common in the young; but in later life it has been obſerved that the hemorrhage often ceaſes, or occurs much leſs frequently.]

If, ſays Groſe, in eating, you miſs your MOUTH, and the victuals fall, it is very unlucky, and denotes approaching ſickneſs.

[It is ſtill a rural or vulgar ſuperſtition, that a child born with a blue vein on the ſide of its noſe, is deſtined to be drowned.]

13. HEAD OMENS.

[John London, writing to Cromwell, about 1536, mentions a recipe for the *head-ache*, which was ſuppoſed at that time to have great virtue. He writes: "In the body of the Churche [at Tellisford Croſs (or Crutched) Friars, Somerſetſhire,] waſſe an Image at an Awters end callid Mayden Cutbrogh, and vnder her feete waſſe a trowgh of wodde deſcending undvr the Awter wich waſſe hollow. Thyder reſortyd *ſuche as wer trobely with the hedde ache*, or hadde any *ſlottiche wydowes lockes*, viz. *here growen to gether in a tufte*. Ther muſt they putt in to the trowgh a peckke of oots, and when they wer oons ſlydyd vndre the Awter, the Croſſe Fryers ſchuld behynd the Awter pryvily ſtele them owt, and the ſykk perſon muſt geve to the Fryer a peny for a pynte of theſe Mayden Cutbrogh owts, and then ther heds ſchuld ak no more *till the next tyme*."]

Gaule[4] mentions as a notion current in his day (in which he by no

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[1] Bodenham's "Belvidere," 1600, p. 147.
[2] "Anatomy," 1621, p. 214.
[3] Keuchenii "Crepundia," p. 214.
[4] "Mag-aſtro-Mancers Poſed," &c. p. 183.

means concurred) "That a great Head is an Omen, or a ſign of a ſluggiſh Fool"—this reminds one of the old ſaying, "Great head and little wit")—"A little Head, of a ſubtile Knave. A middle Head, of a liberal wit. *A round Head, of a ſenſeleſſe irrational fellow.* A ſharp Head, of an impudent Sot," &c. Our author's remarks, or rather citation of the remarks, upon *Round Heads* above, ſeem not to have been over-well timed, for this book was printed in 1652, and is dedicated to Cromwell.

There is a vulgar notion that men's hair will ſometimes turn grey upon a ſudden and violent fright, to which Shakeſpeare alludes in a ſpeech of Falſtaff to Prince Henry: "Thy father's beard is turned white with the news." Grey[1] remarks: "This whimſical opinion was humorouſly bantered by a wag in a Coffee-houſe; who, upon hearing a young Gentleman giving the ſame reaſon for the change of his Hair from black to grey, obſerved that there was no great matter in it; and told the Company that he had a friend, who wore a coal-black wig, which was turned grey by a fright in an inſtant."

[Of late years, the large ſums offered by the trade for hair of a particular hue and length have overcome in many inſtances the old repugnance to part with this ornament, not only on the ground of pride or vanity, but on that of ſuperſtitious fear; for it was anciently a current vulgar belief, that, if any portion of hair was left about, the birds would ſteal it to build their neſts with, a fatal conſequence to the owner, eſpecially if the bird was a pie. Going ſtill further back, we arrive at the barbarous idea, of which Scott has availed himſelf in the "Pirate," that hair thrown into the ſea had the power of kindling a ſtorm, or (as Scott has it) of appeaſing the waters.]

By the following ſimile it ſhould ſeem that our anceſtors conſidered "Heavineſs" as an omen of ſome impending evil:

> "As *Heavineſs foretels ſome harme at hand,*
> So minds diſturb'd preſage enſuing ills."[2]

Defoe mentions that, "Others again, by having caught cold, feel a certain Noiſe in their Heads, which ſeems to them like the ſound of diſtant Bells, and fancy themſelves warned of ſome great misfortune."[3] Groſe ſays that "a perſon being ſuddenly taken with a ſhivering, is a ſign that ſome one has juſt then walked over the ſpot of their future grave. Probably all perſons are not ſubject to this ſenſation, otherwiſe the Inhabitants of thoſe Pariſhes whoſe Burial Grounds lie in the common foot-path would live in one continued fit of ſhaking." [Johnſon, in his "Tour to the Hebrides," ſays, that Macaulay was induced to leave out of his "Hiſtory of St. Kilda," a paſſage ſtating that the inhabitants were apt at the approach of a ſtranger, *to catch cold.*]

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[1] "Notes on Shakeſpeare," vol. i. p. 332.
[2] Bodenham's "Belvidere," 1600, p. 160.
[3] "Secret Memoirs of Mr. Duncan Campbel," 1732, p. 61.

14. Hand and Finger Nails.

Sir Thomas Browne admits that conjectures of prevalent humours may be collected from the ſpots in our nails, but rejects the ſundry divinations vulgarly raiſed upon them. Melton, giving a catalogue of many ſuperſtitious ceremonies, tells us: "That to have yellow Speckles on the Nailes of ones hand is a greate ſigne of Death." He obſerves, that "when the Palme of the right Hand itcheth, it is a ſhrewd ſign he ſhall receive money;" [which remains a belief among ſome people.] In an old play,[1] we read:

> "When yellow Spots do on your Hands appear,
> Be certain then you of a Corſe ſhall hear."

"That a yellow *Death-mould* may never appeare upon your Hand, or any part of your body," occurs among the omens introduced in Holiday's "Marriage of the Arts," 1618.[2]

[A publication of the beginning of the laſt century, referring to the *gifts* on the finger-nails ſtates:][3] "Thoſe little Spots are from white glittering particles which are mixed with red in the blood, and happen to remain there ſome time. The reaſon of their being called Gifts, is as wiſe an one as thoſe of Letters, Winding-Sheets, &c. in a Candle." [The proverb ſays: "A gift on the finger is ſure to linger; a gift on the thumb is ſure to come."]

Waſhing hands, ſays Groſe [on doubtful authority,] in the ſame baſin, or with the ſame water that another perſon has waſhed in, is extremely unlucky, as the parties will infallibly quarrel.

Burton tells us, that a black ſpot appearing on the nails is a bad omen.

To cut the nails upon a Friday, or a Sunday, is accounted unlucky amongſt the common people in many places [both here and abroad,][4] except among the Jews, who uſually ſelect the former, the day preceding their own Sabbath.][5] Holiday deprecates the omen, "that you may never pare your Nailes upon a Friday."[6] Lodge ſays, ſpeaking of Curioſitie: Nor will "he paire his Nailes White Munday to be fortunate in his Love."[7] In Tomkis's "Albumazar," 1615,[8] we read:

> "He puls you not a Haire, *nor paires a Naile*,
> Nor ſtirs a Foote, without due figuring
> The Horoſcope."

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[1] Dodſley's Collection, ed. 1780, vol. vi. p. 357. [The white ſpecks on the nails of the fingers are generally called *gifts*.]

[2] Edit. 1630, ſign. E *verſo*.

[3] "Britiſh Apollo," 1708, vol. i. No. 17.

[4] "Schola Curioſitatis," vol. ii. p. 236.

[5] Addiſon's "Preſent State of the Jews," p. 129.

[6] *Ubi ſuprâ.*

[7] "Wits Miſerie," 1596, p. 12.

[8] Edit. 1634, ſign. B 3 *verſo*.

The ſet and ſtatary times, ſays Browne, of paring nails and cutting of hair, is thought by many a point of conſideration, which is perhaps but the continuation of an ancient ſuperſtition. To the Romans it was piacular to pare their nails upon the Nundinæ, obſerved every ninth day, and [they avoided the operation] on certain days of the week, according to that [line] of Auſonius:

"Ungues Mercurio, Barbam Jove, Cypride, Crines."

[In the neighbourhood of Bottesford Moors, it is ſaid that the children's nails are bitten off, and not pared, till they have paſſed the firſt twelvemonth; for otherwiſe it is thought that the child will grow up to be a thief! But the practice of biting the nails of infants is itſelf widely diffuſed, and though no ſpecial ſignificance may be attached to it in general, the infringement of the rule is thought to be a certain forerunner of bad luck.

A poor woman in Dorſetſhire, ſome year sago, ſaid that ſhe always pared her children's nails over the leaves of the family Bible, to bring them up to be honeſt!]

Gaule[1] ridicules the popular belief that "a great thick HAND ſignes one not only ſtrong but ſtout; a little ſlender Hand, one not only weak but timorous; a long Hand and long Fingers betoken a Man not only apt for mechanical artifice, but liberally ingenious; but thoſe ſhort, on the contrary, note a Foole and fit for nothing: an hard brawny Hand ſignes dull and rude; a ſoft Hand, witty but effeminate; an hairy Hand, luxurious; longe joynts ſigne generous, yet if they be thick withal, not ſo ingenious; the often clapping and folding of the Hands note covetous; and their much moving in ſpeech, loquacious; an ambidexter is noted for ireful, crafty, injurious; ſhort and fat Fingers mark a Man out for intemperate and ſilly; but long and leane, for witty; if his Fingers crook upward, that ſhewes him liberal; if downward, niggardly;—long Nailes and crooked, ſigne one brutiſh, ravenous, unchaſte; very ſhort Nails, pale, and ſharp, ſhew him falſe, ſubtile, beguiling: and ſo round Nails, libidinous; but Nails broad, plain, thin, white, and reddiſh, are the tokens of a very good wit."

A moiſt hand is vulgarly accounted a ſign of an amorous conſtitution. The Chief Juſtice, in "Henry IV., Part II.," enumerates *a dry hand* among the characteriſtics of age and debility.

I have ſomewhere read, that the cuſtom of *kiſſing the hand by way of ſalutation* is derived from the manner in which the ancient Perſians worſhipped the ſun: which was by firſt laying their hands upon their mouths, and then lifting them up by way of adoration. A practice which receives illuſtration from a paſſage in the Book of Job, a work replete with alluſions to ancient manners—"If I beheld the Sun, when it ſhined, or the Moon walking in brightneſs; and my heart hath been ſecretly enticed, or my mouth hath kiſſed my Hand."[2]

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[1] "Mag-aſtro-mancers Poſed, etc." p. 187. [2] Chap. xxxi. v. 26-7.

On the paſſage in "Macbeth [act ii. ſc. 1:]"

> "By the pricking of my thumbs[1]
> Something wicked this way comes,"

Steevens obſerves, "It is a very ancient ſuperſtition that all ſudden pains of the body, and other ſenſations which could not naturally be accounted for, were preſages of ſomewhat that was ſhortly to happen. Hence Mr. Upton has explained a paſſage in the 'Miles Glorioſus' of Plautus."[2]

[There is a ſuperſtition that the forefinger of the right hand is venomous, and is therefore not fit to touch any wound or ſore. Among the French, formerly, to bite the thumb-nail and to draw the nail from betwixt the teeth ſcornfully was regarded as a ſerious inſult and mode of contempt.[3]

Bingham[4] has a Quotation from St. Auſtin on ſuperſtitious Obſervations, among which, he ſays, "You are told in a fit of Convulſion or Shortneſs of breath, *to hold your left Thumb with your right Hand.*"]

15. Candle Omens.

The fungous parcels, as Browne calls them, about the wicks of candles are commonly thought to foretell ſtrangers. [Among the Greeks this deſcription of omen was judged by the manner in which the flame aſcended.[5]] In the North, as well as in other parts of England, they are called letters at the candle, as if the forerunners of ſome ſtrange news. Theſe, ſays Browne, with his uſual pedantry of ſtyle, which is well atoned for by his good ſenſe and learning, only indicate a moiſt and pluvious air, which hinders the avolation of the light and favillous particles, whereupon they ſettle upon the ſnaſt. That candles and lights, he obſerves alſo, burn blue and dim at the apparition of ſpirits, may be true, if the ambient air be full of ſulphureous ſpirits, as it happens often in mines.

Melton[6] ſays, that "if a Candle burne blew, it is a ſigne that there is a Spirit in the Houſe, or not farre from it."

[In "Ovid Traveſtie," 1673, the whimſical author makes Hero deſcribe her alarm to her lover in conſequence of an omen ſhe had ſeen in the candle:

> "For laſt night late to tell you true
> My candel as I ſate burnt blew,

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[1] For illuſtrations of this old practice ſee Reed's "Shakeſpeare," vol. xx. p. 10 and Lodge's "Wits Miſerie," 1596, p. 23.

[2] "Timeo quod rerum geſſerim hic, ita dorſus totus prurit." Reed's "Shakeſpeare," vol. x. p. 209.

[3] "The Rules of Civility (tranſlated from the French)," 1685, p. 44.

[4] Cited by Bourne, "Antiq. Vulg." cap. 18.

[5] Joddrell's "Illuſtrations of Euripides," vol. i. p. 127.

[6] "Aſtrologaſter," 1620, p. 45.

Which put poor me in horrid fright,
And expectation of black ſpright,
With Sawcer eyes, and horns and tail."

But, in "A New Tricke to cheat the Divell," 1639, the blue in the candle ſeems to be regarded as a portent of ſomething different:

"*Conſtable.* My Watch is ſet, charge given, and all in peace,
But by the burning of the Candle blew,
Which I by chance eſpyed through the lanthorne,
And by the dropping of the Beadles noſe,
I ſmell a Froſt—."]

A collection of tallow, ſays Groſe, riſing up againſt the wick of a candle, is ſtyled a winding-ſheet, and deemed an omen of death in the family.

Browne,[1] ſpeaking of the ancients, obſerves, that "they poured Oyle upon the *Pyre*, while the intention reſted in facilitating the accenſion: but to place *good Omens* in the *quick* and *ſpeedy burning*, to ſacrifice unto the Windes for a diſpatch in this office, was a low form of Superſtition."

Willsford[2] tells us: "If the flame of a Candle, Lamp, or any other Fire does wave or wind itſelf, where there is no ſenſible or viſible cauſe, expect ſome windy weather. When Candles or Lamps will not ſo readily kindle as at other times, it is a ſign of wet weather neer at hand. When Candles or Lamps do ſparkle and riſe up with little fumes, or their Wicks ſwell, with things on them like Muſhrums, are all ſigns of enſuing wet weather."

The innkeepers and owners of brothels at Amſterdam are ſaid to account theſe "fungous parcels" lucky, when they burn long and brilliant, in which caſe they ſuppoſe them to bring cuſtomers. But when they ſoon go out, they imagine the cuſtomers already under their roofs will preſently depart.[3] They call theſe puffs of the candle "good men."

Boyle[4] makes his Meditation "10th upon *a Thief in a Candle*"—"which by its irregular way of making the Flame blaze, melts down a good part of the Tallow, and will ſoon ſpoil the reſt, if the remains are not reſcued by the removal of the Thief (as they call it) in the Candle."

Defoe[5] ſays: "I have ſeen people who, after writing *a Letter*, have prognoſticated to themſelves the ill ſucceſs of it, if by any accident it happened to fall on the ground; others have ſeemed as impatient, and exclaiming againſt their want of thought, if, thro' haſte or forgetfulneſs, they have chanced to hold it before the fire to dry; but the miſtake of a Word in it, is a ſure Omen, that whatever requeſt it carries ſhall be refuſed." "The Iriſh, when they put out a candle, ſay, 'May the Lord renew, or ſend us the Light of Heaven.'"[6]

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[1] "Hydriotaphia," p. 59. [2] "Nature's Secrets," p. 120.
[3] "Putaniſme d'Amſterdam," 12mo. 1681, p. 92.
[4] "Occaſional Reflections upon ſeveral ſubjects," 1665, p. 218.
[5] "Memoirs of Duncan Campbel," 1732, p. 62.
[6] "Gent. Mag." 1795, p. 202.

A ſpark at the candle, ſays Groſe, denotes that the party oppoſite to it will ſhortly receive a letter. A kind of fungus in the candle, he obſerves, predicts the viſit of a ſtranger from that part of the country neareſt the object. [This is called a ſtranger, a name equally given to a piece of floating leaf in the tea-cup.]

Goldſmith in his "Vicar of Wakefield," ſpeaking of the waking dreams of his hero's daughters, ſays, "The Girls had their Omens too, they ſaw Rings in the Candle."

16. Fire Omens.

"So when a Child, as playful Children uſe,
Has burnt to tinder a ſtale laſt year's News,
The flame extinct, he views the roving fire—
There goes my Lady, and there goes the Squire,
There goes the Parſon, oh! illuſtrious ſpark,
And there, ſcarce leſs illuſtrious, goes the Clerk!"
Cowper's *Poems*, 1798, vol. i. p. 272.

A flake of ſoot hanging at the bars of the grate, ſays Groſe, alſo denotes the viſit of a ſtranger. [Some clap their hands, when they ſee the latter, and by the number of times they do this, they judge the number of days that will elapſe before the perſon comes.

Many fantaſtic ſhapes are diſcerned in the fire, in the candle, and in the tea-cup by ſome people. I have had the figure of *a dog carrying a parcel*[1] ſhown to me in the laſt-mentioned; but I hardly know whether this was ſuppoſed to be indicative of good or the reverſe.]

Willsford[2] tells us: "When our common Fires do burn with a pale flame, they preſage foul weather. If the Fire do make a huzzing noiſe, it is a ſign of Tempeſts near at hand. When the Fire ſparkleth very much, it is a ſign of Rain. If the Aſhes on the Herth do clodder together of themſelves, it is a ſign of Rain. When Pots are newly taken off the Fire, if they ſparkle, (the ſoot upon them being incenſed,) it preſages Rain. When the Fire ſcorcheth, and burneth more vehemently than it uſeth to do, it is a ſign of froſty weather; but if the living Coals do ſhine brighter than commonly at other times, expect then Rain. If Wood or any other fuel do crackle and break forth wind more than ordinary, it is an evident ſign of ſome tempeſtuous weather neer at hand; the much and ſuddain falling of Soot preſages Rain."

[Defoe ſeems to ſay that in his time ſuperſtitious perſons imagined every variety of ſhape in the fire, ſwords, and other weapons, buildings of all kinds, wedding-rings, bags of money, and, in fact, whatever they wiſhed.[3]]

[[1] I do not know whether this has any thing to do with Cowper's idea, in his "Winter Evening," that the fungus in the candle "implies the arrival of a parcel."]

[2] "Nature's Secrets," 1658, p. 120.

[[3] "Memoirs of Duncan Campbel," 1732, p. 61.]

In the "Vicar of Wakefield," among the omens of the Doctor's daughters, are "Purſes bounded from the Fire." In the North of England, the cinders that bound from the Fire are carefully examined by old women and children, and according to their reſpective forms are called either *coffins* or *purſes;* and conſequently thought to be the preſages of death or wealth. A coal, ſays Groſe, in the ſhape of a coffin, flying out of the fire to any particular perſon, betokens their death not far off. [But, on the other hand, according to Moulin,[1] the flame ſuddenly burſting from the aſhes was a good ſign.]

17. The Howling of Dogs, &c.

An opinion prevails that the howling of a dog by night in a neighbourhood is the preſage of death to any that are ſick in it.[2] Dogs have been known to ſtand and howl over the bodies of their maſters, when they have been murdered, or died an accidental or ſudden death: taking ſuch note of what is paſt, is an inſtance of great ſenſibility in this faithful animal, without ſuppoſing that it has in the ſmalleſt degree any preſcience of the future. Keuchenius adds, that when dogs rolled themſelves in the duſt, it was a ſign of wind; which is alſo mentioned by Gaule[3] and Willsford.[4] The latter obſerves: "Dogs tumbling and wallowing themſelves much and often upon the Earth, if their Guts rumble and ſtinke very much, are ſigns of Rain or Wind for certain."

Shakeſpeare[5] ranks this among omens:

> "The Owl ſhriek'd at thy birth—an evil ſign!
> The Night-Crow cry'd, aboding luckleſs time;
> *Dogs howl'd,* and hideous Tempeſt ſhook down Trees."

Home[6] ſpeaks of this portent as a ſign of death; which, adds Alexander Roſſe,[7] is "plaine by hiſtorie and experience." [Groſe ſubſtantiates this view, and indeed the ſuperſtition is ſtill (1869) a common one among all claſſes of people.]

The following paſſage is cited in an old Miſcellany:[8]

> "The Air that Night was fill'd with diſmal Groans,
> And people oft awaked with the howls
> Of Wolves and fatal Dogs."

"Julius Obſequens ſheweth" [ſays Roſs] that there was an "extraordinary howling of Dogs before the ſedition in Rome, about the Dictatorſhip of Pompey: he ſheweth alſo, (c. 127) that before the civil wars between Auguſtus and Antonius, among many other prodi-

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[1 "Vates," p. 219.] [2] Keuchenii "Crepundia," p. 113.
[3] "Mag-aſtro-mancer Poſed and Puzzled," p. 181.
[4] "Nature's Secrets," 1658, p. 131.
[5] "Henry VI. Part III." act v. ſc. 6 [Dyce's 2nd edit. 1868, vol. v. p. 317.]
[6] "Dæmonologie," p. 60.
[7] "Arcana Microcoſmi," 1652, Appendix, p. 218.
[8] Poole's "Engliſh Parnaſſus," 1657, *v.* Omens.

gies, there was great howling of Dogs near the houſe of Lepidus the Pontifice. Camerarius tells us that ſome German Princes have certain tokens and peculiar preſages of their deaths, amongſt others are the howling of Dogs. Capitolinus tells us that the Dogs by their howling preſaged the death of Maximinus. Pauſanias (in Meſſe) relates that before the deſtruction of the Meſſenians, the Dogs brake out into a more fierce howling thano rdinary—ϑιοτέρα τῇ κραυγῇ χρώμενοι: and we read in Fincelius that in the year 1553, ſome weeks before the overthrow of the Saxons, the Dogs in Myſina flock'd together, and uſed ſtrange howlings in the Woods and Fields. The like howling is obſerved by Virgil, preſaging the Roman calamities in the Pharſalick War.[1] So Lucan to the ſame purpoſe."[2]

[Defoe[3] clearly leant to this belief, "unaccountable as it might ſeem," in caſes, of courſe, where the howling was ſpontaneous. Homer, in the "Odyſſey," makes the dogs of Eumæus recognize Minerva, while the goddeſs remains inviſible to Telemachus. I ſcarcely know if Douce thought that this was an evidence that the ancients credited the animal with the faculty of ſeeing ghoſts; but the heathen divinities were endowed with the power of manifeſting themſelves to any particular perſon in a company, without being ſeen by the others.]

18. Cats, Rats, and Mice.

[Among omens, the movements of cats have always been regarded as important indications. The entrances and exits of ſtrange cats are conſidered portentous by many even at the preſent time. When the cat waſhes its face, it is a ſign of rain; ſo it was in Melton's[4] time, and Herrick[5] enumerates it among the current ſuperſtitions of that era. Willsford[6] remarks quaintly enough: "Cats coveting the fire more than ordinary, or licking their feet and trimming the hair of their heads and muſtachios, preſages rainy weather." This is explained elſewhere on ſcientific principles:[7] "the moiſture, which is in the air before the rain, inſinuating itſelf into the fur of this animal, moves her to ſmooth the ſame and cover her body with it, that ſo ſhe may the leſs feel the inconvenience of winter; as, on the contrary, ſhe opens her fur in ſummer that ſhe may the better receive the refreſhing of the moiſt ſeaſon."

[The poet-earl of Weſtmoreland had a cat with him in confinement,

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[1] 'Obſcænique canes, importunæque Volucres
Signa dabant."

[2] "Flebile ſævi latravere canes:" and Statius, "Nocturnique Cænum gemitus."

[3] "Memoirs of Duncan Campbel," 1732, p. 76.

[4] "Aſtrologaſter," 1620, p. 45.

[5] "Heſperides," 1648, p. 155. See alſo Gaule's "Mag'-aſtro-mancers Poſed," &c. p. 181.

[6] "Nature's Secrets," 1658, p. 131.

[7] "Athenian Oracle," Suppl. p. 474.

from which he uſed apparently to draw prognoſtications of the weather. The cat licking or ſcratching its ear was regarded in the light of an omen; and hence we get the well-worn proverb, "before the cat can lick her ear."]

The cat ſneezing was conſidered as a lucky omen to a bride who was to be married the next day. [Southey, when he was in Spain, found a belief current that the gloſſy appearance of the cat's ſkin portended fair weather.] It was a vulgar notion, [obſerves Maſon,] that cats, when hungry, would eat coals. In the ["Woman's Prize, or] Tamer Tamed," Tranio ſays to Moroſo:

> "I would learn to eat Coals with an angry Cat"—

and, in [Fletcher's] "Bonduca," the firſt daughter ſays:

> "they are cowards,
> Eat coals like compell'd cats—"

Rats gnawing the hangings of a room, ſays Groſe, is reckoned the forerunner of a death in the family.

[It was looked upon as a bad omen, if either a rat[1] or mouſe,[2] gnawed one's clothes. This, however, was an idea derived from the claſſical ages. Cicero, in his Second Book on "Divination," ridicules the propenſity of his contemporaries to regard the gnawing of any thing by mice as a portent. For, he ſays, "before the Marſian War, becauſe the Lanuvian mice ate the ſhields, the augurs held it to be a very great omen. As though indeed it ſignified ought, whether mice had eaten ſhields or ſieves (*cribra*)—;" and Delrio, in his "Diſquiſitions on Magic," introduces, aptly enough, the anecdote related of Cato who, when told by ſome one that the mice had eaten his ſhoes, replied that that was no harbinger, but that the wonder would have been, if the mice had been eaten by the ſhoes. The ſame rejoinder has been put into the mouth of a more modern celebrity.

Pliny, in the Eighth Book of his "Natural Hiſtory," ſays that among the Romans the cry of the ſhrew-mouſe was regarded as an augury of evil, and Moulin quotes Valerius Maximus for the ſame piece of folk-lore.[3]

Willsford[4] [ſupplies this additional item of intelligence:] "Bats, or flying Mice, coming out of their Holes quickly after Sun ſet, and ſporting themſelves in the open Air, premonſtrates fair and calm Weather."

19. Crickets. Flies.

Pliny[5] mentions the cricket as much eſteemed by the ancient magicians: there is no doubt but that our ſuperſtitions concerning theſe little domeſtics have been tranſmitted to us from his times.

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[1] Melton's "Aſtrologaſter," 1620, p. 45.
[2] Burton's "Anatomy," 1621, p. 214.
[3] "Vates," p. 155.
[4] "Nature's Secrets," 1658, p. 134.
[5] "Natural Hiſtory," b. xxix.

It is a lucky ſign to have crickets in the houſe.[1] Groſe ſays it is held extremely unlucky to kill a cricket, perhaps from the idea of its being a breach of hoſpitality: this inſect taking refuge in houſes.

[Several old writers mention this ſuperſtition as ſtrong and general. Melton[2] tells us, that the abandonment of a chimney by crickets is a fatal ſign, and Gay[3] and an early dramatiſt ſeem to ſay that the ſhrieking of the inſect in the oven or chimney was to be viewed in the ſame unfavourable light.[4] In the "Spectator's" day, the voice of the cricket was held to be potent for good or evil. In Dryden and Lee's "Œdipus," it is even ranked with the owl and the raven, birds of the worſt omen. To come to a more modern and intelligent writer, White of Selborne obſerves to us: "they" [crickets] "are the Houſewife's Barometer, foretelling her when it will rain; and are prognoſtic ſometimes, ſhe thinks, of ill or good luck, of the death of a near Relation, or the approach of an abſent Lover. By being the conſtant Companions of her ſolitary hours, they naturally become the objects of her Superſtition. Tender Inſects that live abroad, either enjoy only the ſhort period of one Summer, or elſe doze away the cold, uncomfortable Months in profound ſlumbers; but theſe reſiding as it were in a torrid zone, are always alert and merry; a good Chriſtmas Fire is to them like the heats of the Dog-days. Though they are frequently heard by Day, yet it is their natural time of Motion in the Night."

Willsford[5] ſays: "Flies in the Spring or Summer Seaſon, if they grow buſier or blinder than at other times, or that they are obſerved to ſhroud themſelves in warm places, expect then quickly for to follow, either Hail, cold Storms of Rain, or very much wet weather; and if thoſe little creatures are noted early in Autumn to repair unto their Winter Quarters, it preſages froſty Mornings, cold ſtorms, with the approach of hoary Winter.

"Atomes or Flies, ſwarming together and ſporting themſelves in the Sun-beams, is a good Omen of fair Weather."

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[1] "*Ad Grillum.*
O qui meæ culinæ
Argutulus choraules,
Et hoſpes es canorus
Quacunque commoreris
Felicitatis Omen."
Bourne's *Poematia*, edit. 1764, p. 133.

[2] "Aſtrologaſter," 1620, p. 45. [3] In his "Paſtoral Dirge."

[4] Dodſley's "Old Plays," ed. 1780, vol. vi. p. 357. [Brand alſo quoted, but to no particular purpoſe, Gaule's "Mag-aſtro-mancers Poſed," &c., p. 181; Home's "Demonologie," 1650, p. 59; and Ramſey's "Elminthologia," 1668, p. 271.]

[5] "Nature's Secrets," p. 135.

20. Robin Red-breast.

The "Guardian," No. 61, ſpeaking of the common notion that it is ominous or unlucky to deſtroy ſome ſorts of birds, as ſwallows and martins, obſerves that this opinion might poſſibly riſe from the confidence theſe birds ſeem to put in us by building under our roofs; ſo that it is a kind of violation of the laws of hoſpitality to murder them.

[In the "Weſt Country Damoſel's Complaint," a ballad of the time of Charles or James I., the lover ſays, in alluſion to his dead miſtreſs:

> "Come, come you gentle red-breaſt now,
> And prepare for us a tomb,
> Whilſt unto cruel Death I bow,
> And ſing like a ſwan my doom."

And we all know that, in the common ſtory of "The Babes in the Wood," it is the robins who perform the funeral office.]

Of the Robin Redbreaſt it is commonly ſaid,[1] that if he finds the dead body of any rational creature, he will cover the face at leaſt, if not the whole body, with moſs. An alluſion probably to the old ballad.

The office of covering the dead is likewiſe aſcribed to the ruddock or robin by Drayton in "The Owl," 1604:

> "Cov'ring with moſs the dead's uncloſed eye,
> The little Red-breaſt teaches Charitie."

[And another early writer[3] deſcribes him as ſitting like a coroner on a murdered man in his red livery, and "playing the ſorry tailor to make him a moſſy raiment." Herrick has a pictureſque paſſage, where he ſpeaks of the robin coming to cover the motionleſs body of Amaryllis; and in another of thoſe delightful ſmall Anacreontic epigrams, with which his book abounds, the ſame author invites the bird to become his ſexton, when he is no more.[4] Pope would have us believe that, in his time, the reſpect for robin redbreaſt was on the decline; but it is ſcarcely probable that it was ſo.]

Shakeſpeare embodies this notion in the lines:

> "The ruddock would
> With charitable bill, (O bill ſore ſhaming
> Thoſe rich-left Heirs that let their Fathers lie
> Without a Monument!) bring thee all this;
> Yea, and furr'd Moſs beſides, when Flowers are none
> To winter-ground thy Corſe."

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[1] Grey's "Notes on Shakeſpeare," vol. ii. p. 226.
[2] Reed's "Shakeſpeare," vol. xviii. p. 577.
[3] Stafford's "Niobe diſſolved into a Nilus," 1611, p. 211.
[4] "Heſperides," 1648, pp. 49, 126.
[5] "Cymbeline," act iv. ſc. 2 (Dyce's edit. 1868, vol. vii. p. 701.)

Again, in the ſong [from Webſter's "White Divel," 1612:]

"Call for the Robin Redbreaſt and the Wren,
Since o'er ſhady Groves they hover,
And with Leaves and Flow'rs do cover
The friendleſs Bodies of unburied Men."

Thomſon, in his "Winter," mentions the familiarity of this bird. [Park, the antiquary, noticed that in ſome diſtricts it was conſidered unlucky to *keep* as well as to kill, a robin. The latter idea only is alluded to in the proverbs:

"The robin and the wren
Are God Almighty's cock and hen,"

and

"He that hurts robin or wren,
Will never proſper, boy nor man."

Now-a-days, the robin is more familiarly known to children, perhaps, by the nurſery ballad of "Cock Robin." It is ſaid of the young birds, when they are juſt fledged in the ſpring, that they have left off their *red waiſtcoats*, not having yet got the red breaſt, by which they are diſtinguiſhed in winter.]

21. Swallows, Martins, Wrens, Lady Bugs, Sparrows, and Titmouse.

[It was conſidered a bad omen if a ſwallow died in one's hand, and from ſome remains of proverbial lore it appears that a degree of ſanctity, which it has ſince loſt, was formerly attached to this bird. Every one muſt be familiar with the adage (of which there is more than one verſion, however):

"The martin and the ſwallow
Are God Almighty's birds to hollow;"

where *hollow* is the old form of *hallow*, or keep holy. Parker, in his "Philomela," 1632, ſays, in alluſion to the ſwallow:

"And if in any's hand ſhe chance to dye,
'Tis counted ominous, I know not why."

There was alſo a belief that whoever ſtole a ſwallow's eggs, or a robin's or wren's young ones, would be puniſhed by ſome domeſtic calamity.[1]]

It is held extremely portentous, ſays Groſe, to kill a cricket, a lady-bug, a ſwallow, martin, robin redbreaſt, or wren; perhaps from the idea of its being a breach of hoſpitality; all theſe birds and inſects alike taking refuge in houſes. Groſe enumerates among unlucky things the killing of any of theſe birds or inſects; and Park, already cited, mentions that when he was a boy, he remembered a different verſion of a diſtich juſt quoted:

"*Tom Tit* and *Jenny Wren*,
Were God Almighty's Cock and Hen."

Perſons killing any of the above-mentioned birds or inſects, or deſtroy-

[1] George Smith's "Paſtorals," 1770, p. 30.

ing their neſts, will infallibly within the courſe of the year break a bone, or meet with ſome other dreadful misfortune. On the contrary, it is deemed lucky to have martins or ſwallows build their neſts in the eaves of a houſe, or in the chimneys.

Its being accounted unlucky to deſtroy ſwallows is probably a pagan relique. We read in Ælian that theſe birds were ſacred to the penates, or houſehold gods of the ancients, and therefore were preſerved. They were honoured anciently as the nuncios of the ſpring. The Rhodians are ſaid to have had a ſolemn anniverſary ſong to welcome in the ſwallow. Anacreon's Ode to that bird is well known. [The ancients were firm believers—as it is ſcarcely neceſſary to obſerve—in auguries derived from the flight of birds, and Brand quoted from a comparatively modern compilation [1] two or three paſſages in illuſtration of this.

Willsford [2] ſpeaks of the low flight of the ſwallow as indicative of rain; but this is doubtful; and Gaule [3] ſays that a ſwallow falling down the chimney was thought in his day to be an inauſpicious ſymptom. The former obſerves generally that birds which frequent trees and buſhes, "if they do fly often out, and make quick returns, expect ſome bad weather to follow ſoon after." Roſſe,[4] in alluſion to the Engliſh Civil Wars in the ſeventeenth century, declares that theſe misfortunes were foretold by the appearance of unuſual flights of birds, ſeen in the air fighting on oppoſite ſides.]

Vallancey,[5] ſpeaking of the wren, the augur's favourite bird, ſays that "The Druids repreſented this as the King of all Birds. The ſuperſtitious reſpect ſhewn to this little Bird gave offence to our firſt Chriſtian Miſſionaries, and by their commands *he is ſtill hunted and killed by the peaſants on Chriſtmas Day*, and on the following (St. Stephen's Day) he is carried about hung by the Leg, in the centre of two Hoops croſſing each other at right angles, and a proceſſion made in every village, of Men, Women and Children, ſinging an Iriſh Catch, importing him to be King of all Birds. Hence the name of this Bird in all the European Languages, *Greek*, τρόχιλος, βασιλευς; *Latin*, Regulus; *French*, Roytelet, Berichot [6] [or Berchot]; *Welſh*, Bren, King; *Teutonic*, Koning Vogel, King Bird; *Dutch*, Konije, little King." [An early French writer on Ornithology [7] obſerves (on the authority of Ariſtotle), that, though of ſuch diminutive bulk, it haraſſes the eagle, who holds ſway over all other birds.

It has been ſurmiſed that the wren is called a Troglodyte, as it is ſuppoſed, from the mode in which it conſtructs its neſt, that is to ſay, in the form of a cavern, with one very ſmall and narrow aperture, through which the birds gain an entrance; but it does not appear that

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[1] Lloyd's "Stratagems of Jeruſalem," 1602, p. 285 [a work of no authority, yet conſtantly cited by Brand].

[2] "Nature's Secrets," 1658, p. 134.

[3] "Mag-aſtro-mancers Poſed and Puzzel'd," p. 181.

[4] "Arcana Microcoſmi," 1652, App. 219.

[5] "Collect. de Rebus Hibernicis," No. 13, p. 97.

[6] Cotgrave's "Dictionary," 1650, Art. BERCHOT.

[7] "Livre vii. de la Nature des Oyſeaux," par P. Belon, 1555, p. 342.

the wren's neſt is narrower or more cavern-like than that of other ſmall birds. It builds of various materials, and in various places."[1]

The name which the French confer on the wren, *Bœuf de Dieu*, is in all likelihood a purely whimſical denomination, for which it would be fruitleſs to ſeek or ſuggeſt a ſerious origin. In Egypt they term it, even more ſtrangely and unaccountably, the *Polecat*, or the *Father of the woodcock*, the latter title originating, it is ſaid, in the reſemblance between the plumage of the two birds.

The following remarks occur in a paper read ſeveral years ago before the Britiſh Archæological Aſſociation: "The Greeks called both the wren and ſome kind of creſted ſerpent (the cobra de capelho?) βασιλίσκος (little king); while the Spaniards term the former reyezuelo, and the latter reyecillo, both diminutives of *rey* (king). The Latin *regulus* (the ſame) ſeems till recent times to have included all kinds of wrens; and the following names from other tongues ſeem as generally applied: Italian *reatino* (little king); Swediſh *kungs-fogel* (king's fowl); Daniſh, *fugle-konge* (fowl-king). Moreover, ſome of the kingly names given to the wren apply better to the Troglodyte, or common wren, than to the Regulus or golden-creſt; ſuch are the German *zaunkönig* (hedge-king), the Italian *re di ſiepe*, *di macchia* (king of the hedge, buſh), the former being notoriouſly fond of ſticking to his hedge, while the latter often ſings on the top of a tree; the Dutch *winterkoninkje* (little winter-king) is applicable to both equally, if derived, as ſeems likely, from their ſinging in the winter. . . . . Another Daniſh name for the common wren, Elle-konge (the alder-king), (German, Erlkönig), and that for the wag-tail (*motacilla alba*, a kindred bird), Elle-kongens datter (the alder-king's daughter), give another glimpſe of mythological alluſion. The Swedes, I may add, alſo call the willow-wren (*motacilla trochilus*) ſparf-kung; the Danes ſpurre-konge (ſparrow-king.) . . . It may be added, that in Surrey, and probably elſewhere in England, he is to this day hunted by boys in the autumn and winter."]

Brand himſelf notes: "Mr. Gregory informed me, May 23, 1805, that in Ireland they ſtill go out on St. Stephen's Day to hunt the wren." It is ſingular enough that in France in the early part of the preſent century the ſame practice was obſerved. "While I was at Le Ciotat [near Marſeilles]," writes Sonnini,[2] "the particulars of a ſingular Ceremony were related to me, which takes place every year at the beginning of Nivoſe (the latter end of December). A numerous body of Men, armed with Swords and Piſtols, ſet off in ſearch of a very ſmall Bird which the Ancients call Troglodytes, (Motacella Troglodytes, L. Syſt. Nat. edit. 13, Anglicè *the common Wren*,) a denomination retained by Guenau de Montbeillard, in his 'Natural Hiſtory of Birds.' When they have found it, a thing not difficult, becauſe they always take care to have one ready, it is ſuſpended on the middle of a Pole, which two Men carry on their ſhoulders, as if it were a heavy burthen. This whimſical proceſſion parades round the

[1] Yarrell's "Britiſh Birds," edit. 1843, vol. ii. p. 166.

[2] "Travels in Upper and Lower Egypt," tranſlated from the French, 1800, pp. 11-12.

Town; the Bird is weighed in a great pair of Scales, and the Company then ſits down to Table and makes merry."

[Train, in his "Hiſtorical and Statiſtical Account of the Iſle of Man," 1845, goes ſomewhat at large into this ancient cuſtom: "Hunting the wren has been a paſtime in the Iſle of Man from time immemorial. In Waldron's time it was obſerved on the 24th December, which I have adopted, though for a century paſt it has been obſerved on St. Stephen's day. This ſingular ceremony is founded on a tradition, that in former times, a fairy of uncommon beauty, exerted ſuch undue influence over the male population, that ſhe, at various times, induced by her ſweet voice numbers to follow her footſteps, till by degrees ſhe led them into the ſea, where they periſhed. This barbarous exerciſe of power had continued for a great length of time, till it was apprehended that the iſland would be exhauſted of its defenders, when a knight-errant ſprung up, who diſcovered ſome means of countervailing the charms uſed by this ſyren, and even laid a plot for her deſtruction, which ſhe only eſcaped at the moment of extreme hazard, by taking the form of a *wren*. But, though ſhe evaded inſtant annihilation, a ſpell was caſt upon her by which ſhe was condemned, on every ſucceeding New Year's day, to reanimate the ſame form with the definitive ſentence, that ſhe muſt ultimately periſh by human hand. In conſequence of this *well-authenticated* legend, on the ſpecific anniverſary, every man and boy in the iſland (except thoſe who have thrown off the trammels of ſuperſtition) devote the hours between ſunriſe and ſunſet to the hope of extirpating the fairy, and woe be to the individual birds of this ſpecies who ſhow themſelves on this fatal day to the active enemies of the race; they are purſued, pelted, fired at, and deſtroyed without mercy, and their feathers preſerved with religious care, it being an article of belief, that every one of the relics gathered in this laudable purſuit is an effectual preſervative from ſhipwreck for one year, and that fiſherman would be conſidered as extremely foolhardy, who ſhould enter upon his occupation without ſuch a ſafeguard.

When the chaſe ceaſes, one of the little victims is affixed to the top of a long pole, with its wings extended, and carried in front of the hunters, who march in proceſſion to every houſe, chanting the following rhyme:

'We hunted the wren for Robbin the Bobbin,
We hunted the wren for Jack of the Can,
We hunted the wren for Robbin the Bobbin,
We hunted the wren for every one.'

"After making the uſual circuit and collecting all the money they could obtain, they laid the wren on a bier and carried it, in proceſſion, to the pariſh churchyard, where, with a whimſical kind of ſolemnity, they made a grave, buried it, and ſung dirges over it in the Manks language, which they called her knell. After the obſequies were performed, the company, outſide the churchyard wall, formed a circle, and danced to muſic which they had provided for the occaſion.

"At preſent there is no particular day for purſuing the wren; it is

captured by boys alone, who follow the old cuſtom, principally for amuſement. On St. Stephen's day, a group of boys go from door to door with a wren ſuſpended by the legs, in the centre of two hoops, croſſing each other at right angles, decorated with evergreens and ribands, ſinging lines called Hunt the Wren.

"If, at the cloſe of this rhyme, they be fortunate enough to obtain a ſmall coin, they gave in return a feather of the wren; and before the cloſe of the day, the little bird may ſometimes be ſeen hanging almoſt featherleſs. The ceremony of the interment of this bird in the churchyard, at the cloſe of St. Stephen's day, has long ſince been abandoned; and the ſea-ſhore or ſome waſte ground was ſubſtituted in its place."

Pliny notices, that in Egypt the wren was ſuppoſed to perform the office of toothpicker for the crocodile.[1]

[In the poem, "How the Goode Wif thaught hir Doughter," occurs the line:

"For aftir the wrenne hathe veynes, men ſchalle late hir blode."

Which has puzzled even Sir Frederic Madden.[2] It ſeems[3] almoſt to refer to the hunting of the wren on St. Stephen's Day (Dec. 26); but how, is another queſtion. St. Stephen's Day was the time formerly in Germany for bleeding horſes. In another (more modern) copy of the poem, the line ſtands thus:

"After the wren has vaines men may let blood—"

which has its ſignification, to be ſure, but it is a reading of doubtful genuineneſs.

22. Hare, Wolf, or Sow Omens.

[An opinion was formerly entertained both in England and abroad, that a hare croſſing the path of any one was a portent of misfortune, and a warning to return, or retrace one's ſteps; and of this almoſt univerſal ſuperſtition our own early writers,[4] and thoſe of the Continent,[5] abound in confirmations.

Sir Thomas Browne tells us, "if an hare croſs the highway, there are few above three ſcore years that are not perplexed thereat, which, notwithſtanding, is but an augurial terror, according to that received expreſſion Inauſpicatum dat iter oblatus lepus. And the ground of the conceit was probably no greater than this, that a fearful Animal paſſing by us, portended unto us ſomething to be feared: as, upon the like conſideration, the meeting of a Fox preſaged ſome future impoſ-

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[1] "Natural Hiſtory," book viii. c. 25.

[2] Ed. 1838, 8vo.

[3] "Rem. of the E. Pop. Poetry of England," vol. i. p. 187.

[4] Machin's "Dumb Knight," 1608, vol. iv. p. 1; Hall's "Characters of Vertues and Vices," 1608; Melton's "Aſtrologaſter," 1620, p. 45; Burton's "Anatomy of Melancholy," 1621, p. 214; Elliſon's "Trip to Benwel," p. lx.; Maſon's "Anotomie of Sorcerie," 1612, p. 85; Gaule's "Mag-aſtro-mancers Poſed," etc. p. 181; Ramſey's "Elminthologia," 1668, p. 271.]

[5] Alexander ab Alexandro, "Geniales Dies," vol. v. p. 13; Bebelius, "Facetiæ," 1516, ſign. E 3; Townſon's "Travels in Hungary."

ture. Theſe good or bad ſigns ſometimes ſucceeding according to fears or deſires, have left impreſſions and timorous expectations in credulous minds for ever."

Home[1] adds: ". . . . . In ſo much as ſome in company with a Woman great with Childe have upon the croſſing of ſuch creatures, cut or torne ſome of the clothes off that Woman with Childe, to prevent (as they imagined) the ill Luck that might befall her. I know I tell you moſt true; and I hope in ſuch a ſubject as this, touching theſe ſuperſtitions, I ſhall not offend in acquainting you with theſe particulars."

The ancient Britons made uſe of hares for the purpoſes of divination. They were never killed for the table. Borlaſe[2] tells us of "a remarkable way of divining related of Boadicea, Queen of the Britans—when ſhe had harangued her Soldiers to ſpirit them up againſt the Romans, ſhe opened her boſom and let go a Hare, which ſhe had there concealed, that the Augurs might thence proceed to divine. The frighted Animal made ſuch turnings and windings in her courſe, as, according to the then rules of judging, prognoſticated happy ſucceſs. The joyful multitude made loud huzzas, Boadicea ſeized the opportunity, approved their ardor, led them ſtraight to their Enemies, and gained the Victory." 'Tis perhaps from hence that they have been accounted ominous by the vulgar.[3]

Lupton ſays: "Plinie reports that Men in antient times did faſten upon the Gates of their Towns, the Heads of *Wolves*, thereby to put away Witchery, Sorcery, or Enchantment; which many Hunters obſerve or do at this Day, but to what uſe they know not."[4]

Werenfels ſays: "When the ſuperſtitious perſon goes abroad, he is not ſo much afraid of the Teeth, as the unexpected Sight of a Wolf, leſt he ſhould deprive him of his Speech."

Groſe tells us, "If going on a Journey on buſineſs a Sow croſs the Road, you will probably meet with a diſappointment, if not a bodily accident, before you return home. To avert this, you muſt endeavour to prevent her croſſing you: and if that cannot be done, you muſt ride round on freſh ground: if the Sow is with her litter of Pigs, it is lucky, and denotes a ſucceſsful journey."

It ſhould ſeem that ſwine appearing in ſight, in travelling, was an omen of good luck.[5]

The following is from Copley's "Wits, Fits, and Fancies," 1595: "A plaine country Vicar perſwaded his Pariſhioners in all their troubles and aduerſities, to call vpon God, and thus he ſaid: There is (dearly beloued) a certaine familiar beaſt amongſt you called a Hog, ſee you not how toward a ſtorme or tempeſt it crieth euermore, *ourgh*, *ourgh?* So muſt you likewiſe in all your eminent troubles and dangers, ſay to yourſelues, *Lourghd*, *Lourghd*, helpe me."[6]

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[1] "Dæmonologie," 1650, p. 60.
[2] "Antiq. of Cornwall," p. 135.
[3] See Cæſar's "Commentaries," p. 89.
[4] Elliſon's "Trip to Benwell," p. lix.
[5] "Notable Things," book iii., edit. 1660, p. 52.
[6] [Edit. 1614, p. 66.]

The meeting of a Weaſel is a bad omen.[1] [Defoe[2] had heard of perſons who credited this; poſſibly he did ſo himſelf. He ſays: "I have known people who have been put into ſuch terrible apprehenſions of death by the ſqueaking of a weazel, as have been very near bringing on them the fate they dreaded."]

In a very early Engliſh treatiſe it is ſaid:[3] "Some Man hadde levyr to mete with a froude or a frogge in the way than with a Knight or a Squier, or with any Man of Religion, or of Holy Churche, for than they ſay and leve that they ſhal have gold. For ſumtyme after the metyng of a Frogge or a Tode they have reſceyved Golde—wele I wote that they reſſeyve Golde of Men or of Wymen, but nat of Frogges ne of Todes, but it be of the Devel in lykneſſe of a Frogge or a Tode—theſe labourers, delvers, and dykers, that mooſt mete with Frogges and Todes, been fulle pore comonly and but Men paye them their hyre, they have lytel or nought."

Willsford[4] furniſhes the following catalogue of portents: "Beaſts eating greedily, and more than they uſe to do, prenotes foul weather; and all ſmall Cattel, that ſeeme to rejoyce with playing and ſporting themſelves, foreſhews Rain. Oxen and all kind of Neat, if you do at any time obſerve them to hold up their heads, and ſnuffle in the air, or lick their hooves, or their bodies againſt the hair, expect then rainy weather. Aſſes or Mules, *rubbing often their Ears*, or braying much more than uſually they are accuſtomed, preſages Rain. Hogs crying and running unquietly up and down, with Hay or Litter in their Mouths, foreſhews a Storm to be near at hand. Moles plying their works, in undermining the Earth, foreſhews Rain: but if they do forſake their Trenches and creep above ground in Summer time, it is a ſign of hot weather; but when on a ſuddain they doe forſake the Valleys and low grounds, it foreſhews a Flood neer at hand; but their coming into Meddows preſages fair weather, and for certain no Floods. The little ſable Beaſt (called a Flea) if much thirſting after blood, it argues Rain. The lamentable Croaking of Frogs more than ordinary, does denote rainy weather. Glow-Worms, Snayles, and all ſuch creatures, do appear moſt againſt fair weather; but if Worms come out of the Earth much in the day-time, it is a preſage of wet weather; but in the Summer evenings it foreſhews dewy nights, and hot days to follow."

Melton[5] ſays: "That it is a very unfortunate thing for a Man to meete early in a morning *an ill-favoured* Man or Woman, *a rough-footed* Hen, *a ſhag-haird* Dog, or *a black* Cat."

Shaw, the hiſtorian of Moray, tells us that the ancient Scots much regarded omens in their expeditions: an armed man meeting them was a good omen: if a woman bare-foot croſſed the road before them, they ſeized her and fetched blood from her forehead: if a deer, fox,

[1] Congreve's "Love for Love."
[2] "Memoirs of Mr. Duncan Campbel," 1732, p. 60.
[3] "Dives et Pauper," 1493, ch. 46.
[4] "Nature's Secrets," 1658, p. 130.
[5] "Aſtrologaſter," 1620, p. 46.

hare, or any beaſt of game appeared, and they did not kill it, it was an unlucky omen.

[In Moulin's time, it was thought diſaſtrous if, on leaving one's houſe very early in the morning, one encountered firſt either a black man or a lame man.][1]

Gaule mentions this ſuperſtition. "Meeting of Monks is commonly accounted as an ill Omen, and ſo much the rather if it be early in the morning: becauſe theſe kind of Men live for the moſt part by the ſuddain death of Men; as Vultures do by ſlaughters."

Defoe obſerves:[2] "Some will defer going abroad, tho' call'd by buſineſs of the greateſt conſequence, if on going out, they are met by a perſon who has the misfortune to ſquint. This turns them immediately back, and perhaps, by delaying till another time what requires an immediate deſpatch, the affair goes wrong, and the omen is indeed fulfilled, which, but for the ſuperſtition of the obſerver, would have been of no effect."

We gather[3] that in the ages of chivalry it was thought unlucky to meet with a prieſt, if a man were going forth to war or a tournament. [Gaule[4] adds, "So much the rather if it be early in the morning."]

23. The Owl.

["Solaque culminibus ferali carmine bubo
Sæpe queri, et longas in fletum ducere voces."
—Virgil, *Æneid*, lib. iv. l. 462.]

"The Roman Senate, when within
The City Walls an Owl was ſeen,
Did cauſe their Clergy with Luſtrations
(Our Synod calls Humiliations,)
The round fac'd prodigy t' avert
From doing Town and Country hurt."—*Butler.*

[The ancients held owls in the utmoſt abhorrence. Pliny characterizes the bird as the "funereal owl and monſter of the night;" and Ovid, Lucan, and Claudian beſtow on him ſimilar epithets. According to Virgil, it was an owl which foretold the death of Dido. Alexander ab Alexandro[5] is emphatic in his condemnation of this

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[1] "Vates," p. 154.

[2] "Memoirs of Duncan Campbel," 1732, p. 61.

[3] "The Schoolmaſter, or Teacher of Table Philoſophy," 1576, book iv. c. 8.

[4] "Mag-aſtro-mancers Poſed, &c." p. 312. The following ſuperſtitions among the Malabrians are related in Phillips's Account of them, 1717: "It is interpreted as a very bad ſign if a blind Man, a Bramin, or a Waſherwoman, meets one in the way: as alſo when one meets a Man with an empty panel, or when one ſees an Oil mill, or if a Man meets us with his head uncovered, or when one hears a weeping Voice, or ſees a Fox croſſing the way, or a Dog running on his right hand, or when a poor Man meets us in our way, or when a Cat croſſes our way: moreover when any earthen pot maker or Widow meets us, we interpret it in the worſt ſenſe: when one ſprains his Foot, falls on his head, or is called back: preſently the Profeſſors of Prognoſtication are conſulted, and they turn to the proper chapter for ſuch a ſign, and give the interpretation of it."

[5] "Geniales Dies," v. 13; Grey's "Notes on Shakeſpeare," ii. 175.

inauſpicious creature. Rome itſelf once underwent a luſtration becauſe one of them ſtrayed into the Capitol; and even Pennant[1] aſſures us, that the appearance of the eagle owl in cities was regarded as ominous of evil.

In an ancient Engliſh treatiſe,[2] the author obſerves touching owls: "Diuynours telle that they betokyn euyll: for if the owle be ſeen in a citie, it ſignifyeth diſtruccion and waſte, as Iſidore ſayth. The cryenge of the owle by nyght tokeneth deathe, as Diuinours conieƈte and deme." This omen occurs in the "Aſſemblé of Foules:"[3]

> "The jelous ſwan ayanſt hys deth that ſingeth,
> The oule eke, that of deth the bode bringeth."

Again, in Spenſer:

> "The rueful Strich ſtill wayting on the Beere,
> The whiſtler ſhril, that whoſo heares doth die."

The Romans, however, appear to have viewed all owls, and not the ſcreech-owl alone, as a bad portent. Moulin deſcribed the cry of the latter ſpecies as ominous, and all our Engliſh minor authorities adopt the ſame idea, merely copying from each other.][4]

Roſs informs us that "Lampridius and Marcellinus, among other prodigies, which preſaged the death of Valentinian the Emperor, mentions an Owle which ſate upon the top of the Houſe where he uſed to bathe, and could not thence be driven away with Stones. Julius Obſequens (in his 'Book of Prodigies,' c. 85), ſhewes that a little before the death of Commodus Antoninus the Emperor, an Owle was obſerved to ſit upon the top of his Chamber, both at Rome and at Sanuvium. Xiphilinus, ſpeaking of the prodigies that went before the death of Auguſtus, ſays, that the Owl ſung upon the top of the Curia. He ſhews alſo that the Aƈtian War was preſignified by the flying of Owls into the Temple of Concord. In the year 1542, at Herbipolois, or Wirtzburg, in Franconia, this unlucky Bird by his ſcrieching Songs affrighted the Citizens a long time together, and immediately followed a great plague, war, and other calamities. About twenty years ago I did obſerve that in the Houſe where I lodged, an Owl, groaning in the Window, preſaged the death of two eminent perſons who died there ſhortly after."

Speaking of the tawny Owl, Pennant[5] obſerves: "This is what we call the Screech Owl, to which the folly of Superſtition had given the power of preſaging death by its cries."

The "Spectator" ſays that a ſcreech owl at midnight has alarmed a family more than a band of robbers; and, as Groſe tells us, a ſcreech

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[1] "Zoology," vol. i. p. 202.

[2] Bartholomeus "De Proprietatibus Rerum," edit. 1536, fol. 166, *verſo*.

[3] Chaucer's "Works," edit. Bell, vol. iv. p. 202.]

[4] "Arcana Microcoſmi," Appendix, p. 218; Moreſini "Papatus," p. 21; Maſon's "Anatomie of Sorcerie," 1612, p. 85; Willsford's "Nature's Secrets," 1658, p. 134; Gaule's "Mag-aſtro-mancers Poſed," &c. p. 181.

[5] "Zoology," vol. i. p. 208.

owl flapping its wings againſt the windows of a ſick perſon's chamber, or ſcreeching at them, portends that ſome one of the family ſhall ſhortly die. Shakeſpeare [1] has the following paſſage:

> "And yeſterday the bird of night did ſit
> Even at noon-day upon the market place
> Houting and ſhrieking."

Rowlands[2] gives an account of "The Country Cunning man:"

> "Wiſe Goſling did but heare the ſcrich owle crie,
> But told his wife, and ſtraight a pigge did die.
> Another time (after that ſcurvie owle)
> When Ball his dog at twelve a clocke did howle;
> He jogd his wife, and, Ill lucke, Madge, did ſay,
> And fox by morning ſtole a gooſe away."

Marſton [3] ſays:

> "'Tis yet dead Night, yet all the Earth is cloucht
> In the dull leaden hand of ſnoring ſleepe:
> No breath diſturbs the quiet of the Aire,
> No Spirit moves upon the breaſt of Earth,
> Save howling Dogs, *Night Crowes*, and *ſcreeching* Owles,
> Save meager Ghoſts, Piero, and blacke Thoughts."

[Brand took no notice of the paſſage in "Hamlet," 1603, where Ophelia ſays: "Well, God 'ield you! They ſay the owl was a baker's daughter." Douce was the firſt to point out that this probably referred to the legend that a baker's daughter, who refuſed to give bread to Chriſt, was transformed by the Saviour into an owl. But none of our antiquaries has, I believe, mentioned that in Cornwall the legend is familiar, and of old date.[4]

In "The Gentleman's Verſes before he killed himſelfe," inſerted in "Wit Reſtored," 1658, the ſuppoſed writer ſays:

> "—— Methinkes the owles
> Prodigious ſummons ſtrikes me, and ſhe houles
> My epicedium, with whoſe tragick quill
> Ile pencill in this map my hapleſſe ill."

In the laſt century,[5] this ſuperſtition ſtill flouriſhed in undiminiſhed vigour, and it cannot be ſaid even now (1869) to be by any means extinct.]

24. Ravens, Crows, Wood-peckers, Kites, Cranes, Herons.

Pennant [6] ſays that "a vulgar reſpect is paid to the raven, as being

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[1] "Julius Cæſar," vol. i. p. 3 [(Dyce's 2nd edit. 1868, vol. vi. p. 626.)]

[2] "More Knaves Yet: The Knave of Spades and Diamonds (1613)." [Percy Soc. edit. p. 65.]

[3] "Antonio and Mellida," 1602 (Workes, 1633, ſign. F.).

[4] See "Engliſh Proverbs and Proverbial Phraſes," 1869, p. 381.]

[5] George Smith's "Paſtorals," 1770, p. 33.

[6] "Zoology," vol. i. p. 219.

the bird appointed by heaven to feed the Prophet Elijah, when he fled from the rage of Ahab."

[Horace, in his "Ode to Galatea," has this thought:

"Teque nec lævus vetet ire picus,
Nec vaga cornix."]

Roſs informs us that "by Ravens—both publick and private Calamities and Death have been portended. Jovianus Pontanus relates two terrible ſkirmiſhes between the Ravens and the Kites in the fields lying between Beneventum and Apicium, which prognoſticated a great Battle that was to be fought in thoſe fields. Nicetas ſpeaks of a ſkirmiſh between the Crowes and Ravens, preſignifying the Irruption of the Scythians into Thracia."[1] He adds: "Private Men have been forewarned of their death by Ravens. I have not only heard and read, but have likewiſe obſerved divers times. A late example I have of a young Gentleman, Mr. Draper, my intimate Friend, who about five or ſix years ago [1646] being then in the flower of his Age, had on a ſudden, one or two Ravens in his Chamber, which had been quarrelling upon the top of the Chimney; theſe he apprehended as Meſſengers of his Death, and ſo they were; for he died ſhortly after. Cicero was forewarned by the noiſe and fluttering of Ravens about him, that his end was near. He that employed a Raven to be the feeder of Elias, may employ the ſame Bird as a Meſſenger of Death to others. We read in Hiſtories of a Crow in Trajan's time that in the capitoll ſpoke (in Greek) All things ſhall be well."

Macaulay[2] tells us: "The truly philoſophical manner in which the great Latin Poet has accounted for the joyful croakings of the Raven ſpecies, upon a favourable Chaunge of Weather, will in my apprehenſion[3] point out at the ſame time the true natural cauſes of that Spirit of Divination, with regard to Storms of Wind, Rain, or Snow, by which the Sea-Gull, Tulmer, Cormorant, Heron, Crow, Plover, and other Birds are actuated ſometime before the Change comes on. Of inſpired Birds, Ravens were accounted the moſt prophetical. Accordingly, in that language of that Diſtrict [St. Kilda], to have the foreſight of a Raven, is to this Day a proverbial expreſſion, denoting a preternatural ſagacity in predicting fortuitous Events. In Greece and Italy, Ravens were ſacred to Apollo, the great Patron of Augurs, and were called Companions and Attendants of that God. According to ſome Writers a great number of Crows fluttered about Cicero's Head, on the very Day he was murdered by the ungrateful Popilius Lænas, as if to warn him of his approaching fate; and that one of them, after having made its way into his Chamber, pulled away his very bed cloathes, from a ſolicitude for his ſafety."

Bartholomeus[4] ſays: "And as Divinours mene the Raven hath a maner Virtue of meanyng and tokenynge of Divination. And there-

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[1] "Appendix to Arcana Microcoſmi," pp. 219-20.
[2] "Hiſtory of St. Kilda," pp. 165, 174, 176.
[3] "See Georgics," b. i. v. 410, &c.
[4] "De Proprietatibus Rerum," edit. 1536, fol. 168, *verſo*.

fore, among Nations, the Raven among Foules was halowed to Apollo, as Mercius ſaythe."

Spenſer ſpeaks of

"The hoarſe Night Raven, trompe of doleful dreere."

Moreſin includes the croaking of ravens among omens. Hall, in his "Characters," 1608, tells us that if the ſuperſtitious man hears the raven croak from the next roof, he at once makes his will.

In "Othello," we have:

"— O, it comes o'er my memory
As doth the raven o'er th' infected houſe,
Boding to all."[1]

So again elſewhere:

"The raven rook'd her on the chimney's top,
And chattering pies in diſmal diſcord ſang."

And in the Second Part of "Antonio and Mellida," 1602:

"Now croaks the Toad, and *Night Crowes ſcreech aloud,*
Fluttering 'bout Caſements of departing Soules,
Now gapes the Graves, and through their Yawnes let looſe
Impriſon'd Spirits to reviſit Earth."[2]

[In 1609, Thomas Dekker printed his "Ravens' Almanack," which expreſſly purported to be a prognoſtication of calamities in ſtore for this kingdom.][3]

Gay, too, in his paſtoral called "The Dirge," has noted this omen:

"The boding Raven on her Cottage ſat,
And, with hoarſe Croakings, warn'd us of our Fate."

Pennant,[4] ſpeaking of the carrion crow, tells us Virgil ſays that its croaking foreboded Rain. It was alſo thought a Bird of bad Omen, eſpecially if it happened to be ſeen on the left hand.

"Ante ſiniſtra cava monuiſſet ab ilice Cornix."

Bartholomæus ſays of the crow: "Divynours tell, that ſhe taketh hede of ſpienges and awaytynges, and teacheth and ſheweth wayes, and warneth what ſhal fal. But it is ful unleful to beleve, that God ſheweth his prevy Counſayle to Crowes as Iſidore ſayth. Amonge many divynacions divynours meane that Crowes token reyne with gredynge and cryenge, as this Verſe meaneth

'Tum Cornix plena pluviam vocat improba voce.'

that is to underſtonde,

'Nowe [then] the Crowe calleth reyne with an eleynge voyce.'"

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[1] "Shakeſp." vol. iv. 1 (Dyce's 2nd edit. 1868, vol. vii. p. 436.)]

[2] Marſton's "Workes," 1633, ſign. H. ["Henry VI." Part III. v. p. 6 (Dyce's edit. 1868, v. p. 317.]

[3] See Poole's "Engliſh Parnaſſus," 1657, *v.* OMENS for ſeveral paſſages from old Engliſh authors on this ſubject.]

[4] "Zoology," p. 220.

In the Earl of Northampton's "Defenſative," 1583, ſignat. T 2 *verſo*, we read: "The flight of many Crowes uppon the left ſide of the Campe, made the Romans very much afrayde of ſomme badde lucke: as if the greate God Jupiter had nothing elſe to doo (ſayd Carneades) but to dryve Jacke Dawes in a flocke together." Gaule[1] particularizes among omens, "A Crow lighting on the right hand or on the left."

Another early author[2] ſays: "If a Crow fly but over the Houſe and croak thrice, how do they fear, they, or ſome one elſe in the family ſhall die?" We are informed[3] that "people prognoſticate a great Famine or Mortality, when great flocks of Jays and Crows forſake the Woods; becauſe theſe melancholy Birds, bearing the characters of Saturn the author of Famine and Mortality, have a very early perception of the bad diſpoſition of that planet." And Defoe writes: "Some will defer going abroad, tho' called by Buſineſs of the greateſt conſequence, if, happening to look out of the Window, they ſee a ſingle Crow."[4]

Willsford has much to ſay on this branch of his ſubject:[5] "Ravens and Crows, when they do make a hoarſe, hollow, and ſorrowful noiſe, as if they ſobbed, it preſages foul weather approaching. Crows flocking together in great Companies, or calling early in the morning with a full and clear voice, or at any time of the day gaping againſt the Sun, foreſhews hot and dry weather: but if at the brink of Ponds they do wet their heads, or ſtalk into the water, or cry much towards the Evening, are ſigns of Rain." He adds: "The woodpecker's *cry* denotes wet. Buzards, or kites, when they do ſoar very high and much to leſſening themſelves, making many plains to and again, foreſhows hot weather, and that the lower region of the Air is inflamed, which for coolneſſe makes them aſcend. Cranes ſoaring aloft, and quietly in the Air, foreſhews fair Weather; but if they do make much noiſe, as conſulting which way to go, it foreſhews a Storm that's neer at hand. Herons in the Evening, flying up and down, as if doubtful where to reſt, preſages ſome evill approaching weather."

[The notes of the night-crow, or *night-jar*, have always been regarded as portentous, and ſignificant of death in a houſehold, where they are heard. Mary, Counteſs of Pembroke, in her poem on the Paſſion, written perhaps about 1590, ſays:

"The night Crowes ſonge, that ſoundeth nought but death."

and Shakeſpeare himſelf alludes to the ſuperſtition.

In the "Parlyament of Byrdes" [*circâ* 1550], the popular ſuperſtition relating to this creature is referred to by the Hawk:

"— The Crowe hath no brayne,
For to gyue counſell but of the rayne."

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[1] "Mag-aſtro-mancers Poſed," &c. p. 181.
[2] Ramſey's "Elminthologia," 1668, p. 271.
[3] "Athenian Oracle," Suppl. p. 476.
[4] "Memoirs of Mr. Duncan Campbel," 1732, p. 60.
[5] "Nature's Secrets," 1658, p. 133.

So, again, in "Tottel's Miſcellany," 1557, one of the uncertain authors ſays:

> "Thou dunghyll crowe that crokeſt agaynſt the rayne,
> Home to thy hole."]

In an old treatiſe[1] we read: "Some bileve that yf the Kyte or the Puttock ſle ovir the way afore them that they ſhuld fare wel that daye, for ſumtyme they have farewele after that they ſee the Puttock ſo fleynge; and ſoo they falle in wane by leve and thanke the Puttocke of their welfare and nat God, but ſuche foles take none hede howe often men mete with the Puttok ſo fleynge and yet they fare nevir the better: for there is no folk that mete ſo oft with the Puttoke ſo fleynge as they that begge their mete from dore to dore."

Naſh,[2] ſpeaking of the plague in London, ſays: "The Vulgar menialty conclude therefore it is like to encreaſe, becauſe *a Hearnſhaw* (a whole afternoone together,) ſate on the top of Saint Peters Church in Cornehill. They talk of an Oxe that told the Bell at Wolwitch, and how from an Oxe he transformed himſelfe to an old Man, and from an old Man to an Infant, and from an Infant to a young Man. Strange prophetical reports (as touching the ſicknes) they mutter he gave out, when in truth they are nought els but cleanly coined Lies, which ſome pleaſant ſportive Wits have deviſed to gull them moſt groſſely."

Werenfels ſays: "If the ſuperſtitious Man has a deſire to know how many years he has to live, he will enquire of the Cuckow."

25. Magpies, Geese, Peacocks, Doves, Jack-daws, Ducks, Cormorants, and Sea-gulls.

The chattering of a Magpie is ranked by Bourne[3] among omens. It is unlucky, ſays Groſe, to ſee firſt one magpie, and then more, but to ſee two, denotes marriage or merriment; three, a ſucceſsful journey; four, an unexpected piece of good news; five, you will ſhortly be in a great company.

The ancient Augurs foretold things to come by the chirping or ſinging of certain birds, the crow, the pye, the chough, &c.: hence perhaps the obſervation, frequent in the mouths of old women, that when the pie chatters we ſhall have ſtrangers.

It is very obſervable that, according to Lambarde,[4] Editha perſuaded her huſband to build a monaſtery at Oſeney near Oxford, upon the chattering of pies. Magpies are ranked among omens by Shakeſpeare. He ſays:

> "Augurs, and underſtood relations, have
> By magot-pies and choughs and rooks brought forth
> The ſecret'ſt man of blood."[5]

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[1] "Dives and Pauper," 1493, ch. 46.
[2] "Chriſts Teares over Jeruſalem," 1593, edit. 1613, p. 185.
[3] "Antiq. Vulg." p. 71.
[4] "Topographical Dictionary," edit. 1730, p. 260.
[5] "Macbeth" [act iii. ſc. 4 (Dyce's ed. 1868, vol. vii. p. 42)]

on which Steevens obſerves, "In Cotgrave's Dictionary a Magpie is called Magatapie. So in the 'Night Raven' [by S. Rowlands, 1620]:

> 'I neither tattle with Jack Daw
> Or maggot-pye on thach'd houſe ſtraw.'"

Magot-pie is the original name of the bird; magot being the familiar appellation given to pies, as we ſay Robin to a red-breaſt, Tom to a titmouſe, Philip to a ſparrow, &c. The modern mag is the abbreviation of the ancient magot, a word which we had from the French.[1]

Scot[2] ſays that to prognoſticate that gueſts approach to your houſe, upon the chattering of pies or haggiſters (haggiſter in Kent ſignifies a magpie) is altogether vanity and ſuperſtition.

The magpie is called in the Weſt to this hour a magatipie, and the import of the augury is determined by the number of the birds that are ſeen together.[3] Park ſays that this regulation of the magpie omens is found alſo in Lincolnſhire. He adds that the prognoſtic of ſorrow is thought to be averted by turning thrice round.

Gaule notices among vain obſervations "the Pyes chattering about the Houſe."

Home, in his "Dæmonologie," 1650, ſpeaking of popular ſuperſtitions, page 59, tells us: "By the chattering of Magpies, they know they ſhall have ſtrangers. By the flying and crying of Ravens over their Houſes, eſpecially in the duſk Evening, and where one is ſick, they conclude death: the ſame they conclude by the much crying of Owles in the Night, neer their Houſes at ſuch a time."

Roſs[4] tells us that, in the time of Charles VIII. of France, the battle fought between the French and Bretons, in which the latter were overthrown, was foreſhewed by a ſkirmiſh between Magpies and Jack Daws.[5]

In Lancaſhire it is accounted very unlucky to ſee two magpies (called there pynots; in Northumberland, pyanots) together; thus Tim Bobbin ſays:[6] "I ſaigh two rott'n Pynots (hongum) that wur a ſign o bad faſhin: for I heard my Gronny ſay hoode os leef o ſeen two owd Harries (Devils) os two pynots."

Dr. Leyden[7] obſerves that "it is, according to popular Superſtition,

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[1] Reed's edit. of Shakſpeare, x. p. 187.

[2] "Diſcoverie," 1584, edit. 1665, p. 95.

[3] "Engliſh Proverbs and Proverbial Phraſes," 1869, p. 308.]

[4] Appendix to "Arcana Microcoſmi," p. 219.

[5] "SKATA, *Pica.* Quum illius plurimus in Auguriis uſus fuerit, *v.* Plinii 'Hiſt. Nat.' lib. x. 18, interque aves ſiniſterioris Ominis ſemper locum invenerit, unde etiam videmus, veteris Superſtitionis tenacem plebem noſtram volucrem hanc Stabulorum portis expanſis alis ſuſpendere, ut, quod ait Apuleius, ſuo corpore luat illud Infortunium quod aliis portendit: hinc arbitror a *ſcada* nocere, A.S. ſcathian, nomen illi inditum fuiſſe. Vocatur alias *Skjura*, forte a garritu, ut etiam Latinè *Garrulus* nuncupabatur."—IHRE. Such is the opinion of the common people in Sweden.

[6] "Lancaſhire Dialect," edit. 1775, p. 31.

[7] Gloſſary to the "Complaynt of Scotland," edit. 1801, *v.* Piett.

a Bird of unlucky Omen. Many an old Woman would more willingly ſee the Devil, who bodes no more ill luck than he brings, than a Magpie perching on a neighbouring Tree." Leyden[1] alſo informs us that, "in the South and Weſt of Scotland, this Bird is much deteſted, though not reckoned ominous. As it frequents ſolitary places, its haunts were frequently intruded upon by the fugitive Preſbyterians, during the Perſecution which they ſuffered in the diſgraceful and tyrannical reigns of Charles II. and James II., when they were often diſcovered by the clamours of the Lapwing."

26. Cocks, Hoopoe, Great Auk, Stormy Petrel, Eagle, Bittern, and King Fisher.

Moreſin[2] [and a later writer[3]] rank the unſeaſonable crowing of the cock among omens. As alſo the ſudden fall of hens from the houſe-top.

[Mungo Park obſerved in his travels in the interior of Africa that a white chicken tied by the leg to a branch of a particular tree was thought by the people there to ſecure a proſperous iſſue to one's journey. A cockatrice hatched from *a cock's egg*, is deſcribed by a foreign author as one of the terrors of the ſuperſtitious man, and as an omen of the moſt pernicious ſort.][4]

Theſe fowl omens are probably derived to us from the Romans, at whoſe ſuperſtitions on this account Butler laughs:

> "A flamm more ſenſeleſs than the Rog'ry
> Of old Aruſpicy and Aug'ry,
> That out of Garbages of Cattle
> Preſag'd th' events of truce or Battel;
> From flight of Birds or Chickens pecking
> Succeſs of great'ſt Attempts would reckon."[5]

I recollect nothing at preſent which ſeems to have been derived into modern ſuperſtition from the ancient mode of deducing omens from the inſide of animals, unleſs it be that concerning *the Merry Thought*, thus noticed by the "Spectator:" "I have ſeen a Man in love turn pale and loſe his appetite upon the plucking of a Merry Thought."

[One of our early Engliſh compilers[6] has collected ſome ſcattered notices of the belief in this claſs of manifeſtation among the ancients:] "Themiſtocles was aſſured of Victory over King Xerxes and his huge

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[1] Gloſſary to the "Complaynt of Scotland," edit. 1801, *v.* Thuesnek.
[2] "Papatus," 1594, p. 21.
[3] "Mag-aſtro-mancers Poſed," &c. p. 181.
[4] Werenfel's "Diſſertation on Superſtition," tranſl. into Engl. p. 7. This reminds us of Dryden's lines:

> "Miſchiefs are like the cockatrice's eye;
> If they ſee firſt, they kill; if ſeen, they die."

[5] "Hudibras," p. ii. canto iii. l. 20 [edit. 1694, p. 327].
[6] Lloyd's "Stratagems of Jeruſalem," 1602, p. 285.

Army by *crowing of a Cocke*, going to the Battle at Artemiſium, the day before the Battell began, who having obtained ſo great a Victory, gave a Cocke in his enſigne ever after." . . . . . "The firſt King of Rome, Romulus, builded his kingdom by *flying of Fowles* and ſoothſaying. So Numa Pompil. was choſen ſecond King of Rome by *flying of Fowles*. So Tarquinius Priſcus: an Eagle tooke his Cappe from his Head and fled up on high to the Skies, and after deſcended, and let his Cappe fall on his Head againe, ſignifying thereby that he ſhould be King of Rome." . . . . . "The Arabians, Carians, Phrygians, and Cilicians, do moſt religiouſly obſerve *the chirping and flying of Birds*, aſſuring themſelves good or bad events in their Warres." . . . . "So ſuperſtitious grew the Gentils, with ſuch abhominable Idolatry, that in Perſia by *a Cock*, in Egypt by a Bull, in Æthiope by a Dog, they tooke ſoothſaying; in Beotia by a Beech Tree, in Epyre by an Oake, in Delos by a Dragon, in Lycia by a Wolfe, in Ammon by a Ramme, they received their Oracles, as their warrant to commence any Warre, to enter any Battell, or to attempt any enterprize."

Lord Northampton ſays:[1] "The Romaines tooke the crowing of a Cocke for an abode of Victory, though no Philoſopher be ignorant that this procedeth of a gallant luſtineſſe uppon the firſt digeſtion."

Pennant,[2] ſpeaking of the hoopoe, tells that the country people in Sweden look on the appearance of this bird as a preſage of war: Facies armata videtur. And formerly the vulgar in our country eſteemed it a forerunner of ſome calamity. The ſame writer[3] tell us that *the great auk* [a ſpecies of penguin,] is a bird obſerved by ſeamen never to wander beyond ſoundings, and according to its appearance they direct their meaſures, being then aſſured that land is not remote. Thus the modern ſailors pay reſpect to auguries in the ſame manner as Ariſtophanes tells us thoſe of Greece did above two thouſand years ago.[4] Pennant farther obſerves,[5] that the ſtormy petrel preſages bad weather, and cautions the ſeamen of the approach of a tempeſt by collecting under the ſterns of the ſhips.

[A traveller of the laſt century[6] remarked that a bird, which he calls *caldelia*, appeared on the coaſts of Corſica and Sardinia juſt before a ſtorm, like the petrel with us. Dallaway, when he viſited the Boſphorus, was ſtruck by the large flocks of ſea-birds, like ſwallows, but, ſays he, "becauſe they are never known to reſt, they are called halcyons, and by the French *ames damnées*," which flew in a train from one ſea to the other, and were looked upon as ominous by the inhabitants.[7]

An old author juſt quoted[8] obſerves under this head:] "Ariſtander the ſoothſayer, in the battell at Arbela, being the laſt againſt

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[1] "Defenſative," 1583, ſign. T T, 2 *verſo*.
[2] "Zoology," vol. i. p. 258.
[3] *Ibid.* vol. ii. p. 508.
[4] "Aves," l. 597.
[5] *Ibid.* p. 554.
[6] Smith's "Travels," 1792, p. 11.
[7] Dallaway's "Conſtantinople Ancient and Modern," 1797, p. 137.
[8] Lloyd's "Strat. of Jerus." 1602, p. 290.

Darius, was ſeen on horſebacke hard by Alexander, apparelled all in white, and a Crowne of Golde upon his head, encouraging Alexander, *by the flight of an Eagle,* the victory ſhould be his over Darius. Both the Greekes, the Romaines, and the Lacedemonians, had theyr Sooth-ſayers hard by them in their Warres."

Hall in his "Characters," 1608, [declares that in his time it was enough to induce the ſuperſtitious man to make his will, if a bittern flew over his head; but in theſe ſtatements one may fairly ſuſpect a tincture of hyperbole or exaggeration.]

27. Spiders, Snakes, Emmets, Bees, Lambkins, and Weather's-Bell.

It is vulgarly thought unlucky to kill ſpiders. It would be ridiculous to ſuppoſe that this has been invented to ſupport the Scotiſh proverb that "Dirt bodes Luck:" it is however certain that this notion ſerves, in many inſtances, among the vulgar as an apology for the lazineſs of houſewives in not deſtroying their cobwebs. It has rather been tranſmitted from the magicians of ancient Rome, by whom, according to Pliny's "Natural Hiſtory," preſages and prognoſtications were made from their manner of weaving their webs.

Defoe[1] tells us that, in his time, it was deemed a ſign that a man would receive money, if a little ſpider, or *money-ſpider*, fell upon his clothes; and Park in a MS. note to his copy of "Bourne and Brand," mentions the ſame belief as exiſting in the preſent century. Gilbert White explains[2] the real nature of the *goſſamer* as follows: "Strange and ſuperſtitious as the notions about [the goſſamer] were formerly, no body in theſe days doubts but that they are the real production of ſmall Spiders, which ſwarm in the Fields in fine weather in Autumn, and have a power of ſhooting out Webs from their tails, ſo as to render themſelves buoyant, and lighter than Air."

[The belief in augury and divination by the motions of ſerpents ſeems, from the account left to us by Cicero,[3] to have flouriſhed among the Romans, but to have been held in modified regard by the better-informed. Speaking of the death of Gracchus, he ſays, that the ſeverity of his diſeaſe was rather the cauſe of it, than a ſerpent's venom; but after all, he adds, the ill-luck of the augur is not ſo great, but that occaſionally things will fall out by chance as he foretold. Roſſe[4] ſays that he had heard of battles between land and water ſerpents being treated as premonitory of misfortunes to men; and he intimates the ſame thing of emmets, as exemplified in a great combat between two ſwarms of theſe creatures prior to certain battles re-

[1] "Memoirs of Mr. Duncan Campbel," 1732, p. 60.
[2] "Hiſtory of Selbourne," p. 191.
[3] "De Divinatione," lib. 2, ſect. 28.
[4] Appendix to "Arcana Microcoſmi," 1652, p. 219.

corded in hiſtory between the Venetians and Lombards, and between the armies of Liege and Burgundy.

Biſhop Hall's "Superſtitious Man" thought it unlucky to let a ſnake go alive.]

Gay mentions, among ruſtic omens, the weather's bell, and the lambkin; as alſo bees:

"——— The *Weather's Bell*
Before the drooping Flock toll'd forth her Knell."
* * * * * *
"The *Lambkin*, which her wonted tendance bred,
Drop'd on the plain that fatal inſtant dead."
* * * * * *
"Swarm'd on a rotten ſtick the *Bees* I ſpy'd,
Which erſt I ſaw when Goody Dobſon dy'd."

[Hilman[1] obſerves reſpecting bees:] "The tinkling after them with a Warming Pan, Frying Pan, or Kettle, is of good uſe to let the Neighbours know you have a Swarm in the Air, which you claim wherever it lights; but I believe of very little purpoſe to the reclaiming the Bees, who are thought to delight in no Noiſe but their own."

[Borlaſe[2] informs us that in his time (a century ſince) the Corniſh invoked a ſpirit whom they called *Browny* (a ſort of Robin Goodfellow), when their bees began to ſwarm, thinking] that "their crying *Browny*, *Browny*, will prevent their returning into their former Hive, and make them pitch and form a new Colony."

28. The Death-Watch.

Wallis[3] gives the following account of the inſect ſo called, whoſe ticking has been thought by ancient ſuperſtition to forbode death in a family. "The ſmall Scarab called the Death-Watch, (Scarabæus galeatus pulſator,) is frequent among Duſt and in decayed rotten Wood, lonely and retired. It is one of the ſmalleſt of the Vagipennia, of a dark brown, with irregular light brown ſpots, the belly plicated, and the wings under the caſes pellucid; like other Beetles, the helmet turned up, as is ſuppoſed for hearing; the upper lip hard and ſhining. By its regular pulſations, like the ticking of a Watch, it ſometimes ſurpriſes thoſe that are ſtrangers to its nature and properties, who fancy its beating portends a family change, and the ſhortening of the thread of Life. Put into a box, it may be heard and ſeen in the act of pulſation, with a ſmall proboſcis againſt the ſide of it, for food more probably than for hymenæal pleaſure as ſome have fancied."

Baxter[4] obſerves that "There are many things that Ignorance cauſeth multitudes to take for Prodigies. I have had many diſcreet

[1] "Tuſſer Redivivus," 1710, edit. 1744, p. 62.
[2] "Antiq. of Cornwall," 1769, p. 168.
[3] "Hiſtory of Northumberland," vol. i. p. 367.
[4] "Certainty of the World of Spirits," 1691, p. 203.

Friends that have been affrighted with the Noiſe called a Death-Watch, whereas I have ſince, near three years ago, oft found by Trial, that it is a Noiſe made upon paper, by a little, nimble, running Worm, juſt like a Louſe, but whiter, and quicker; and it is moſt uſually behind a Paper paſted to a Wall, eſpecially to Wainſcot: and it is rarely, if ever heard, but in the heat of Summer." Then immediately after he adds: "But he who can deny it to be a prodigy, which is recorded by Melchior Adamus, of a great and good Man, who had a Clock-watch that had layen in a Cheſt many years unuſed; and when he lay dying, at eleven a clock, of itſelf, in that Cheſt, it ſtruck eleven in the hearing of many."

"How many people have I ſeen," ſays Defoe, "in the moſt terrible palpitations for months together, expecting every Hour the approach of ſome calamity, only by a little Worm, which breeds in old Wainſcot, and, endeavouring to eat its way out, makes a noiſe like the movement of a Watch."[1]

29. Death Omens peculiar to Families.

Groſe tells us that beſides general notices of death, many families have particular warnings or notices; ſome by the appearance of a bird, and others by the figure of a tall woman dreſſed all in white, who goes ſhrieking about the houſe. This apparition is common in Ireland, where it is called Benſhea, and the Shrieking Woman.

Pennant ſays, that many of the great families in Scotland had their dæmon or genius, who gave them monitions of future events. Thus the family of Rothmurchas had the bodack au dun, or the ghoſt of the hill: Kinchardines the ſpectre of the bloody hand. Gartinbeg Houſe was haunted by Bodach Gartin, and Tulloch Gorms by Maug Monlack or the girl with the hairy left hand. The Synod gave frequent orders that inquiry ſhould be made into the truth of this apparition; and one or two declared that they had ſeen one that anſwered the deſcription.

Camerarius writes:[2] "There bee ſome Princes of Germanie that have particular and apparent preſages and tokens, full of noiſe, before or about the Day of their death, as extraordinarie roaring of Lions and barking of Dogs, fearful noiſes and buſtlings by Night in Caſtles, ſtriking of Clocks, and tolling of Bels at undue times and howres, and other warnings whereof none could give any reaſon."

[Delrio adds,[3] that in Bohemia a female ſpectre in mourning is accuſtomed to appear in a certain caſtle of an illuſtrious family, before one of the wives of its ſeigneurs dies.]

Pennant, in deſcribing the cuſtoms of the Highlanders, tells us that

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[1] "Memoirs of Duncan Campbel," 1732, p. 61. See the "Athenian Oracle," vol. i. p. 231.

[2] "Living Library," tranſl. by Molle, 1621, p. 284.

[3] "Diſquiſitiones Magicæ," p. 592.

in certain places the death of people is ſuppoſed to be foretold by the cries and ſhrieks of Benſhi or the Fairy's Wife, uttered along the very path where the funeral is to paſs, and what in Wales are called corpſe candles are often imagined to appear and foretell mortality. In Carmarthen there is hardly any one that dies but ſome one or other ſees his light or candle. There is a ſimilar ſuperſtition among the vulgar in Northumberland. They call it ſeeing the waff [or ghoſt] of the perſon whoſe death it foretells.

Theſe are, ſays Groſe, the exact figures and reſemblances of perſons then living, often ſeen not only by their friends at a diſtance, but many times by themſelves: of which there are ſeveral inſtances in Aubrey's "Miſcellanies." Theſe apparitions are called *fetches*, and in Cumberland *ſwarths:* they moſt commonly appear to diſtant friends and relations, at the very inſtant preceding the death of the perſon whoſe figure they put on. Sometimes there is a greater interval between the appearance and death.

[In Scotland, the ſame thing ſeems to have been known as a *fye*. Witneſs the following anecdote:] "Some obſerving to an old Woman, when in the 99th year of her Age, that in the courſe of Nature ſhe could not long ſurvive—'Ay,' ſaid the good old Woman, with pointed indignation, 'what *Fye-token* do you ſee about me?'"[1]

In Roſs-ſhire, it appears that the term *Taſk* was applied to theſe ſuppoſed apparitions. A writer of the laſt century, ſpeaking of the pariſh of Applecroſs in that county, ſays: "The Ghoſts of the dying, called *Taſks*, are ſaid to be heard, their cry being a repetition of the Moans of the ſick. Some aſſume the ſagacity of diſtinguiſhing the Voice of their departed Friends. The Corps follow the tract led by the Taſks to the place of Interment: and the early or late completion of the Prediction, is made to depend on the period of the Night at which the Taſk is heard." [This was in 1792.]

King James, in his "Dæmonology," 1597, ſays, "In a ſecret murther, if the dead Carkaſſe be at any time thereafter handled by the Murtherer, it will guſh out of blood, as if the Blood were crying to Heaven for revenge of the murtherer." [In the narrative by Sir Simunds D'Ewes of the Babb murder at Kingſton, in Somerſetſhire, 1613, there is a reference to this common belief.

An anonymous writer inquires, *Why dead bodies bleed in the preſence of their Murtherers*, but, oddly enough, after citing numerous examples, which have no particular application, leaves the queſtion unanſwered.[2] The phenomenon, however, is explained for us by ſome one elſe, who obſerves:] "The Blood is congealed in the Body for two or three Days, and then becomes liquid again in its tendency to corruption. The Air being heated by many perſons coming about the Body, is the ſame thing to it as motion is. 'Tis obſerved that dead Bodies will bleed in a concourſe of people, when Murderers are abſent as well as preſent, yet Legiſlators have thought fit to authorize it, and

[1] "Statiſt. Acc. of Scotl." vol. xxi. p. 148, Pariſh of Monqhitter.
[2] "Five Philoſophical Queſtions Anſwered," 1653.

uſe this Tryal as an Argument at leaſt, to frighten, though 'tis no concluſive one to condemn them."

At Hertford Aſſizes, 4 Car. I., the following [teſtimony, which of courſe merely reflects the popular view of the ſubject,] was taken by Sir John Maynard, Serjeant at Law, from the depoſition of the miniſter of the pariſh where a murder was committed: "That the Body being taken out of the Grave thirty Days after the party's death, and lying on the Graſs, and the four Defendants (ſuſpected of murdering her) being required, each of them touched the dead Body, whereupon the Brow of the dead, which before was of a livid and carrion colour, began to have a dew, or gentle ſweat, ariſe on it, which encreaſed by degrees, till the ſweat ran down in drops on the face; the brow turn'd to a lively and freſh colour; and the deceaſed opened one of her Eyes, and ſhut it again three ſeveral times: ſhe likewiſe thruſt out the Ring or Marriage finger three times, and pulled it in again, and the Finger *dropt blood* on the Graſs." The Miniſter of the next pariſh, who alſo was preſent, being ſworn, gave evidence exactly as above.[1]

Park [here refers to a paſſage in Baſtard's "Chreſtoleros," 1598:]

> "Phiſition Lanio neuer will forſake,
> His golden patiente while his head doth ake:
> When he is dead, farewell, he comes not there.
> He hath nor cauſe, nor courage to appeare.
> He will not looke vpon the face of death,
> Nor bring the dead vnto her mother earth.
> I will not ſay, but if he did the deede,
> He muſt be abſent *leſſe the corpſe ſhould bleed.*"

[This notion is illuſtrated by the ballad of "Young Redin:"[2]

> "O white, white were his wounds waſhen,
> As white as a linen clout;
> But as ſhe traitor ſhe cam near,
> His wounds they guſhed out."

And the Editor remarks, that he recollects "this ordeal having been practiſed at Aberdeen about twenty years ago (this was written in 1827), on the occaſion of the body of a pregnant woman having been found in the neighbouring canal." Blood flowed from her noſtrils, it is ſaid, directly the ſuſpected murderer touched her; but this proof, though accepted by the populace, was not thought concluſive by the lawyers.]

Aubrey[3] tells us how Lady Diana Rich, daughter to the Earl of Holland, ſaw her own apparition in the garden at Holland Houſe, Kenſington, about a month before ſhe died of the ſmall-pox.

Jamieſon ſeems to take a rather different view of the import of a *wraith* or *waſs:* "The wraith of a living perſon," ſays he,[4] "does

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[1] "Gent. Mag." for Sept. 1731.

[2] Kinloch's "Ancient Scottiſh Ballads," 1827, p. 1.]

[3] "Miſcellanies," ed. 1857, p. 89.] See alſo Scott's "Minſtrelſy of the Scottiſh Border," clxvi.

[4] "Etymolog. Dict. of the Scotiſh Lang." in *v.*

not, as ſome have ſuppoſed, indicate that he ſhall die ſoon: although in all caſes viewed as a premonition of the diſembodied ſtate. The ſeaſon, in the natural day, at which the Spectre makes its appearance, is underſtood as a certain preſage of the time of the perſon's departure. If ſeen early in the morning, it forebodes that he ſhall live long, and even arrive at old age; if in the evening, it indicates that his death is at hand." Nearly all the death-omens then credited are ſet forth by Deloney in his romance of "Thomas of Reading," probably publiſhed anterior to 1600.[1]

There is a pretty little anecdote, which may be regarded as an illuſtration of the preſent matter by the way in an early jeſt-book;[2] it was firſt pointed out by Park:] "A Gentlewoman went to Church ſo concealed, that ſhee thought no body could know her. It chanced that her Louer met her, and knewe her, and ſpake vnto her: Sir (ſhee anſwered) you miſtake me, how know yee me? All too well (reply'd the Gentleman) for ſo ſoone as I met you, beholde my wounds fell freſh a bleeding: Oh heereof you onely are guilty."

Scot, in his "Diſcovery," ſays, "I have heard, by credible report, that the wound of a man murthered, renewing bleeding at the preſence of *a dear friend*, or of *a mortal enemy*. Divers alſo write that if one paſs by a murthered body (though unknown), he ſhall be ſtricken with fear, and feel in himſelf ſome alteration by nature." "Three loud and diſtinct knocks at the bed's head," ſays Groſe, "of a ſick perſon, or at the bed's head or door of any of his relations, is an omen of his death."

The dead [or *death*] *Ruttle*, a particular kind of noiſe made in reſpiring by a perſon in the extremity of ſickneſs, is ſtill conſidered in the North, as well as in other parts, of England, as an omen of death.[3]

Among death omens the *withering of bay trees* was, according to Shakeſpeare, reckoned one. Thus Richard II.:

> "'Tis thought the king is dead; we will not ſtay.
> The bay trees in our country are all wither'd—"

Upon which Steevens obſerves that "Some of theſe prodigies are

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[1] Thoms' "Early Proſe Romances," 1828, vol. i.]

[2] Copley's "Wits, Fits, and Fancies," 1595, edit. 1614, p. 83.

[3] Levinus Lemnius, in his "Occult Miracles of Nature," lib. ii. ch. 15, is very learned concerning it: "In Belgica regione, totoque Septentrionalis plagæ tractu, morituri certa argumenta proferunt emigrandi, edito ſonitu murmuloſo, nec eſt, qui abſque hujuſmodi indicio vitam non finiat. Siquidem imminente morte ſonum edunt, tanquam aquæ labentis per ſalebras, locaque anfractuoſa atque incurva, murmur, aut qualem Siphunculi ac Fiſtulæ in aquæ ductibus ſonitum excitant. Cùm enim vocalem arteriam occludi contingat, ſpiritus qui confertim erumpere geſtit, nactus anguſtum meatum, collapſamque fiſtulam, gargariſmo quodam prodit, ac raucum per lævia murmur efficit, ſcatebriſque arentes deſerit artus. Conglomeratus itaque ſpiritus, ſpumaque turgida commixtus, ſonitum excitat, reciprocanti maris æſtui aſſimilem. Quod ipſum in nonnullis etiam fit ob panniculos ac membranas in rugas contractas, ſic ut ſpiritus obliquè ac ſinuoſo volumine decurrat. Hi, autem, qui valido ſunt vaſtoque corpore, et qui violenta morte periunt, gravius reſonant, diutiuſque cum morte luctantur, ob humoris copiam ac denſos craſſoſque ſpiritus. Iis vero qui extenuato ſunt corpore, ac lenta morte contabeſcunt, minus impetuoſe lenique ſonitu fertur Spiritus, ac ſenſim placideque extinguuntur, ac quodammodo obdormiſcunt."

found in Holinſhed, 'In this yeare, in a manner throughout all the realme of England, old Baie Trees withered, &c.'" This was eſteemed a bad Omen: for as I learn from Lupton[1] "Neyther falling ſycknes, neyther devyll, will infeſt or hurt one in that place whereas a Bay Tree is. The Romaynes calle it the Plant of the good Angell," &c.

Lupton, in his third Book, ſays: "If a Firr Tree be touched, withered, or burned with Lightening, it ſignifies that the Maſter or Miſtreſſe thereof ſhall ſhortly dye. He adds: "If the Forehead of the ſick wax red, and his Brows fall down, and his Noſe wax ſharp and cold, and his left Eye become little, and the corner of his Eye run, if he turn to the Wall, if his Ears be cold, or if he may ſuffer no brightneſs, and if his womb fall, if he pull Straws or the Cloaths of his Bed, or if he pick often his Noſtrils with his fingers, and if he wake much, theſe are moſt certain tokens of Death."

Ramſay,[2] ſpeaking of Edge-well Tree, deſcribes it to be "an Oak Tree which grows on the ſide of a fine Spring, nigh the Caſtle of Dalhouſie, very much obſerved by the country people, who give out, that before any of the Family died, a Branch fell from the Edge-well Tree. The old Tree ſome few years ago fell altogether, but another ſprung from the ſame root, which is now tall and flouriſhing, *and lang be't ſae.*"[3]

A writer in the "Athenian Oracle"[4] aſſerts that he "knew a Family never without one Cricket before ſome one dyed out of it; another, that an unknown voice always called the perſon that was to die; another, that had ſomething like a wand ſtruck upon the Walls; and another, where ſome Bough always falls off a particular Tree a little before Death." He adds, inconſiſtently enough, "But ordinarily ſuch talk is nonſenſe, and depends more upon fancy than any thing elſe." In the ſame work,[5] we read of "its being a common thing that before a King or ſome great Man dies, or is beheaded, &c., his Picture or Image ſuffers ſome conſiderable damage, as falling from the place where it hung, the ſtring breaking by ſome ſtrange inviſible touch." In Heylin's "Life of Laud" it is ſtated, that "the Biſhop going into his ſtudy, which nobody could get into but himſelf, found his own picture lying all along on its face, which extremely perplexed him, he looking upon it as ominous."

[The Scots thought formerly, and may do ſo ſtill, that to die with what they call a *thraw*, that is, in pain and contortion, was an indication

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[1] "Thouſand Notable Things," book vi. quoted in Reed's "Shakeſpeare," vol. xi. p. 83. Alſo lib. vi. and lib. ix. No. 6.

[2] "Poems," 1721, p. 276.

[3] "Si viſitans Ægrum, lapidem inventum per Viam attollat, et ſub lapide inveniatur Vermis ſe movens, aut formica vivens, fauſtum Omen eſt, et indicium fore ut æger convaleſcat, ſi nihil invenitur, res eſt conclamata, et certa mors, ut docet Burchardus Decretorum, lib. xix."—Molinæi "Vates," p. 154.

Werenfels ſays, p. 7, "The ſuperſtitious perſon could wiſh indeed that his eſtate might go to his next and beſt Friends after his death, but he had rather leave it to any body than make his Will, for fear leſt he ſhould preſently die after it."

[4] Vol. i. p. 232. [5] Vol. iii. p. 552.

of having lived an ill life. Leyden, writing in 1801, obſerves:[1] "To die with a *thraw* is reckoned an obvious indication of a bad Conſcience. When a perſon was ſecretly murdered, it was formerly believed that if the Corpſe were watched with certain myſterious ceremonies, the Death-thraws would be reverſed on its viſage, and it would denounce the perpetrators and circumſtances of the murder. The following verſe occurs in a Ballad, of which I have heard ſome fragments. A Lady is murdered by her Lover: her ſeven Brothers watch the Corpſe: it proceeds,

'Twas at the middle o' the Night,
The Cock began to craw;
And at the middle o' the Night,
The Corpſe began to *thraw*.'"

Pinkerton, who wrote about the ſame time,[2] ſays: "Tales of Ghoſts, Brownies, Fairies, Witches, are the frequent entertainment of a Winter's Evening among the native peaſantry of Kircudbright-ſhire. It is common among them to fancy that they ſee the *Wraiths* of perſons dying, which will be viſible to one and not to others preſent with him. Sometimes the good and the bad Angel of the perſon are ſeen contending in the ſhape of a white and a black Dog. Only the Ghoſts of wicked perſons are ſuppoſed to return to viſit and diſturb their old acquaintance. Within theſe laſt twenty years, it was hardly poſſible to meet with any perſon who had not ſeen many Wraiths and Ghoſts in the courſe of his experience."

30. Corpse Candles, Fetch-Lights, or Dead-Men's Candles.

Corpſe candles, ſays Groſe, are very common appearances in the counties of Cardigan, Caermarthen, and Pembroke, and alſo in ſome other parts of Wales: they are called candles from their reſemblance not of the body of the candle, but the fire; becauſe that fire, ſays the honeſt Welchman, Mr. Davis, in a letter to Mr. Baxter, doth as much reſemble material candle lights, as eggs do eggs: ſaving that, in their journey, theſe candles are ſometimes viſible and ſometimes diſappear, eſpecially if any one comes near to them, or in the way to meet them. On theſe occaſions they vaniſh, but preſently appear again behind the obſerver and hold on their courſe. If a little candle is ſeen, of a pale bluiſh colour,[3] then follows the corpſe, either of an

[1] Gloſſary to the "Complaynt of Scotland," 1801, p. 188.

[2] "Heron's Journey through part of Scotland," 1792, vol. ii. p. 227.

[3] In the "Knight of the Burning Peſtle," 1613, in a ſort of dirge, which Luce ſings, there is this paſſage:—

"Come, you whoſe loves are dead,
And whiles I ſing,
Weep and wring
Every hand, and every head
Bind with cypreſs and ſad yew;
Ribands black *and candles blue*
For him that was of men moſt true."

abortive, or ſome infant: if a larger one, then the corpſe of ſome one come to age. If there be ſeen two, three, or more, of different ſizes, ſome big, ſome ſmall, then ſhall ſo many corpſes paſs together and of ſuch ages or degrees. If two candles come from different places, and be ſeen to meet, the corpſes will do the ſame; and if any of theſe candles be ſeen to turn aſide through ſome by-path leading to the church, the following corpſe will be found to take exactly the ſame way. Sometimes theſe candles point out the places where perſons ſhall ſicken and die. They have alſo appeared on the bellies of pregnant women, previous to their delivery; and predicted the drowning of perſons paſſing a ford. Another kind of fiery apparition peculiar to Wales, is, what is called the Tan-we or Tan-wed. This appeareth, ſays Mr. Davis, to our ſeeming in the lower region of the air, ſtraight and long, not much unlike a Glaive, mours or ſhoots directly and level, (as who ſhould ſay I'll hit) but far more ſlowly than falling ſtars. It lighteneth all the air and ground where it paſſeth, laſteth three or four miles or more, for aught is known, becauſe no man ſeeth the riſing or beginning of it; and when it falls to the ground, it ſparkleth and lighteth all about. Theſe commonly announce the death or deceaſe of freeholders by falling on their lands; and you ſhall ſcarce bury any ſuch with us, ſays Mr. Davis, be he but a lord of a houſe and garden, but you ſhall find ſome one at his burial that hath ſeen this fire fall on ſome part of his lands. Sometimes theſe appearances have been ſeen by the perſons whoſe death they foretold: two inſtances of which Mr. Davis records as having happened in his own family.[1]

[A writer of the end of the laſt century[2] (but theſe ſuperſtitions remain pretty much the ſame now) obſerves: "it is] a very commonly-received opinion that within the Dioceſe of St. David's, a ſhort ſpace before Death, a Light is ſeen proceeding from the Houſe, and ſometimes, as has been aſſerted, from the very Bed where the ſick perſon lies, and purſues its way to the Church where he or ſhe is to be interred, preciſely in the ſame track in which the Funeral is afterwards to follow. This Light is called *Canwyll Corpt*, or the Corpſe Candle."

Hall, in his "Characters," 1608, ſpeaking of the ſuperſtitious man, ſays: "Some wayes he will not go, and ſome he dares not; either there are Bugs, or he faineth them. Every *Lanterne* is a Ghoſt, and every noiſe is of Chaines. He knowes not why, but his Cuſtom is to go a little about, and to leave the Croſſe ſtill on the right hand."

31. Omens among Sailors.

Petronius Arbiter notices a very ſingular marine ſuperſtition; it is

[1] For a particular relation of the appearance of a fetch-light or dead-man's candle, to a gentleman in Carmarthenſhire, ſee the "Athenian Oracle," vol. i. pp. 76, 77, and *ibid*, vol. iii. p. 150; alſo, Aubrey's "Miſcellanies," p. 176; and Baxter's "World of Spirits," 1691, p. 131-137.

[2] "Cambrian Regiſter," 1796, p. 431.

that no perſon in a ſhip muſt pare his nails or cut his hair, except in a ſtorm.[1] [Biſhop Hall's "Superſtitious Man" would only go to ſea on a Sunday.]

Sailors have various puerile apprehenſions of its being ominous to whiſtle on ſhipboard, [to drown a cat,] to carry a corpſe in their veſſel, &c. [It ſeems that the objection to whiſtling proceeds, or at leaſt proceeded formerly, from a notion which prevailed that by ſo doing they mocked the devil, the ſtirrer up of winds and ſtorms. In "A Helpe to Diſcourſe," the latter idea is properly confuted :][2] "The ſhippe is as inſenſible of the living as of the dead, and as the living make it goe the faſter, ſo the dead make it not goe the flower, for the dead are no Rhemoras to alter the courſe of her paſſage, though ſome there be that thinke ſo, and that, by a kind of mournful ſympathy."

[But the belief has always been ſtrong, and may ſtill ſurvive. We find it in the ballad of "Bonnie Annie,"[3] and Coleridge, in our own time, has introduced it into his "Rime of the Ancient Mariner,"—a poem in which the author's German ſympathies are powerfully preſent. Mr. Kinloch[4] informs us, that "when a ſhip became unmanageable, lots were caſt to diſcover the perſon who occaſioned the diſaſter, and the man on whom the lot fell was condemned."]

"Innumerable," ſays Scot,[5] "are the Reports of Accidents unto ſuch as frequent the Seas, as Fiſhermen and Sailors, who diſcourſe of Noiſes, Flaſhes, Shadows, Ecchoes, and other viſible appearances, nightly ſeen and heard upon the ſurface of the Water."

The common ſailors account it very unlucky to loſe a water-bucket or a mop. Children are deemed lucky to a ſhip.

Pennant ſays,[6] that "the appearance of the Dolphin and the Porpeſſe are far from being eſteemed favourable Omens by the Seamen, for their boundings, ſprings, and frolicks in the water, are held to be ſure ſigns of an approaching Gale."

Willsford[7] tells us: "*Porpaiſes*, or Sea Hogs, when obſerved to ſport and chaſe one another about Ships, expect then ſome ſtormy Weather."

In [a drama of the ſeventeenth century][8] we read: "My heart begins to leap, and *play like a Porpice before a Storm.*"

"*Dolphines*," Willsford continues, "in fair and calm Weather

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[1] "Audio enim non licere cuiquam mortalium in nave neque ungues neque capillos deponere, niſi quum pelago ventus iraſcitur." Petron. 369, edit. Mich. Hadrianid. Juvenal, Sat. xii. l. 81, ſays :—

> "Tuti ſtagna ſinus. Gaudent ibi vertice raſo
> Garrula ſecuri narrare pericula nautæ."

[2] 1619, edit. 1630, p. 56.

[3] "Gent. Mag." for Jan. 1765, p. 14. [T. Row is Dr. Pegge.]

[4] Kinloch's "Anc. Sc. Ball," 1827, p. 126 *et ſeqq.*]

[5] "Diſcovery of Witchcraft," 1584, edit. 1665, p. 53.

[6] "Zoology," vol. iii. p. 67.

[7] "Nature's Secrets," p. 135.

[8] Ravenſcroft's "Canterbury Gueſts," [1695], p. 24.

perſuing one another as one of their wateriſh paſtimes, foreſhews Wind, and from that part whence they fetch their friſks; but if they play thus when the Seas are rough and troubled, it is a ſign of fair and calm Weather to enſue. Cuttles, with their many Legs ſwimming on the top of the Water, and ſtriving to be above the Waves, do preſage a Storm. Sea-urchins thruſting themſelves into the Mud, or ſtriving to cover their bodies with Sand, foreſhews a Storm. Cockles, and moſt Shell-Fiſh, are obſerved againſt a Tempeſt to have Gravel ſticking hard unto their Shells, as a providence of Nature to ſtay or poiſe themſelves, and to help weigh them down, if raiſed from the bottome by Surges. Fiſhes in general, both in ſalt and freſh Waters, are obſerved to ſport moſt, and bite more eagerly, againſt Rain than at any other time."

[I do not know that there is a more appropriate place than the preſent for noticing the common fallacy among ſailors, that the regular uſe of *rice* as an article of food is conducive to *blindneſs*. This idea is ſaid to proceed from the general uſe of rice by the Mahometans, and the prevalence among them of ophthalmia. The vulgar bye-name for rice on board ſhip is *ſtrike-me-blind.*]

32. Weather Omens.

[Naogeorgus reproves the propenſity of the Germans of his time to rely on "ſky omens," aſtrology, and the words of "blind aſtronomers."[1]] Moreſin reckons among omens "*the hornedneſs of the moon*, *the ſhooting of the ſtars*, and *the cloudy riſing of the ſun*." Shakeſpeare tells us:

> "—— Meteors fright the fixed Stars of Heaven;
> The pale-fac'd Moon looks bloody on the Earth,
> And lean-look'd prophets whiſper fearful change;
> Theſe Signs forerun the death or fall of Kings."[2]

In the Earl of Northampton's "Defenſative," 1583, ſign. v. 4, we read: "When dyvers, uppon greater ſcrupuloſity than cauſe, went about to diſſwade her Majeſtye, lying then at Richmonde, from looking on the Comet which appeared laſt;[3] with a courage aunſwerable to the greatneſſe of her State, ſhee cauſed the Windowe to be ſette open, and caſt out thys worde, *jacta eſt alea*, the dyce are throwne, affirming that her ſtedfaſt hope and confidence was too firmly planted in the Providence of God, to be blaſted or affrighted with thoſe beames, which either had a ground in Nature whereuppon to riſe, or at leaſt no warrant out of Scripture to portend the miſ-

[1] "Regnum Papiſticum," tranſl. by Googe, 1570, fol. 44.

[2] "Richard II." 1597, ii. 4 [edit. Dyce].

[3] The comet, or blazing ſtar, which appeared on the 10th October, 1580, ſome months after the earthquake in April. The latter is ſuppoſed to be referred to in *Romeo and Juliet*. Francis Shakelton publiſhed an account of the comet of October.]

happes of Princes." He adds: "I can affirm thus much, as a preſent witneſſe, by mine owne experience."

[A later writer, Defoe,[1] teſtifies to the belief which in his day people entertained in "men on horſeback, mountains, ſhips, foreſts, and other fine things in the air," as foreſhadowing future events.]

There is nothing ſuperſtitious in prognoſtications of weather from aches and corns. "Achs and Corns," ſays Bacon, "do engrieve (afflict) either towards Rain or Froſt: the one makes the humours to abound more, and the other makes them ſharper." Thus alſo Butler:[2]

> "As Old Sinners have all Points
> O' th' Compaſs in their Bones and Joints;
> Can by their Pangs and Aches find
> All Turns and Changes of the Wind,
> And better than by Napier's Bones,
> Feel in their own the Age of Moons."

In a paſſage of Gay's firſt "Paſtoral" are ſome curious rural omens of the weather. [He mentions pricking corns as a ſign of rain, and the flight of ſwallows as one of fair weather; as with us, the more than uſually diſagreeable odour of the ſewers and the reeking of ſtone walls or buildings were regarded in this writer's time as indications of wet, and he implies the ſame of the creaking of the ſhopkeepers' ſigns and the ſtockings ſuſpended from the hoſiers' poles "flying from ſide to ſide with the ſlackened gale."] Biſhop Hall ſeems to refer to the well-underſtood weather portent indicated by Gay, where he ſays:

> "So brekes he like a marble towards raine."

[The idea that prognoſtications of rain may be drawn from ſpiders' webs is mentioned by Pliny, and ſeems to be countenanced by Bartholomæus:] "Alſo he [Pliny] ſaythe, Spynners (Spiders) ben tokens of Divynation and of knowing what wether ſhal fal, for oft by weders that ſhal fal, ſome ſpin and weve higher or lower. Alſo he ſaythe, that multytute of Spynners is token of mouche reyne."

Willsford[3] tells us: "Spiders creep out of their holes and narrow receptacles againſt Wind or Rain: Minerva having made them ſenſible of an approaching Storm." He adds: "The Commonwealth of Emmets, when buſied with their Eggs, and in ordering their State Affairs at home, it preſages a Storm at hand, or ſome foul weather; but when Nature ſeems to ſtupifie their little bodies, and diſpoſes them to reſt, cauſing them to withdraw into their Caverns, leaſt their induſtry ſhould engage them by the inconveniency of the ſeaſon, expect then ſome foul and winterly weather."

Willsford[3] alſo writes: "The Cock, if he crows in the day time very much, or at Sun-ſetting, or when he is at rooſt at unuſual hours, as at 9 or 10, expect ſome change of weather, and that ſuddenly, but

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[1] "Memoirs of Duncan Campbel," 1732, pp. 61-2.
[2] "Hudibras," p. 3, c. ii. l. 405 [edit. 1694, p. 105.]
[3] "Nature's Secrets," p. 131.

from fair to foul, or the contrary: but when the Hen crows, good Men expect a Storm within doors and without. If the Hens or Chickins in the morning come late from their Roofts, (as if they were conſtrained by hunger,) it preſages much rainy weather." He adds, reſpecting the halcyon, that the breeding time of that bird, the fortnight before the winter ſolſtice, "ſhews a quiet and tranquil time."

Again: "Bees, in fair weather, not wandering far from their hives, preſages the approach of ſome ſtormy weather . . . waſps, hornets, and gnats biting more ſorely then they uſed to do, is a ſign of rainy weather." Wild notices the ſwarming of kingfiſhers as a portent of fair weather.[1]

Hogs pricking up their ears we find deſcribed as a rainy omen. An old author explains this as follows:[2] "Some ſay that a Hog is moſt dull and of a melancholy nature: and ſo by reaſon doth foreſee the Raine that commeth: and in time of Raine indeed I have obſerved that moſt Cattell doe pricke up their Eares: as for example an Aſſe will, when he perceiveth a Storme of Raine or Hail doth follow."

Decker has a paſſage:

> "Beaſts licking 'gainſt the hayre
> Foreſhew ſome Storme, and I fore-ſee ſome ſnare."[3]

A common manual of popular philoſophy[4] has a variety of rain omens, not one of which, perhaps, is even now thoroughly diſcarded. Some of them have been ſpecified already: Ducks and drakes ſhaking and fluttering their wings when they riſe; young horſes rubbing their backs againſt the ground; ſheep bleating, playing, or ſkipping wantonly; ſwine being ſeen to carry bottles of hay or ſtraw to any place and hide them; oxen licking themſelves againſt the hair; the ſparkling of a lamp or candle; the falling of ſoot down a chimney more than ordinary; frogs croaking; ſwallows flying low, &c. &c.[5] Coles[6] ſays: "If the Down flyeth off Colt's-foot, Dandelyon, and Thiſtles, when there is no Winde, it is a ſigne of Rain." [M. Michel obſerves that the Baſques ſtill believe in the efficacy of an immerſion of ſome holy relic, accompanied by prayers, as a charm to *produce* rain.

A wet and cold May ſeems generally to have been regarded as a good portent. In our own language, we get the proverb, "A hot May makes a fat church-hay," and M. Michel, in his "Pays Baſque," 1857, notices a ſimilar ſuperſtition as prevalent in that region.

A German writer cited by Mr. Atkinſon in his "Cleveland Gloſſary," 1868, ſays: "From the breaſt-bone of a gooſe eaten at Martin mas Eve (old ſtyle), it is poſſible to aſcertain what the winter is likely

[1] "Iter Boreale," 1660, p. 19.
[2] "Curioſities, or the Cabinet of Nature," 1637, p. 262.
[3] "Match me in London," 1631, act iv.
[4] "The Huſbandman's Practice," &c., 1664, p. 137.
[5] See Smart's "Hop-Garden," b. ii. l. 105, p. 127.
[6] "Introd. to the Knowl. of Plants," 1656, p. 28.

to be. When picked, it muſt be held up to the light, and the white marks then diſcernible betoken ſnow, the darker ones, froſt and cold weather. It ſhould alſo be remarked, that the front part of the bone foretells the weather before Chriſtmas, the hinder part the weather after Chriſtmas."]

On thunder ſuperſtitions our teſtimonies are as numerous as thoſe of rain. An early Engliſh author[1] tells us: "Thunders in the morning ſignifie Wynde: about noone, Rayne; in the evening, great Tempeſt. Somme wryte (their ground I ſee not) that Sondayes Thundre ſhoulde brynge the death of learned men, judges, and others; Mondayes Thondre, the death of Women; Tueſdayes Thundre, plentie of Graine; Wedneſdays Thundre, the death of Harlottes, and other blodſhede; Thurſdays Thundre, plentie of Shepe and Corne; Fridaies Thundre, the ſlaughter of a great Man, and other horrible murders; Saturdayes Thundre, a generall peſtilent plague and great deathe. Some have obſerved evil weather to folow when watry Foules leave the Sea, deſiring Lande: the Foules of the Lande flying hyghe: The crying of Fowles about Waters making a great Noyſe with their wynges: alſo the Sees ſwellyng with uncuſtomed Waves: if Beaſtes eate gredely: if they lycke their hooves: if they ſodaynlye move here and there, makyng a noyſe, brethyng up to the ayre with open Noſtrels: rayne foloweth. Alſo the buſy heving of Moules; the appering, or coming out of Wormes: Hennes reſorting to the perche or reſte, covered with duſt; declare Rayne. The ample working of the Spinnar in the Ayre; the Ant buſied with her Egges: the Bees in fayre weather not farre wandryng: the continuall pratyng of the Crowe, chiefly twyſe or thryſe quycke calling, ſhew Tempeſt. Whan the Crowe or Raven gapeth againſt the Sunne, in Summer, heate foloweth. If they buſy themſelves in proyning or waſhyng, and that in Wynter, loke for Raine. The uncuſtomed noiſe of Pultry, the noiſe of Swine, of Pecokes, declare the ſame. The Swalowe flying and beating the water, the chirping of the Sparow in the Morning, ſignifie Rayne. Raine ſodainly dried up; woody Coveringes ſtrayter than of cuſtome; Belles harde further then commonly; the wallowyng of Dogges; the alteration of the Cocke crowing; all declare rainy weather. I leave theſe, wanting the good grounde of the reſt."[2]

[But almoſt all our omens appear to have been inherited from the ancients.[3]] Maſſey remarks: "The left hand Thunder was ac-

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[1] "A Prognoſtication Everlaſting of Right Good Effecte," &c. by Leonard Digges, 1556, fol. 6 *verſo*.

[2] "If the learned be deſyrefull of the to forſayd let them reade grave Virgil, primo Georgicorum, At Bor. &c."

[3] In Lloyd's "Stratagems of Jeruſalem," 1602, p. 286, we read: "The Thracians, when it thunders, take their Bowes and Arrowes, and ſhoote up to the Cloudes againſt the Thunder, imagining by their ſhooting to drive the Thunders away. Cabrias, the Generall of Athens, being ready to ſtrike a Battell on Sea, it ſuddenly lightened, which ſo terrified the Soldiers that they were unwilling to fight, untill Cabrias ſaid, that now the time is to fight, when Jupiter himſelfe, with his lightening, doth ſhewe a Signe that he is readie to go before us. So Epaminon-

counted a happy Omen by the Romans,[1] but by the Greeks and Barbarians it was thought otherwiſe: ſo inconſiſtent are ſuperſtitious obſervations."[2]

Willsford[3] ſays: "Thunder and Lightning in Winter in hot Countryes is uſual, and hath the ſame effects; but in thoſe Northern Climates it is held ominous, portending Factions, Tumults, and bloody Wars, and a thing ſeldome ſeen, according to the old Adigy, 'Winters Thunder is the Sommers Wonder.'"

Lord Northampton tells us, "It chaunceth ſometimes to thunder about that time and ſeaſon of the Yeare when Swannes hatch their young; and yet no doubt it is a paradox of ſimple Men to thinke that a Swanne *cannot hatch without a cracke of Thunder.*"[4]

[The ſwans, which are in the habit of viſiting the Scotiſh lakes, uſed to be regarded by the farmers as prognoſticators of the weather.[5]]

From the following ſimile[6] it ſhould ſeem that our anceſtors held ſome how or other the hedge-hog to be a prognoſticator of the weather:

> "As *Hedge-hogs doe fore-ſee enſuing Stormes,*
> So wiſe men are for Fortune ſtill prepared."

[The rainbow may alſo be included among barometrical indicators. It is ſtill a common ſaw:

> "The rainbow in the morning
> Is the ſhepherd's warning;
> The rainbow at night,
> Is the ſhepherd's delight."

Which is a belief entertained by the French, and (as M. Michel ſhows) by the inhabitants of the Baſque country. The Corniſh people have this verſion:

> "A rainbow in the morn,
> Put your hook in the corn;
> A rainbow at eve,
> Put your head in the ſheave."]

An early author,[7] ſpeaking of the Gooſe, ſays: "She is no Witch,

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das, at his going to Battell it ſuddenly lightened that it ſo amazed his Souldiers that Epaminondas comforted them and ſaide, 'Lumen hoc Numina oſtendunt,' by theſe Lightenings the Gods ſhew us that we ſhall have Victories. In Rome, the Dictator, the Conſul, the Prætor, and other Magiſtrates were to be removed from their offices, if the Soothſayer ſawe any occaſion by Lightning, Thundering, by removing of Starres, by flying of Fowles, by Intrailes of Beaſts, by Eclipſe of the Sun and Moone. Pau. Æmilius, Conſul and Generall of the Romanes in Macedonia, at what time he ſacrific'd unto the Gods in the City of Amphipolis, it lightned, whereby he was perſwaded it pretended the overthrow of the Kingdom of Macedonia, and his great Victory and Tryumph of the ſame at Rome."

[1] "Notes to Ovid's Faſti," p. 90.
[2] See Tully "De Divinatione," lib. ii. cap. 39.
[3] "Nature's Secrets," p. 113.
[4] "Defenſative, &c." 1583, ſign. T 2 *verſo.*
[5] "Statiſt. Acc. of Scot." x. 14 (Pariſh of Wick, co. Caithneſs).
[6] Bodenham's "Belvidere," 1600, p. 153.
[7] "A Strange Metamorphoſis of Man," &c. 1634.

or Aſtrologer, to divine by the Starres, but yet hath a ſhrewd gueſſe of rainie Weather, being as good as an Almanack to ſome that beleeve in her."

[Willsford[1] enters into a ſomewhat elaborate catalogue of omens of this deſcription. His words are theſe:] "The Offspring or Aliance of the Capitolian Guard, when they do make a gaggling in the air more than uſual, or ſeem to fight, being over greedy at their meat, expect then cold and winterly weather. Peacocks crying loud and ſhrill for their loſt Io, does proclaim an approaching Storm. Doves coming later home to their Houſes than they are accuſtomed to do, preſages ſome evil weather approaching. Jack-daws, if they come late home from forraging, preſages ſome cold or ill weather neer at hand, and likewiſe when they are ſeen much alone. Finally, that Duck, Mallards, and all water-fowls, when they bathe themſelves much, prune their feathers, and flicker, or clap themſelves with their wings, it is a ſign of Rain or Wind. The ſame with Cormorants and Gulls. Sea-mews, early in the Morning making a gaggling more than ordinary, foretoken ſtormy and bluſtering weather." [This ſuperſtition was entertained in Scotland in the laſt century. A perſon writing from Holywood, co. Dumfries, about 1790, ſays: "During the whole year the Sea Gulls, commonly called in this Pariſh *Sea Maws*, occaſionally come from the Solway Frith to this part of the Country; their arrival ſeldom fails of being followed by a high Wind and heavy Rain, from the South-Weſt, within twenty-four hours; and they return to the Frith again as ſoon as the Storm begins to abate."[2]

The ſame notion appears to have prevailed in other parts. "The ſea-gulls," ſays a writer from Arbilot, co. Forfar,[2] "are conſidered as ominous. When they appear in the fields, a ſtorm from the ſouth-eaſt generally follows; and when the ſtorm begins to abate, they fly back to the ſhore." Such after all has always been, and is, pretty much the belief and experience all along our Engliſh coaſts.]

Lupton (who wrote before Willsford, however) obſerves,[3] that "the Peacock, by his loud and harſh clamor, propheſies and foretells Rain, and the oftener they cry, the more Rain is ſignified." Theophraſtus and Mizaldus are cited:—"and Paracelſus ſaies, if a Peacock cries more than uſual, or out of his time, it foretells the Death of ſome in that Family to whom it doth belong."

[33. Noah's Ark.

Brand has not noticed this phenomenon. It is a dark cloud of conſiderable length, broad in the centre, and tapering towards the ex-

[1] "Nature's Secrets," 1658, p. 132-3-4.
[2] "Statiſt. Acc. of Scotl." vol. i. p. 32.
[3] "Thouſand Notable Things" [1579], edit. 1660, p. 311.

tremities, in a manner which produces a real or ſuppoſed reſemblance to the ark. It prognoſticates heavy rains. The Scots, however, appear to draw a diſtinction between the different directions in which *Noah's Ark* is ſeen; if it extends from S. to N., it portends fair weather: if from E. to W., wind and rain. Rain, it may be here added, is held to be foreſhadowed by the appearance of what is called the *Weather-Gall*, or ſecond rainbow. In the Cleveland country this is not called *Noah's Ark*, apparently, but *Noeſhip*, merely another form, however, of the ſame term, as *Noe* is in early Engliſh the almoſt invariable ſhape in which the patriarch's name occurs.]

34. Vegetables.

Willsford[1] informs us that "Trefoile or Clavergraſſe, againſt ſtormy and tempeſtuous Weather, will ſeem rough, and the leaves of it ſtare and riſe up, as if it were afraid of an aſſault. Tezils, or Fuller's Thiſtle, being gathered and hanged up in the Houſe where the air may come freely to it, upon the alteration of cold and windy Weather, will grow ſmoother, and againſt Rain will cloſe up his prickles. Heliotropes and Marigolds do not only preſage ſtormy Weather, by cloſing or contracting together their leaves, but turn towards the Sun's rays all the day, and in the evening ſhut up Shop. Pine-Apples hanging up in the Houſe, where they freely may enjoy the air, will cloſe themſelves againſt wet and cold Weather, and open againſt hot and dry times. The Leaves of Trees and Plants in general will ſhake and tremble againſt a Tempeſt more than ordinary. All tender Buds, Bloſſoms, and delicate Flowers, againſt the incurſion of a Storm, do contract and withdraw themſelves within their Huſks and Leaves, whereby each may preſerve itſelf from the injury of the Weather. Leaves in the Wind, or down floating upon the Water, are ſigns of Tempeſts. In Autumn, (ſome ſay,) in the Gall or Oak-Apple, one of theſe three things will be found, (if cut in pieces,) a Flie, denoting want; a Worm, plenty; but, if a Spider, mortality." An older writer has remarked,[2] on the authority of Mizaldus: "If you take an Oak-Apple from an Oak Tree, and open the ſame, you ſhall find a little Worm therein, which if it doth flye away, it ſignifies Wars; if it creeps, it betokens ſcarceneſs of Corn: if it run about, then it foreſhews the Plague. This is the Countryman's Aſtrology, which they have long obſerved for truth. The leaves of an Elm Tree, or of a Peach Tree, falling before their time, do foreſhew or betoken a Murrain or Death of Cattle.

Elſewhere[3] we find: "The Fly in the Oak-Apple is explained as denoting War; the Spider, Peſtilence; the ſmall Worm, Plenty."

Willsford adds that "The Broom having plenty of Bloſſoms, or

[1] "Nature's Secrets," pp. 136, 144.
[2] Lupton's "Notable Things" (1579), edit. 1660, p. 52.
[3] Suppl. to the "Athenian Oracle," p. 476.

the Walnut Tree, is a ſign of a fruitful year of Corn," and that "great ſtore of Nuts and Almonds preſage a plentiful year of Corn, "eſpecially Filberds." "When Roſes and Violets flouriſh in Autumn" (he ſays), "it is an evil ſign of an inſuing Plague the Year following, or ſome peſtiferous Diſeaſe."

[Sir Thomas Browne notices as a common opinion in his day (I ſuſpect that he ſhared it himſelf) the belief, "that a king-fiſher, hanged by the bill, ſheweth us what quarter the wind is, by an occult and ſecret propriety, converting the breaſt to that point of the horizon from whence the wind doth blow." He ſpeaks of this as "very ſtrange, introducing natural weathercocks, and extending magnetical poſitions as far as animal natures: a conceit ſupported chiefly by preſent practice, yet not made out by reaſon or experience." A piece of ſea-weed, ſuſpended from the wall, or elſewhere, is ſtill held to be a very good barometer. At the approach of rain, it becomes moiſt and limp.

35. Knap-weeds, Hard-Heads, or Drum-Sticks.

Theſe are popularly ſuppoſed, like ſea-weed, to prognoſticate changes in the weather, but in a different faſhion. The *calix*, which does not wither when the flower blooms, cloſes round the ſeed-veſſels, and forms a hard globular ſubſtance; in dry weather this *calix* expands, but at the approach of rain it ſhuts up again. At Iſlip, in Oxfordſhire, the tranſplantation of parſley is conſidered inauſpicious.]

36. Stumbling.

[Cicero[1] has adverted to this ſuperſtition, and Moulin[2] declares (as uſual, without aſſigning any reaſon) that it is ominous to ſtumble at the threſhhold.] "That you may never ſtumble at your going out in the Morning," is found among the omens deprecated in Barten Holiday's "Marriage of the Arts," 1618, ſign. E *verſo*.

Melton[3] claſſes among omens a man ſtumbling in the morning as ſoon as he goes out of doors, and a horſe ſtumbling on the highway.

We gather from Congreve's "Love for Love," where in the character of Old Foreſight he ſo forcibly and wittily ſatirizes ſuperſtition, that to ſtumble in going down ſtairs is held to be a bad omen. It is lucky, ſays Groſe, to tumble up ſtairs; probably this is a jocular obſervation, meaning it was lucky the party did not tumble down ſtairs.

[Biſhop Hall's "Superſtitious Man," if he ſtumbled at the threſhold, "feared a miſchief," and Gaule[4] pronounces that it was bad luck to ſtumble at the outſet of any undertaking. The ſuperſtition

[1] "De Divinatione," lib. ii. ſect. 40.
[2] "Vates," p. 218.
[3] "Aſtrologaſter," p. 45.
[4] "Mag-aſtro-Mancers Poſed and Puzzel'd," p. 181.

that it was unfortunate to ſtumble at a grave is noticed by Shakeſpeare:

"How oft to-night
Have my old feet ſtumbled at Graves."[1]

and by Braithwaite.[2] The idea is by no means extinct.]

Poor Robin[3] ridicules the ſuperſtitious charms to avert ill luck in ſtumbling: "All thoſe, who walking the Streets, ſtumble in a ſtick or Stone, and when they are paſt it, turn back again to ſpurn or kick the Stone they ſtumbled at, are liable to turn Students in Goatam College; and upon admittance to have a Coat put upon him, with a Cap, a Bauble, and other ornaments belonging to his degree."

37. Knives, Scissors, Razors, &c.

It is unlucky, ſays Groſe, to lay one's knife and fork croſſwiſe. Croſſes and misfortunes are likely to follow. Melton[4] obſerves, "that it is naught for any Man to give a pair of Knives to his Sweetheart, for feare it cuts away all Love that is betweene them." Thus Gay in his ſecond Paſtoral:

"But woe is me! ſuch preſents luckleſs prove,
For Knives, they tell me, always ſever Love."

It is, ſays Groſe, unlucky to preſent a knife, ſciſſors, razor, or any ſharp or cutting inſtrument to one's miſtreſs or friend, as they are apt to cut love and friendſhip. To avoid the ill effects of this, a pin, a farthing, or ſome trifling recompenſe muſt be taken. To find a knife or razor denotes ill luck and diſappointment to the party.

38. Of Finding or Losing Things.

Melton[5] ſays: "That if a Man, walking in the Fields, finde any foure-leaved Graſſe, he ſhall in a ſmall while after find ſome good thing. That it is nought for a Man or Woman to loſe their hoſe Garter. That it is a ſign of ill lucke to finde Money." Greene in "The Groundworke of Conny-catching," 1592 (an alteration of Harman's "Caveat," 1567), ſign. B, tells us, "'Tis ill lucke to keepe found Money." Therefore it muſt be ſpent. Maſon[6] mentions as an omen of good luck, "If Drinke be ſpilled upon a Man; or if he find olde Iron." Hence it is accounted a lucky omen *to find a horſe ſhoe*.

Homes[7] remarks: "How frequent is it with people (eſpecially of

[1] ["Romeo and Juliet," 1597, v. 3.]
[2] "Whimzies," 1631 (*Character of a Jealous Man*).
[3] "Almanack for 1695."
[4] "Aſtrologaſter," 1620, p. 45.
[5] *Ibid.* p. 46.
[6] "Anotomie of Sorcerie," 1612, p. 90.
[7] "Dæmonologie," &c. 1650, p. 60.

the more ignorant ſort, which makes the things more ſuſpected), to think and ſay, (as Maſter Perkins relates,) if they finde ſome pieces of Iron, it is a prediction of good luck to the finders. If they find a piece of Silver, it is a foretoken of ill luck to them."

Even the learned Boyle[1] admits that he once ſtooped to pick up a horſe-ſhoe, but it was only, he tells us, "to make merry with this fond conceit of the ſuperſtitious vulgar." [It was conſidered unlucky to let a pin lie on the floor. So the common nurſery rhyme inſtructs us:

> "See a pin and pick it up,
> All the day you'll have good luck;
> See a pin and let it lay,
> Bad luck you'll have all the day."]

39. Names.

Among the Greeks it was an ancient cuſtom to refer misfortunes to *the ſignification of proper* names. The Scholiaſt upon Sophocles[2] obſerves that this ludicrous cuſtom of analyzing the proper names of perſons, and deriving ominous inferences from their different ſignifications in their ſtate of analyſis, appears to have prevailed among the Grecian poets of the firſt reputation. Shakeſpeare, he adds, was much addicted to it. He inſtances: "How is't with aged *Gaunt?*"[3]

An anagram has been defined to be "a Divination by names, called by the ancients Onomantia.[4] The Greeks referre this Invention to Lycophron, who was one of thoſe they called the Seven Starres or Pleiades; afterwards (as witneſſes Euſtachius) there were divers Greek Wits that diſported themſelves herein, as he which turned Atlas for his heavy burthen in ſupporting Heaven, into *Talas*, that is, *wretched.* Some will maintain, that each Man's Fortune is written in his name, which they call Anagramatiſm, or Metragramatiſm: poetical liberty will not bluſh to uſe E. for Æ., V. for W., S. for Z. That amorous Youth did very queintly ſure, (reſolving a myſterious expreſſion of his Love to Roſe Hill,) when in the border of a painted cloth he cauſed to be painted as rudely as he had deviſed groſſly, a Roſe, a Hill, an Eye, a Loaf, and a Well, that is if you ſpell it, '*I love Roſe Hill well.*'"

[Worceſter, in his "Dictionary," gives a ſomewhat more ſatisfactory account of the meaning of the word and thing. "An anagram," he ſays, "is a word or ſentence of apt ſignificance, formed by tranſpoſing the letters of another word or ſentence, as *Eſt vir qui adeſt*, formed from Pilate's queſtion *Quid eſt Veritas?*" Mr. Wheatley's Monograph "Of Anagrams," 1863, ſhould alſo be conſulted.]

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[1] "Occaſional Reflections," 1665, p. 217.
[2] Cited by Jodrell in his "Euripides," vol. ii. p. 349, &c.
[3] "Richard II." 1597, ii. 1.
[4] Gloſſary to "The Academy of Pleaſure," 1656.

40. Miscellaneous Omens.

[It was conſidered unfortunate to riſe on the left ſide (or, as we ſtill, indeed, ſay ſometimes, to get out at the wrong ſide of the bed), and alſo to p . . . on a nettle, if we may truſt a paſſage in the interlude of the "Marriage of Wit and Wiſdom," and a ſecond in Elderton's ballad of "Lenten Stuffe," 1570].

It is thought to be lucky to ſtir one's neighbours' puddings, and ſome women even now will go ſome diſtance to do ſo. I have underſtood that the Iriſh ſet their Chriſtmas pudding on the fire at midnight on Chriſtmas-Eve, and let it boil till the following mid-day.

[The winds have had their properties aſſigned to them in our weather folk-lore:

"When the wind is in the eaſt,
'Tis neither good for man nor beaſt;
When the wind is in the north,
The ſkilful fiſher goes not forth;
When the wind is in the ſouth,
It blows the bait in the fiſhes' mouth;
When the wind is in the weſt,
Then it is at the very beſt."]

41. Moles.

[In an old popular work of reference already quoted,[1] ſome of the ideas formerly entertained on this ſubject are given with much ſimplicity and freedom,] as for example: "If the Man ſhall have a Mole on the place right againſt the Heart, doth denote him undoubtedly to be wicked. If a Mole ſhall be ſeen either on the Man's or Woman's Belly, doth demonſtrate that he or ſhe to be a great feeder, glutton. If a Mole in either the Man or Woman, ſhall appear on the place right againſt the Spleen, doth ſignify that he or ſhe ſhall be much paſſionated and oftentimes ſick."

The following tokens are enumerated by Lupton:[2] "A Mole on the Feet and Hands ſhews there are others on the Teſtes, and denotes many Children. Moles on the Arm and Shoulder, denote great Wiſdom; on the left, Debate and Contention. Moles near the Armhole, Riches and Honour. A Mole on the Neck commonly denotes one near the Stomack, which denotes ſtrength. A Mole on the Neck and Throat, denotes Riches and Health. A Mole on the Chin, another near the Heart, and ſignifies Riches. A Mole on the Lip, another on the Teſtes, and ſignifies good Stomacks and great Talkers. A Mole on the right ſide of the Forehead, is a ſign of great Riches both to Men and Women; and on the other ſide the quite contrary. Moles on the right Ear of Men or Women, denote Riches and

[1] "The Huſbandman's Practice," &c. 1658, p. 153.
[2] "Notable Things," edit. 1660, book 12.

Honour; and on the left, the quite contrary. A Mole between the Eye-brow and Edge of the Eye-lid, there will be another between the Navel and the Secrets. A red Mole on the Noſe of a Man or Woman, there will be another on the moſt ſecret parts, and ſometimes on the Ribs, and denotes great Lechery. Moles on the Ankles or Feet, ſignify Modeſty in Men, and Courage in Women. A Mole or Moles on the Belly, denote great Eaters. A Mole on or about the Knees, ſignifies Riches and Virtue; if on a Woman's left Knee, many Children. A Mole on the left ſide of the Heart, denotes very ill Qualities. A Mole on the Breaſt, denotes Poverty. A Mole on the Thighs denotes great Poverty and Infelicity."

[The following additional information on this belief, which, abſurd as it is, is ſo far worth commemorating and illuſtrating that it is faſt paſſing away, is from a chap-book called "The Greenwich Fortune-Teller:"

"A mole againſt the heart undoubtedly denotes wickedneſs. A mole on the belly ſignifies a glutton. A mole on the bottom of the belly ſignifies weakneſs. A mole on the knee ſignifies obtaining a comely, wealthy wife. If a woman have a mole on her right knee, ſhe will be honeſt and virtuous; if on the left, ſhe will have many children. If a man hath a mole athwart his noſe he will be a traveller. A mole on a woman's noſe, ſignifies ſhe will travel on foot through divers countries. A mole on a man's throat ſhows that he will become rich. If a woman have a mole on the lower jaw, it ſignifies ſhe ſhall lead her life in ſorrow and pain of body. A mole in the midſt of the forehead, near the hair, denotes a diſcourteous, cruel mind, and of unpleaſant diſcourſe; if it is of honey colour, will be beloved; if red, ſullen and furious; if black, inexpert and wavering; if raiſed more like a wart, very fortunate! But if a woman, ſhows her to be a ſlut; and if in her forehead black, treacherous, conſents to evil and murder. A mole on the right ſide, about the middle of the forehead, declares a man to abound in benefits by friendſhip of great men; will be loaded with command, eſteemed, and honoured; the paler the colour the greater the honour; if red, he is loved by the clergy; if black, let him beware of the reſentment of great men; if warty, it increaſeth good fortune. A woman having this ſhall be fortunate in all her actions; but if black, beware of her tongue. A mole on the left ſide of the forehead, near the hair, predicts miſery and abundance of tribulations to a man, by means of his own miſconduct; if honey-coloured or red, his ſorrows are leſſened; but if black, unfortunate in every undertaking. A mole on the left ſide of the forehead, about the midway, threatens a man with perſecutions from his ſuperiors; if of a honey colour, he prodigally waſtes his eſtate; if red, will become poor; if black, let him beware of the wrath or malice of great men: if a woman, it threatens ſorrow by the perfidy of ſome men! if black, ſhe will partake of the extremity of miſery. A mole on the left ſide of the forehead, a little above the temple, if it appear red, he has excellent wit and underſtanding; if black, in danger of being branded for his falſehoods; if he has a wart, his fate is mitigated. To a woman it ſhows juſtification of innocence, though not deſerved; if black, malignity, and it repreſents every evil. A mole on any part of the lip, ſignifies a great eater, or a glutton, much beloved, and very amorous. A mole on the chin ſignifies riches. A mole on the ear ſignifies riches and reſpect. A mole on the neck promiſes riches. A mole on the right breaſt threatens poverty. A mole near the bottom of the noſtrils is lucky. A mole on the left ſide of the belly denotes affliction. A mole on the right foot denotes wiſdom. A mole on the left foot denotes dangerous raſh actions. A mole on the eyebrow means ſpeedy marriage and a good huſband. A mole on the wriſt, or between that and the fingers ends, ſhows an ingenious mind. If many moles happen between the elbow and the wriſt, they foretell many croſſes towards the middle of life, which will end in proſperity and comfort. A mole near the ſide of the chin ſhows an amiable diſpoſition, induſtrious, and ſucceſsful in all your tranſactions."

It muſt remain an aſtounding monument of the groſs indelicacy of former times that among the ſights at Bartholomew Fair in the reign of James II. (and both earlier and later, perhaps,) was a girl of fifteen with ſtrange moles on a particular part of her perſon.]

Miſſon obſerves[1] that "when Engliſhmen, *i.e.* the common people, have *Warts* or *Moles* on their Faces, they are very careful of the great Hairs that grow out of thoſe Excreſcences; and ſeveral have told me they look upon thoſe Hairs as Tokens of good luck."

[James Percy the trunkmaker who, in 1680, claimed the Earldom of Northumberland, tried to throw diſcredit on his rival William Percy becauſe the latter had not the well known mark of the family, whereas he had it very diſtinctly (a mole like a half moon.)] It is almoſt ſuperfluous to obſerve that the Parliament paid no regard to this *divine ſignature*, as James called it, for he did not ſucceed to the Earldom of Northumberland.[2]

Charms.

I clawed her by the backe in way of a charme,
To do me not the more good, but the leſs harme.
Heywood's *Workes*, edit. 1598, ſign. C 2.

[A CHARM has been defined to be "a form of words or letters, repeated or written, whereby ſtrange things are pretended to be done, beyond the ordinary power of Nature."[3] Maſon[4] derives the term from the Latin *carmen* [a verſe or incantation]. Avicen,[5] to prove that there are charms, affirms that all material ſubſtances are ſubject to the human ſoul; but another writer more judiciouſly obſerves that when the minds of men are haunted with dreams of charms and enchantments, they are apt to fancy that the moſt common occurrences in nature are the effects of magical art.[6] Sir Thomas Browne cites Pliny for the opinion of the ancients that to ſit croſs-legged was unlucky and improper, and Athenæus for the fact, that it was regarded as a practice which had power to hinder childbirth, as in the caſe of Alcmena, when Juno ſits croſs-legged to impede her delivery. Park, on the contrary, noted in his copy of Bourne and Brand: "To ſit croſs-legged, I have always underſtood, was intended to produce good or fortunate conſequences. Hence it was employed as a Charm at School, by one Boy who wiſhed well for another, in order to deprecate ſome puniſhment which both might tremble to have in-

[1] "Travels in England," p. 358.
[2] "Claim, Pedigree and Proceedings of James Percy," &c. 1680, folio, ſign. D.
[3] "Athenian Oracle," ii. 424.
[4] "Anotomie of Sorcerie," 1612, p. 62.
[5] "Dict. Cur." p. 144.
[6] Henry's "Hiſtory of Gr. Britain," 4to. edit. i. 286.

curred the expectation of. At a Card-Table, I have alſo caught ſome ſuperſtitious Players ſitting croſs-legged with a view of bringing good Luck." Naogeorgus[1] draws a not very flattering picture of the potent reliance of the early Germans (following in the ſteps of their Teutonic anceſtors) on every variety of præternatural influence and manifeſtation. But whatever we may think of the value of Naogeorgus as an authority or ſource of intelligence, the long extract which Brand's original editor admitted into theſe pages ſeemed to be perfect waſte of ſpace.]

In Bale's "Interlude concerning Nature, Moſes, and Chriſt," 1538,[2] idolatry is deſcribed with the following qualities:

Mennes fortunes ſhe can tell;
She can by ſayenge her Ave Marye,
And by other Charmes of Sorcerye,
Eaſe men of the Toth ake by and bye
Yea, and fatche the Devyll from Hell.

And the ſame perſonage ſays:

With holy Oyle and Water
I can ſo cloyne and clatter,
That I can at the latter
Many ſutelties contryve:

I can worke wyles in battell,
If I but ones do ſpattle
I can make Corne and Cattle
That they ſhall never thryve.

* * * * *

When Ale is in the fat,
If the Bruar pleaſe me nat
The Caſt ſhall fall down flat
And never have any ſtrength:

No Man ſhall tonne nor bake,
Nor Meate in ſeaſon make
If I agaynſt him take
But loſe his labour at length.

* * * * *

Theyr Wells I can up drye,
Cauſe Trees and Herbes to dye
And ſlee all pulterye
Whereas Men doth me move:

I can make Stoles to daunce
And earthen Pottes to praunce
That none ſhall them enhaunce,
And do but caſt my Glove.

I have Charmes for the Ploughe,
And alſo for the Cowghe
She ſhall gyve mylke ynowghe
So long as I am pleaſed:

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[1] "Popiſh Kingdom," tranſl. by Googe, 1570, fol. 57 *verſo*.
[2] Edit. 1562, ſign. C 1 *verſo* and C 2.

Apace the Myll ſhall go
So ſhall the Credle do
And the Muſterde Querne alſo
No man therwyth dyſeaſed.

Camden tells us: "They [the Iriſh] think Women have Charms divided and diſtributed among them; and to them perſons apply according to their ſeveral diſorders, and they conſtantly begin and end the Charm with Pater Noſter and Ave Maria."[1] [Many years ago, Mr. Thoms inquired in "Notes and Queries" about the true meaning of the *White Paternoſter*, a charm mentioned by Chaucer in the "Miller's Tale;" but the queſtion has not, to the beſt of my knowledge, been ſo fortunate hitherto as to meet with a ſatisfactory reply.]

Andrews, the continuator of Henry,[2] quoting Reginald Scot, ſays: "The Stories which our facetious author relates of ridiculous Charms which, by the help of credulity, operated Wonders, are extremely laughable. In one of them a poor Woman is commemorated who cured all diſeaſes by muttering a certain form of Words over the party afflicted; for which ſervice ſhe always received one penny and a loaf of bread. At length, terrified by menaces of flames both in this world and the next, ſhe owned that her whole conjuration conſiſted in theſe potent lines, which ſhe always repeated in a low voice near the head of her patient:

Thy loaf in my hand,
And thy penny in my purſe,
Thou art never the better—
And I am never the worſe."

1. Saliva or Spitting.

Spittle, among the ancients, was eſteemed a charm againſt all kinds of faſcination: ſo Theocritus [in Creech's tranſlation:]

Thrice on my Breaſt I ſpit to guard me ſafe
From faſcinating Charms.[3]

And thus Perſius upon the cuſtom of nurſes ſpitting upon children:

See how old Beldams expiations make;
To atone the Gods the Bantling up they take;
His Lips are wet with luſtral ſpittle, thus
They think to make the Gods propitious.[4]

Delrio[3] mentions that ſome think the paſſage in Tibullus is to be referred to this.[5] "This Cuſtom of Nurſes luſtrating the Children by

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[1] Gough's "Camden," 1789, iii. 668.
[2] "Hiſt. of Gr. Britain," 4to. edit. p. 283.
[3] "Diſquiſit. Magic." p. 391.
[4] Sheridan's "Perſius," Sat. II. l. 31.
[5] Hunc puer, hunc Juvenis, turba circumſtetit arcta,
Deſpuit in molles, et ſibi quiſque ſinus.
Eleg. lib. 1, *Eleg.* 2.

Spittle," ſays Seward,[1] "was one of the Ceremonies uſed on the Dies Nominalis, the Day the Child was named: ſo that there can be no doubt of the Papiſts deriving this Cuſtom from the Heathen Nurſes and Grand-mothers. They have indeed chriſtened it, as it were, by flinging in ſome ſcriptural expreſſions; but then they have carried it to a more filthy extravagance by daubing it on the Noſtrils of Adults as well as of Children."

Sheridan, the tranſlator of Perſius, remarks: "Plutarch and Macrobius make the Days of luſtration of Infants thus: 'The 8th Day for Girls, and the 9th for Boys. Gregory Nazianzen calls this Feſtival Ὀνομαστηρια, becauſe upon one of thoſe Days the Child was named. The old Grandmother or Aunt moved around in a Circle, and rubbed the Child's forehead with ſpittle, and that with her middle Finger, to preſerve it from Witchcraft. It is to this fooliſh cuſtom St. Athanaſius alludes, when he calls the Hereſy of Montanus and Priſcilla γραῶν πτυσματα.'"[2]

It is related by the Arabians that when Haſſan the grandſon of Mahomet was born, he ſpit in his Mouth.[3] Mungo Park, in his Travels, ſpeaking of the Mandingoes, ſays: "A Child is named when it is ſeven or eight days old. The ceremony commences by ſhaving the Infant's head. The Prieſt after a Prayer in which he ſolicits the bleſſing of God upon the Child and all the company, whiſpers a few ſentences in the Child's ear, and *ſpits three times in his face,* after which, pronouncing his name aloud, he returns the Child to his mother."

Spitting, according to Pliny, was ſuperſtitiouſly obſerved in averting witchcraft and in giving a ſhrewder blow to an enemy. [Its virtue in the former reſpect is mentioned as an old ſuperſtition by Alexander ab Alexandro. Brand thought that the practice among boxers of ſpitting on their hands before commencing operations had its origin in this idea; but the ſuppoſition appears problematical enough. Inexperienced and undiſciplined oarſmen follow the ſame cuſtom, under the erroneous impreſſion that it relieves the riſing bliſters; and, indeed, it is common among all claſſes in the lower ranks of ſociety, as a fancied mode of ſecuring a tighter graſp of an object. Several other veſtiges of this ſuperſtition, relative to faſting ſpittle, mentioned alſo by Pliny, may yet be placed among our vulgar cuſtoms.]

Levinus Lemnius tells us: "Divers experiments ſhew what power and quality there is in Man's faſting Spittle, when he hath neither eat nor drunk before the uſe of it: for it cures all tetters, itch, ſcabs, puſhes, and creeping ſores: and if venomous little beaſts have faſtened on any part of the body, as hornets, beetles, toads, ſpiders, and ſuch like, that by their venome cauſe tumours and great pains and inflammations, do but rub the places with faſting Spittle, and all thoſe effects will be gone and diſperſed. Since the qualities and effects of Spittle come from the humours, (for out of them is it drawn by the faculty of Nature, as Fire draws diſtilled Water from hearbs) the reaſon

[1] "Conformity between Popery and Paganiſm," p. 14.
[2] "Perſius," 2nd edit. p. 34, *Note.*
[3] Ockley's "Hiſt. of the Saracens," ii. 84.

may be eaſily underſtood why Spittle ſhould do ſuch ſtrange things, and deſtroy ſome Creatures."[1]

Sir Thomas Browne leaves it undecided whether the faſting ſpittle of man be poiſon unto ſnakes and vipers, as experience hath made us doubt.

A nameſake of this writer, ſpeaking of luſt, ſays, "Fewell alſo muſt bee withdrawne from this Fire, *faſting Spittle* muſt kill this Serpent."[2]

The boys in the North of England have a cuſtom amongſt themſelves of ſpitting their faith (or, as they call it, "their ſaul"), when required to make aſſeverations in matters which they think of conſequence. In combinations of the colliers, &c., about Newcaſtle-upon-Tyne for the purpoſe of raiſing their wages, they are ſaid to ſpit upon a ſtone together, by way of cementing their confederacy. Hence the popular ſaying, when perſons are of the ſame party, or agree in ſentiments, that "they ſpit upon the ſame ſtone."

The following is in "Plaine Percevall the Peace Maker of England" [circâ 1589], ſignat. D 2:—"Nay no further Martin thou maiſt *ſpit in that hole*, for I'll come no more there." [Mungo Park notices that the negroes ſpat three times on a ſtone laid on the ground as a ſecurity for a proſperous journey.]

In a very curious tract, it is ſaid: "One of his [Nim's] Guardians (being fortified with an old Charm) marches croſs-legged, ſpitting three times, Eaſt, South, Weſt, and afterwards prefers his Vallor to a catechiſing office. In the name of God, quoth he, what art thou? whence doſt thou come?" &c., ſeeing ſomething that he ſuppoſed to be a Ghoſt.

Fiſh women generally ſpit upon their hanſel for good Luck. Groſe mentions this as a common practice among the lower claſs of huckſters, pedlars, and dealers in fruit or fiſh, on receiving the price of the firſt goods they ſell.

It is ſtill cuſtomary in the Weſt of England, when the conditions of a bargain are agreed upon, for the parties to ratify it by joining their hands, and at the ſame time for the purchaſer to give an earneſt.[3]

Of the handſel, Miſſon[4] obſerves as follows: "A Woman that goes much to market told me t'other Day, that the Butcher Women of London, thoſe that ſell Fowls, Butter, Eggs, &c., and in general moſt trades-people, have a particular eſteem for what they call a Handſel; that is to ſay, the firſt money they receive in a morning; they kiſs it, ſpit upon it, and put it in a Pocket by itſelf." To ſpit upon cattle was conſidered a ſafeguard againſt witchcraft,[5] [and in Scotland formerly it was the practice, before a newly-dropped calf received any nouriſhment, to put a piece of cow-dung into its mouth as a preſervative againſt malignant influences.[6]]

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[1] "Secret Miracles of Nature," Engliſh Tranſl. 1658, p. 164.
[2] Browne's "Map of the Microcoſme," 1642, ſign. B 8 *verſo*.
[3] "Supplem. to Johnſon and Steevens's Shakeſp." 1780, vol. ii. p. 684.
[4] "Travels in England," p. 192.
[5] "Memorable Things Noted in the Deſcription of the World," p. 112.
[6] "Statiſt. Acc. of Scotl." xvi. 122, (Par. of Killearn, co. Stirling).]

Lemon explains "Handſell,"[1] "the firſt Money received at Market, which many ſuperſtitious people will ſpit on, either to render it tenacious that it may remain with them, and not vaniſh away like a Fairy Gift, or elſe to render it propitious and lucky, that it may draw more money to it."

Browne[2] deſcribes a ſcene at the forge, where the ſmith is ſhoeing the horſes brought to him, ſpitting in his hand as a preliminary ceremonial:

> As when a Smith and 's Man (lame Vulcans fellowes)
> Call'd from the Anuile or the puffing Bellowes,
> To clap a well-wrought ſhooe (for more then pay
> Vpon a ſtubborne Nagge of Galloway;
> Or vnback'd Iennet, or a Flaunders Mare,
> That at the Forge ſtand ſnuffing of the ayre;
> The ſwarty Smith *ſpits in his Buckthorne fiſt*,
> And bids his Man bring out the fiue-fold Twiſt.

[In Pennant's time, it ſeems that the Welſh uſed commonly to ſpit at the name of the devil, and ſmite their breaſts at that of Judas.

In North Wales, and very probably elſewhere, it is very uſual among all claſſes of people to ſpit after ſmelling a bad odour, in order to prevent infection or other evil conſequences.]

Scot ſays:[3] "To heal the King or Queen's Evil, or any other Soreneſs in the Throat, firſt touch the place with the hand of one that died an untimely death: otherwiſe let a Virgin faſting lay her hand on the ſore and ſay: Apollo denyeth that the Heat of the Plague can increaſe where a naked Virgin quencheth it: and ſpet three times upon it." Scot[4] preſcribes the ſubſequent charm againſt witchcraft. "To unbewitch the bewitched, you muſt ſpit in the pot where you have made water. Otherwiſe ſpit into the Shoe of your right foot before you put it on: and that Vairus ſaith, is good and wholſome to do, before you go into any dangerous place." [Delrio, who portrays the manners and ideas of the Continent, mentions that upon thoſe hairs which come out of the head in combing, they ſpit thrice before they throw them away.[5]

Felix, in his Anglo-Saxon "Life of St. Guthlac" (A. D. 749, or circâ), deſcribes the cure of a man, whoſe fleſh had feſtered through a prick from a thorn in the foot, by putting on the ſaint's garment. The biographer tells us in perfect good faith, that "no ſooner was he (the patient) attired in the garment of ſo great a man, but the wound could not abide it: and lo! this ſame thorn, as an arrow ſpeeds from the bow, ſo did it fly from the man, and go to a diſtance; and immediately at the ſame time all the ſwelling and all the wound departed from him, and he preſently converſed with the holy man with blythe mood." Was this a phyſical or moral cure? For the ſake of juxtapoſition, the recovery of the Saxon boatman, "whoſe eyes had been for twelve months overſpread with the white ſpeck and dimneſs," by drop-

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[1] "Dictionary," 1783, in v. [2] "Paſtorals," ed. Hazlitt, vol. i. p. 140.]
[3] "Diſcovery," 1584, ed. 1665, p. 157. [4] *Ubi ſuprâ*, p. 152.
[5] "Diſquis. Magic." lib. vi. c. 2.

ping on the afflicted organs ſome ſalt which the ſaint had conſecrated, may be cited as a fair ſpecimen of the credulity of former ages—a credulity after all, however, ſcarcely more groſs than that we ſee at preſent around us.]

2. Charm in Odd Numbers.

In ſetting a hen, ſays Groſe, the good women hold it an indiſpenſable rule to put an odd number of eggs. All ſorts of remedies are directed to be taken, three, ſeven, or nine times. Salutes with cannon conſiſt of an odd number. A royal ſalute is thrice ſeven, or twenty-one guns. [Even leaſes are uſually made out for ſeven, fourteen, or twenty-one years. At games of chance or ſkill with cards, odd numbers are likewiſe much in favour, as, for inſtance, at vingt-et-un, picquet, ecarté, &c. In an old play,[1] one of the characters, Trickmore, habited as a phyſician, ſays: "Let the number of his Bleedings and Purgations be odd, *Numero Deus impare gaudet.*"]

This predilection for odd numbers is very ancient, and is mentioned by Virgil in his eighth Eclogue, where many ſpells and charms, ſtill practiſed, are recorded:[2] but notwithſtanding theſe opinions in favour of odd numbers, the number thirteen is conſidered as extremely ominous, it being held that when thirteen perſons meet in a room, one of them will die within a year.[3] It has been ſuggeſted that the ancient popular ſuperſtition that it is unlucky to make one in a company of thirteen perſons, may probably have ariſen from the paſchal Supper. We can none of us forget what ſucceeded that repaſt, and that thirteen perſons were preſent at it.[4]

Fuller relates the following anecdote:[5] "A covetous Courtier complained to King Edward the ſixt of Chriſt Colledge in Cambridge, that it was a ſuperſtitious foundation, conſiſting of a Maſter and twelve Fellowes, in imitation of Chriſt and his twelve Apoſtles. He adviſed the King alſo, to take away one or two Fellowſhips, ſo to diſcompoſe

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[1] Ravenſcroft's "Mamamouchi, or the Citizen turn'd Gentleman," 1675, p. 32.

[2] *Numero Deus impare gaudet.* "Aut quemcumque Superorum, juxta Pythagoreos, qui ternarium numerum perfectum ſummo Deo aſſignant, à quo initium, et medium, et finis eſt: aut revera Hecaten dicit, cujus triplex poteſtas eſſe perhibetur: unde eſt *tria Virginis Ora Dianæ.* Quamvis omnium prope Deorum poteſtas triplici Signo oſtendatur, ut Jovis trifidum Fulmen, Neptuni Tridens, Plutonis Canis triceps. Apollo idem Sol, idem Liber, vel quod omnia ternario Numero continentur, ut Parcæ, Furiæ, Hercules etiam trinoctio conceptus. Muſæ ternæ: aut impari quemadmodumcumque: nam ſeptem chordæ, ſeptem planetæ, ſeptem dies nominibus Deorum, ſeptem Stellæ in Septentrione, et multa his ſimilia: et impar numerus immortalis, quia dividi integer non poteſt, par numerus mortalis, quia dividi poteſt; licet Varro dicat Pythagoreos putare imparem Numerum habere finem, parem eſſe infinitum; ideo medendi cauſa multarumque rerum impares ſervari." Servius in P. Virgil. Eclog. viii. ed. Varior. See alſo Cenſorinus de Die Natali, 1695, p. 121, and Macrob. lib. i. Saturnal. cap. xiii. Solin. cap. iii.

[3] "Gent. Mag." vol. 66, p. 683. [4] Petrus Molinæus, "Vates," p. 219.

[5] "Mixt Contemplations on theſe Times," 1660, part ii. p. 53.

that ſuperſtitious number. Oh no, (ſaid the King,) I have a better way than that, to mar their conceit, I will add a thirteenth Fellowſhip unto them; which he did accordingly, and ſo it remaineth unto this day."

In the "Gentleman's Magazine" for July, 1796, is an account of a dinner party conſiſting of thirteen, and of a maiden lady's obſervation, that as none of her married friends were likely to make an addition to the number, ſhe was ſure that one of the company would die within the twelvemonth.

Waldron, ſpeaking of a crypt or ſouterrain chapel near Peel Caſtle, ſays, "within it are thirteen pillars, on which the whole Chapel is ſupported. They have a ſuperſtition that whatſoever ſtranger goes to ſee this Cavern out of curioſity, and omits to count the Pillars, ſhall do ſomething to occaſion being confined there."

[It is worthy of note that our own ſuperſtition reſpecting the number thirteen at a dinner-table is equally entertained by the Baſques.[1] The ſame may be ſaid of the ſpilling of ſalt, knives croſſed, the ſcreech of the owl, or the barking of dogs, as preſages of death, the commencement of any taſk on a Friday, and many of our notions about witchcraft and ſorcery. But M. Michel's chapter on the ſuperſtitions of the "Pays Baſque" ſhould be read as a whole.

Mr. Roberts, in his "Hiſtory of Lyme Regis,"[2] records an inſtance of the ſtill prevailing belief in the peculiar power or faculty of *a ſeventh ſon*, as well as of the ſeventh ſon of a ſeventh ſon (without any intermediate female children). The former is, or was very recently, ſuppoſed to be able to cure ordinary diſeaſes by the touch, but to the latter was reſerved the higher gift of touching for the king's evil. In the Diary of Walter Yonge, under date of 1606-7, it is ſaid, that a ſeventh ſon was to be ſeen in London at that time, who healed the deaf, the blind, and the lame; but the impoſture was expoſed by the Biſhop of London, who brought perſons to the alleged miracle-worker, and ſatisfied all rational witneſſes that the whole affair was a hoax and a falſehood.]

The ſeventh ſon of a ſeventh ſon is accounted an infallible doctor. Lupton[3] ſays: "It is manifeſt, by experience, that the ſeventh male Child, by juſt order, (never a Girle or Wench being born between) doth heal only with touching (through a natural gift) the King's Evil: which is a ſpeciall Gift of God, given to Kings and Queens, as daily experience doth witneſſe." [This is a belief alſo current on the Continent.[4]]

Delrio adds that faſting was conſidered a neceſſary preparation on the part of the intending healer; but the writer is candid enough to add that he had no perſonal faith in the efficacy of the charm, and

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[1] ["Le Pays Baſque," 1857, p. 147.]

[2] "Deſcription of the Iſle of Man." Works, p. 104.

[3] "Notable Things," edit. 1660, lib. ii. p. 25.

[4] Thiers "Traitè des Superſtitions," i. 436-7; Delrio "Diſquis. Magic." lib. i. c. 3.

was acquainted with inſtances proving directly to the contrary. The author of the old account of Giſborough, in Yorkſhire, deſcribes this knowledge as a ſpecies of intuition, and ſtates that the mere touch would ſuffice.[1]]

In Bell's MS. Diſcourſe on Witchcraft I find the following paſſage: "Are there not ſome who cure by obſerving number? after the example of Balaam, who uſed Magiam Geometricam, Numb. xxiii. 4. 'Build me here ſeven Altars, and prepare me ſeven Oxen and ſeven Rams,' &c. There are ſome Witches who enjoin the Sick to dipp their Shirt ſeven times in South running water. Eliſha ſends Naaman to waſh in Jordan ſeven times. Elijah, on the top of Carmel, ſends his Servant ſeven times to look out for Rain. When Jericho was taken, they compaſſed the City ſeven times."

It is ſaid of William Marquis Berkeley, who was born in 1426,[2] that "This Lord William cloſeth the ſecond Septenary Number from Harding the Dane, as much differing from his laſt Anceſtors, as the Lord Thomas, the firſt ſeptenary Lord, did from his ſix former Forefathers. I will not be ſuperſtitiouſly opinionated of the miſteries of numbers, though it bee of longe ſtanding amongſt many learned men; neither will I poſſitively affirm, that the number of Six is fatall to Weomen, and the numbers of Seaven and Nine to Men. Or, that thoſe numbers have, (as many have written,) magnam in tota rerum natura poteſtatem, great power in kingdoms and comon wealths, in families, ages of bodies, ſickneſs, health, wealth, loſſe, &c.: Or, with Seneca and others: Septimus quiſque Annus, &c. Each ſeaventh year is remarkable with Men, as the ſixth is with Weomen. Or, as Divines teach: that in the numbers of Seaven there is a miſticall perfection which our underſtandinge cannot attaine unto: and that Nature herſelf is obſervant of this number."[3]

Lemnius[4] obſerves: "Auguſtus Cæſar, as Gellius ſaith, was glad and hoped that he was to live long, becauſe he had paſſed his ſixty-third year. For olde Men ſeldome paſſe that year, but they are in danger of their lives, and I have obſerved in the Low Countries almoſt infinite examples thereof. Now there are two years, the ſeventh and ninth, that commonly bring great changes in a Man's life and great dangers; wherefore ſixty-three, that containes both theſe numbers multiplied together, comes not without heaps of dangers, for nine times ſeven, or ſeven times nine, are ſixty-three. And thereupon that is called the climacterical year, becauſe beginning from ſeven, it doth as it were by ſteps finiſh a Man's Life." [The writer ſeems to have been of opinion that the ſeptennial renewal of leaſes is referable to this origin.]

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[1] MS. Cotton. Julius, F. C. ["Antiq. Repert." ed. 1807, vol. iii. p. 304.]

[2] Foſbroke's "Berkeley MSS." 1821, p. 156.]

[3] His marginal references are as follow: "Philo-Judæus de Legis Alleg. lib. i. Hippocrates. Bodin. de Republicâ, lib. iv. cap. 2. See the Practice of Piety, fol. 418. 410. Cenſorinus de Die Natali, cap. 12. Seneca. Varro apud Gellium, lib. iii. Bucholcer, Jerom in Amos, 5."

[4] Engliſh Tranſlation, 1658, p. 142.

Werenfels,[1] ſpeaking of a ſuperſtitious man, ſays: "Upon paſſing the climacterick year, he is as much rejoiced as if he had eſcaped out of the paws of Death. When he is ſick, he will never ſwallow the Pills he is ordered to take, *in equal number*."

Flecknoe[2] deſcribes "One who troubles herſelf with every thing," as follows: "She is perpetually haunted with a panick fear of 'Oh what will become of us!' &c. and the ſtories of Apparitions in the Air, and Prognoſticks of extraordinary accidents to happen in the year 66, (when perhaps 'tis nothing but the extraordinary gingle of numbers,) makes her almoſt out of her wits agen." Gaule claſſes with vain Obſervations and ſuperſtitious Ominations, "to collect or predict Men's Manners and Fortunes by their Names, or the Anagram upon the Name, or the alluſion to the Name, or the *Numbers* in the Name," &c.[3]

An anonymous author, ſpeaking of Heylin's "fatal Obſervation of the Letter H."[4] ſays: "A ſudden Conceit darted into my thoughts (from the remembrance of former reading,) that ſuch Kings of England, as were the *ſecond* of any Name, proved very unfortunate Princes:" and he proceeds, in confirmation of this hypotheſis, to write the Lives of the above Kings.

Vallancey[5] tells us, "in unenlightened times we find perſons of the brighteſt characters tainted with ſuperſtition. St. Irenæus ſays, 'there muſt be four Goſpels and no more, from the four Winds and four Corners of the Earth;' and St. Auſtin, to prove that Chriſt was to have twelve Apoſtles, uſes a very ſingular argument, for, ſays he, 'The Goſpel was to be preached in the four Corners of the World in the name of the Trinity, and three times four makes twelve.'"

3. Physical Charms.

In Bell's MS. Diſcourſe of Witchcraft I find the following: "2°. Guard againſt deviliſh Charms for Men or Beaſts. There are many Sorceries practiſed in our day, againſt which I would on this occaſion bear my teſtimony, and do therefore ſeriouſly aſk you, what is it you mean by your obſervation of Times and Seaſons as lucky or unlucky? What mean you by your many Spells, Verſes, Words, ſo often repeated, ſaid faſting, or going backward? How mean you to have ſucceſs by carrying about with you certain Herbs, Plants, and branches of Trees? Why is it, that fearing certain events, you do uſe ſuch ſuperſtitious means to prevent them, by laying bits of Timber

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[1] "Diſſertation upon Superſtition," p. 7.
[2] "Enigmatical Characters," edit. 1665, p. 109.
[3] "Mag-aſtro-mancers Poſed," &c. p. 181.
[4] "Numerus Infauſtus," 1689, *Pref.* He refers to Heylin's "Geography," p. 225.
[5] "Collectanea de Rebus Hibernicis," vol. ii. pp. 12, 13, Note.

at Doors, carrying a Bible meerly for a Charm without any farther uſe of it? What intend ye by oppoſing Witchcraft to Witchcraft, in ſuch ſort that when ye ſuppoſe one to be bewitched, ye endeavour his Relief by Burnings, Bottles, Horſe-ſhoes, and ſuchlike magical ceremonies? How think ye to have ſecrets revealed unto you, your doubts reſolved, and your minds informed, by turning a Sieve or a Key? or to diſcover by Baſons and Glaſſes how you ſhall be related before you die? Or do you think to eſcape the guilt of Sorcery, who let your Bible fall open on purpoſe to determine what the ſtate of your Souls is, by the firſt word ye light upon?"

Biſhop Hall, in his Characters, 1608, ſpeaking of the ſuperſtitious man, obſerves that "Old Wives and Starres are his Counſellers: his Night-ſpell is his Guard, and Charms his Phyſicians. He wears Paracelſian Characters for the Tooth Ache; and a little hollowed Wax is his antidote for all evils." Among the antient Druids, "the generality of Diſeaſes were attempted to be cured by Charms and Incantations."[1]

Melton[2] claſſes among ſuperſtitions the idea, "That Tooth-Aches, Agues, Cramps, and Fevers, and many other diſeaſes, may be healed by mumbling a few ſtrange words over the head of the diſeaſed."

[Aubrey[3] furniſhes an infallible receipt for the cure of an ague: Write this following ſpell in parchment, and wear it about your neck. It muſt be writ triangularly:

ABRACADABRA
ABRACADABR
ABRACADAB
ABRACADA
ABRACAD
ABRACA
ABRAC
ABRA
ABR
AB
A]

He gives another ſpecific for the ſame purpoſe a little further on:[4] "Gather Cenquefoil in a good aſpect of ♃ to the ☽ and let the Moone be in the Mid-heaven, if you can, and take * * * * * of the powder of it in white wine. If it be not thus gathered according to the rules of Aſtrology, it hath little or no virtue in it." Other ſuperſtitious Cures follow for the Thruſh, the Tooth-ache, the Jaundice, Bleeding, &c.

Groſe obſerves that "Certain Herbs, Stones, and other ſubſtances, as alſo particular words written on Parchment, as a Charm, have the property of preſerving Men from Wounds in the midſt of a Battle or

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[1] Vallancey's "Collectanea de Rebus Hibernicis," vol. ii. p. 247.
[2] "Aſtrologaſter," 1620, p. 45.
[3] ["Miſcellanies," edit. 1857, p. 134.]
[4] *Ibid.* p. 137.

Engagement. This was ſo univerſally credited, that an Oath was adminiſtered to perſons going to fight a legal Duel, 'that they had ne Charm, ne Herb of virtue.' The power of rendering themſelves invulnerable is ſtill believed by the Germans: it is performed by divers Charms and Ceremonies: and ſo firm is their belief of its efficacy, that they will rather attribute any hurt they may receive, after its performance, to ſome omiſſion in the performance, than defect in its virtue."

Lord Northampton inquires:[1] "What godly reaſon can any Man alyve alledge why Mother Joane of Stowe, ſpeaking theſe wordes, and neyther more nor leſſe,

> Our Lord was the fyrſt Man,
> That ever Thorne prick'd upon:
> It never blyſted nor it never belted,
> And I pray God, nor this not may,

ſhould cure either Beaſts, or Men and Women from Diſeaſes?"

Lodge[2] thus glances at the ſuperſtitious creed with reſpect to Charms: "Bring him but a Table of Lead, with Croſſes (and 'Adonai,' or 'Elohim,' written in it), he thinks it will heal the Ague." In the ſame work, ſpeaking of Lying, he ſays: "He will tell you that a league from Poitiers, neere to Crontelles, there is a Familie, that by a ſpeciall Grace from the Father to the Sonne, can heale the byting of mad Dogs: and that there is another Companie and ſorte of people called Sauveurs, that have Saint Catherines Wheele in the pallate of their Mouthes, that can heale the ſtinging of Serpents."

The ſubſequent Charms [were found by Mr. Brand in his Phyſical MS. of 1475:]

"*A Charme to ſtaunch Blood.*

Jeſus that was in Bethleem born, and baptyzed was in the flumen Jordane, as ſtente the water at hys comyng, ſo ſtente the blood of thys Man N. thy Servvaunt, thorw the vertu of thy holy Name ✠ Jeſu ✠ and of thy Coſyn ſwete Sent Jon. And ſey thys Charme fyve tymes with fyve Pater Noſters, in the worſchep of the fyve woundys."

"*For Fever.*

Wryt thys Wordys on a lorell lef ✠ Yſmael ✠ Yſmael ✠ adjuro vos per Angelum ut ſoporetur iſte Homo N. and ley thys lef under hys head that he wete not therof, and let hym ete Letuſe oft and drynk Ip'e ſeed ſmal grounden in a morter, and temper yt with Ale."

"*A Charme to draw out Yren de Quarell.*

Longius Miles Ebreus percuſſit latus Domini noſtri Jeſu Chriſti; Sanguis exuit etiam latus; ad ſe traxit lancea ✠ tetragramaton ✠

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[1] "Defenſative," &c. 1583, ſign. O o 4.
[2] "Wits Miſerie," 1596, pp. 12, 35.

Meſſyas ✠ Sother Emanuel ✠ Sabaoth ✠ Adonay ✠ Unde ſicut verba iſta fuerunt verba Chriſti, ſic exeat ferrum iſtud ſive quarellum ab iſto Chriſtiano. Amen. And ſey thys Charme five tymes in the worſchip of the fyve woundys of Chryſt."[1]

Biſhop Pilkington obſerves:[2] "They be ſuperſtitious that put holineſſe in *S. Agathes Letters* for burninge Houſes, Thorne buſhes for lightnings."

In a Scotiſh ſtatiſtical report of 1796, it is ſaid of Newpariſh:[3] "There is a quick Thorn of a very antique appearance, for which the people have a ſuperſtitious veneration. They have a mortal dread to lop off or cut any part of it, and affirm with a religious horror, that ſome perſons, who had the temerity to hurt it, were afterwards ſeverely puniſhed for their ſacrilege."

Martin,[4] ſpeaking of the Iſle of Collonſay, ſays, that in confidence of curing the patient by it, the inhabitants had an antient cuſtom of fanning the face of the ſick with the leaves of the Bible.

[In the "Athenæum," ſome years ago, appeared the following: "The popular belief as to the origin of the mark acroſs the back of the aſs is mentioned by Sir Thomas Browne, in his 'Vulgar Errors,' and from whatever cauſe it may have ariſen it is certain that the hairs taken from the part of the animal ſo marked are held in high eſtimation as a cure for the hooping-cough. In this metropolis, at leaſt ſo lately as 1842, an elderly lady adviſed a friend who had a child dangerouſly ill with that complaint, to procure three ſuch hairs, and hang them round the neck of the ſufferer in a muſlin bag. It was added that the animal from whom the hairs are taken for this purpoſe is never worth anything afterwards, and, conſequently, great difficulty would be experienced in procuring them; and further, that it was eſſential to the ſucceſs of the charm that the ſex of the animal, from whom the hairs were to be procured, ſhould be the contrary to that of the party to be cured by them."

The "Worceſter Journal," in one of its iſſues for 1845, had this aſtounding item: "A party from this city, being on a viſit to a friend who lived at a village about four miles diſtant, had occaſion to go into the cottage of a poor woman, who had a child afflicted with the hooping-cough. In reply to ſome inquiries as to her treatment of the child, the mother pointed to its neck, on which was a ſtring faſtened, having nine knots tied in it. The poor woman ſtated that it was the ſtay-lace of the child's godmother which, if applied exactly in that manner round about the neck, would be ſure to charm away the moſt troubleſome cough! Thus it may be ſeen that, with all the educational efforts of the preſent day, the monſter Superſtition ſtill lurks here and there in his caves and ſecret places."

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[1] See alſo the Charms in Harl. MS. 273, fol. 215 *verſo*.

[2] "Burnynge of Paules Church in 1561," 1563, ſign. I (8) *verſo*. See alſo *ibid.* ſign. G. 1.

[3] "Stat. Acc. of Scot." vol. iii. p. 609.

[4] "Deſcription of the Weſtern Iſlands," p. 248.

And in a Monmouthſhire paper of the ſame period there was a ſecond recipe of an equally philoſophical and enlightened character: "A few days ſince an unuſual circumſtance was obſerved at Pill-gwenlly, which cauſed no ſmall degree of aſtoniſhment to one or two enlightened beholders. A patient aſs ſtood near a houſe, and a family of not much more rational animals were grouped around it. A father was paſſing his little ſon under the donkey, and lifting him over its back a certain number of times, with as much ſolemnity and preciſion as if engaged in the performance of a ſacred duty. This done, the father took a piece of bread, cut from an untaſted loaf, which he offered the animal to bite at. Nothing loath, the Jeruſalem pony laid hold of the bread with his teeth, and inſtantly the father ſevered the outer portion of the ſlice from that in the donkey's mouth. He next clipped off ſome hairs from the neck of the animal, which he cut up into minute particles, and then mixed them with the bread which he had crumbled. This very taſty food was then offered to the boy who had been paſſed round the donkey ſo myſteriouſly, and the little fellow having eaten thereof, the donkey was removed by his owners. The father, his ſon, and other members of his family were moving off, when a byſtander inquired what all theſe 'goings on' had been adopted for? The father ſtared at the ignorance of the inquirer, and then in a half contemptuous, half condeſcending tone, informed him that 'it was to cure his poor ſon's *hooping-cough*, to be ſure!' Extraordinary as this may appear, in days when the ſchoolmaſter is ſo much in requeſt, it is nevertheleſs true."]

There is a vulgar ſuperſtition ſtill remaining in Devonſhire and Cornwall, that any perſon who rides on a pye-balled horſe can cure the Chin-cough.

[There is a belief in Cheſhire that, if a toad is held for a moment within the mouth of the patient, it is apt to catch the diſeaſe, and ſo cure the perſon ſuffering from it. A correſpondent of "Notes and Queries" ſpeaks of a caſe, in which ſuch a phenomenon actually occurred; but the experiment is one which would not be very willingly tried. *Roaſted mice* were formerly held in Norfolk a ſure remedy for this complaint; nor is it certain that the belief is extinct even now. A poor woman's ſon once found himſelf greatly relieved *after* eating three roaſt mice!

Browne, in his "Paſtorals," 1613-14, alludes to what ſeems to have been a ſuperſtition in his time:

> Nor ſhall this helpe their ſheep, whoſe ſtomacks failes,
> *By tying knots of wooll neere to their tailes:*
> But as the place next to the knot doth die,
> So ſhall it all the bodie mortifie.

This is another form of the belief, which once actuated the farmers' wives in the Highlands, who uſed to tie a piece of red worſted thread round their cows' tails, to preſerve them from evil influences.

The hair from a calf's tail, inſerted in the cow's ear, is ſuppoſed, or was formerly, to be efficacious in making the mother forget the loſs of its young one; and the hair of a dog, which has bitten you, is held

to be an antidote againſt any evil conſequences, if given by the owner to the perſon bitten.]

A Scotiſh writer of the latter half of the laſt century obſerves :[1] "Many are the inſtances, even to this day, of charms practiſed among the vulgar, eſpecially in the Highlands, attended with Forms of Prayer. In the Miſcellaneous MS. cited before, written by Baillie Dundee, among ſeveral medicinal Receipts, I find an Exorciſm againſt all kinds of worms in the body, in the name of the Father, Son, and Holy Ghoſt, to be repeated three mornings, as a certain remedy. The poor women who were proſecuted for witchcraft, adminiſtered herbs and exorcized their Patients."

The Miniſter of Logierait, Perthſhire, writing in 1795, ſays :[2] "Recourſe is often had to Charms, for the cure of diſeaſes of Horſes and Cows, no leſs than in the human ſpecies. In the caſe of various diſeaſes, a Pilgrimage is performed to a place called Strathfillan, forty miles diſtant from Logierait, where the Patient bathes in a certain Pool, and performs ſome other rites in a Chapel which ſtands near. It is chiefly in the caſe of Madneſs, however, that the Pilgrimage to Strathfillan is believed to be ſalutary. The unfortunate perſon is firſt bathed in the Pool, then left for a Night bound in the Chapel, and, if found looſe in the Morning, is expected to recover.

"There is a diſeaſe" [he adds] "called Glacach by the Highlanders, which, as it affects the cheſt and lungs, is evidently of a conſumptive nature. It is called the Macdonald's diſeaſe, 'becauſe there are particular tribes of Macdonalds, who are believed to cure it with the Charms of their touch, and the uſe of a certain ſet of words. There muſt be no fee given of any kind. Their faith in the touch of a Macdonald is very great.'"

Similarly,[3] the Miniſter of Applecroſs, Co. Roſs, deſcribing the ſtate of his pariſh about the ſame time, ſays: "There are none of the common calamities or diſtreſsful accidents incident to Man or Beaſt, but hath had its particular Charm or Incantation; they are generally made up of a group of unconnected words, and an irregular Addreſs to the Deity, or to ſome one of the Saints. The deſire of Health, and the power of Superſtition, reconciled many to the uſe of them; nor are they as yet, among the lower claſs, wholly fallen into diſuſe. Credulity and Ignorance are congenial; every Country hath had its vulgar errors; opinions early imbibed, and cheriſhed for generations, are difficult to be eradicated." "The fabulous Boece," it is noticed in another report of the ſame perſon, "records a Tradition prevailing in his time, viz. that if a young Woman ſhould walk over the Grave of Vanora, ſhe ſhall entail on herſelf perpetual ſterility."

Brand [the hiſtorian of Orkney][4] tells us, as has been already mentioned, that when the beaſts, as oxen, ſheep, horſes, &c. are ſick, they ſprinkle them with a water made up by them, which they call

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[1] Adamſon's "Muſes Threnodie," 1638, repr. 1774, Note, p. 213.
[2] "Stat. Acc. of Scotl." vol. v. p. 84. [3] *Ibid.* vol. iii. p. 379.
[4] "Deſcription of Orkney," 8°. 1701, pp. 61-2.

fore-ſpoken water. They have a charm alſo whereby they try if perſons be in a decay or not, and if they will die thereof, which they call "caſting of the Heart." "Several other Charms alſo they have, about their Marriage, when their Cow is calfing, when churning their Milk, or when brewing, or when their Children are ſick, by taking them to a Smith, (without premoniſhing him,) who hath had a Smith to his Father, and a Smith to his Grandfather. They have a Charm whereby they ſtop exceſſive bleeding in any, whatever way they come by it, whether by or without external violence. The name of the Patient being ſent to the Charmer, he ſaith over ſome words, (which I heard,) upon which the blood inſtantly ſtoppeth, though the bleeding Patient were at the greateſt diſtance from the Charmer. Yea, upon the ſaying of theſe words, the blood will ſtop in the bleeding throats of Oxen or Sheep, to the aſtoniſhment of Spectators. Which account we had from the Miniſters of the Country."

"For Warts," ſays Sir Thomas Browne, "we rub our Hands before the Moon, and commit any maculated part to the touch of the Dead. Old Women were always famous for curing Warts; they were ſo in Lucian's time."[1] [But warts, on the other hand, ſeem in certain caſes to have been conſidered lucky, for in *Syr Gyles Gooſecappe, Knight*, a play, 1606, Lord Momford is made to ſay: "The Creſes here are excellent good: the proportion of the chin good; the little aptnes of it to ſticke out; good. *And the wart aboue it moſt exceeding good.*"[2]]

In a newſpaper, 1777, it is ſaid, "After he (Doctor Dodd) had hung about ten minutes, a very decently dreſſed young Woman went up to the Gallows in order to have a Wen in her face ſtroked by the Doctor's hand; it being a received opinion among the Vulgar that it is a certain Cure for ſuch a diſorder. The Executioner, having untied the Doctor's hand, ſtroked the part affected ſeveral times therewith."

[But at the execution of Crowley, the murderer at Warwick, ſo late as 1845, a ſimilar ſcene is deſcribed in the newſpapers: "At leaſt five thouſand perſons of the loweſt of the low were muſtered on this occaſion to witneſs the dying moments of the unhappy culprit. . . . As is uſual in ſuch caſes (to their ſhame be it ſpoken) a number of females were preſent, and ſcarcely had the ſoul of the deceaſed taken its farewell flight from its earthly tabernacle, than the ſcaffold was crowded by members of the 'gentler ſex' afflicted with wens in the neck, with white ſwellings in the knees, &c., upon whoſe afflictions the cold clammy hand of the ſufferer was paſſed to and fro for the benefit of his executioner."

In Brand's day, the rope which remained after a man had been

[1] Luciani "Opera," p. 272.

[2] Groſe ſays, "To cure Warts, ſteal a piece of Beef from a Butcher's ſhop and rub your Warts with it: then throw it down the Neceſſary-houſe, or bury it: and as the Beef rots, your Warts will decay." See more ſuperſtitions relating to Warts in Turner "On the Diſeaſes of the Skin," and in La Foreſt, "L'Art de ſoigner les Pieds," p. 75.

cut down, was an object of eager competition, he tells us, being regarded as of virtue in attacks of headache. But, in a tract printed in 1752, it is stated that at Bristol the same thing was thought to be a remedy for the ague.[1]]

Grose says that "a dead Man's hand is supposed to have the quality of dispelling Tumours, such as Wens, or swelled Glands, by striking with it, nine times, the place affected. It seems as if the hand of a person dying a violent death was deemed particularly efficacious: as it very frequently happens that Nurses bring Children to be stroked with the hands of executed Criminals, even whilst they are hanging on the Gallows." He adds: "Moss growing on a human Skull, if dried, powdered, and taken as Snuff, will cure the Head-ach." "The chips or cuttings of a Gibbet or Gallows, on which one or more persons have been executed or exposed, if worn next the Skin, or round the Neck in a Bag, will cure the Ague, or prevent it." [Brand relates that he saw about 1790] some saw-dust, in which blood was absorbed, taken for the purpose of charming away some disease or other from off the scaffold on the beheading of one of the rebel lords in 1746.

According to Grose, the *Hand of Glory* at one time formed a staple article of belief among housebreakers in many parts of France, Germany, and Spain. From a curious French work,[2] he translates the following passage: "I acknowledge that I never tried the Secret of the Hand of Glory, but I have thrice assisted at the definitive Judgement of certain Criminals, who under the Torture confessed having used it. Being asked what it was, how they procured it, and what were its uses and properties? they answered, first, that the use of the Hand of Glory was to stupify those to whom it was presented, and to render them motionless, insomuch that they could not stir any more than if they were dead; secondly, that it was the hand of a hanged Man; and thirdly, that it must be prepared in the manner following:—Take the Hand, right or left, of a person hanged and exposed on the highway; wrap it up in a piece of a Shroud or Winding-sheet, in which let it be well squeezed, to get out any small quantity of blood that may have remain'd in it: then put it into an earthen vessel, with zimat, salt-petre, salt, and long pepper, the whole well powdered; leave it fifteen days in that vessel; afterwards take it out, and expose it to the noon-tide Sun in the Dog-days, till it is thoroughly dry; and if the Sun is not sufficient, put it into an Oven heated with Fern and Vervain: then compose a kind of Candle with the fat of a hanged Man, virgin Wax, and Sisame of Lapland. The Hand of Glory is used as a Candlestick to hold this Candle, when lighted. Its properties are that wheresoever any one goes with this dreadful Instrument, the persons to whom it is presented will be deprived of all power of motion. On being asked if there was no remedy or antidote, to counteract this charm, they said the Hand of Glory would cease to take

[1] "Life of Nicholas Mooney, a notorious Highwayman, executed at Bristol, April 24th, 1752," p. 30.

[2] "Secrets du petit Albert," 1751, p. 110.

effect, and Thieves could not make uſe of it, if the Threſhold of the Door of the Houſe, and other places by which they might enter, were anointed with an Unguent compoſed of the Gall of a black Cat, the fat of a white Hen, and the blood of a Screech-Owl; which mixture muſt neceſſarily be prepared during the Dog-days." Groſe adds that the mode of preparation appears to have been given by a judge. In the latter there is a ſtriking reſemblance to the charm in *Macbeth*.

[Brockett ſays: "Holy-ſtones, or *holed-ſtones*, are hung on the heads of horſes as a charm againſt Diſeaſes—ſuch as ſweat in their ſtalls are ſuppoſed to be cured by the application. I have alſo ſeen them ſuſpended from the teſter of a bed, as well as placed behind the door of a dwelling-houſe, attached to a key—to prevent injury from witches." But theſe ſtones were only efficacious when the hole was natural.

Of the turquoiſe, an early Engliſh compiler (chiefly from Pliny) ſays:] "The Turkeys doth move when there is any peril prepared to him that weareth it." The Turquoiſe (by Nicols in his *Lapidary*) is likewiſe ſaid to take away all enmity, and to reconcile man and wife. Other ſuperſtitious qualities are imputed to it, all of which were either monitory or preſervative to the wearer. Holinſhed, ſpeaking of the death of King John, ſays: "And when the King ſuſpected them (the Pears) to be poiſoned indeed, by reaſon that ſuch pretious ſtones as he had about him caſt foorth a certeine Sweat, as it were bewraieing the poiſon," &c.[2] The *Ætites*, or Eagle Stone, has been more than once mentioned as a charm of ſingular uſe to parturient women. Lemnius ſays:[3] "It makes women that are ſlippery able to conceive, being bound to the wriſt of the left arm, by which from the heart toward the Ring Finger, next to the little Finger an Artery runs; and if all the time the Woman is great with Child, this Jewel be worn on thoſe parts, it ſtrengthens the Child, and there is no fear of abortion or miſcarrying." The ſame author remarks, "So *Coral*, Piony, Miſſeltoe, drive away the falling Sickneſſe, either hung about the neck or drank with wine. Roſemary purgeth Houſes, and a branch of this hung at the entrance of Houſes drives away Devills and contagions of the Plague, as alſo Ricinus, commonly called Palma Chriſti, becauſe the leaves are like a hand opened wide. Corall bound to the Neck takes off turbulent Dreams and allays the nightly fears of Children. Other Jewells drive away Hobgoblins, Witches, Night-Mares, and other evill Spirits, if we will believe the Monuments of the Antients."

Among other ruſtic charms may be mentioned:[4] wearing a ſprig of elder in the breeches pocket, to prevent what is called loſing leather in riding: and curing a lame pig by boring a little hole in his ear and putting a ſmall peg into it. Coles[5] ſays: "It hath

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[1] Fenton's "Secret Wonders of Nature," 1569, p. 51, *verſo*.
[2] "Chronicles," ed. 1087, ii. 336.] [3] Engliſh Tranſl. fol. 1658, p. 270.
[4] "Sylva, or the Wood," 1786, p. 130.
[5] "Introd. to the Knowl. of Plants," &c. 1656, p. 63.

beene credibly reported to me from ſeverall hands, that if a Man take an Elder ſtick, and cut it on both ſides ſo that he preſerve the joynt, and put in his pocket when he rides a Journey, he ſhall never gall."

Flecknoe alſo mentions[1]:

> "How Alder-Stick in pocket carried,
> By Horſeman who on high-way feared
> His Breech ſhould nere be gall'd or wearied,
> Although he rid on trotting Horſe,
> Or Cow, or Cowl-ſtaff which was worſe,
> It had, he ſaid, ſuch vertuous force,
> Where Vertue oft *from Judas came*[2]
> (*Who hang'd himſelf upon the ſame*,
> For which, in ſooth, he was to blame.)
> Or't had ſome other magick force,
> To harden breech, or ſoften horſe,
> I leave't to th' learned to diſcourſe."

Blagrave writes:[3] "It is reported, that if you gently ſtrike a Horſe that cannot ſtale, with a ſtick of this Elder, and bind ſome of the Leaves to his belly, it will make him ſtale preſently. It is alſo ſaid, and ſome perſons of good credit have told me, (but I never made any experiment of it,) that if one ride with two little ſticks of Elder in his pockets, he ſhall not fret nor gaul, let the horſe go never ſo hard." The firſt of theſe ſuperſtitions is again mentioned in Coles's "Adam in Eden."

In the "Athenian Oracle"[4] is the following relation: "A Friend of mine being lately upon the road a horſeback, was extreamly incommoded by loſs of Leather; which coming to the knowledge of one of his fellow travellers, he over-perſuaded him to put two Elder ſticks into his pocket, which not only eaſed him of his pain, but ſecured the

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[1] "Diarium," 1656, p. 65.

[2] Gerarde's "Herball," ed. 1633, p. 1428. Gerarde ſays: "The Arbor Judæ is thought to be that whereon Judas hanged himſelf, and *not upon the Elder Tree* as it is vulgarly ſaid." I am clear [ſays Brand] that the muſhrooms or excreſcences of the elder tree, called *Auriculæ Judæ* in Latin, and commonly rendered "Jews' Eares," ought to be tranſlated *Judas' Eares* from the popular ſuperſtition above-mentioned. Coles ſays: "It" [Jewes Eares] "is called in Latine Fungus Sambucinus and Auricula Judæ: ſome having ſuppoſed the Elder Tree to be that whereon Judas hanged himſelf, and that, ever ſince, theſe Muſhroomes, like unto eares, have grown thereon, which I will not perſuade you to believe." In the Epilogue to Lyly's "Campaſpe," 1584, a paſſage is found which implies that elder was given at that time as a token of diſgrace: "Laurell for a Garland or *Ealder* for a Diſgrace." Coles tells us that "*Parſley* was beſtowed upon thoſe that overcame in the Grecian games, in token of Victory." So alſo Bartholomeus, "De proprietatibus Rerum," lib. xvii. fol. 249, "De Apio. Somtyme Victours had Garlondes of it, as Iſidore ſayth Libro xvii. Hercules made hym fyrſte Garlondes of this Herbe." I find the following in Greene's "Second Part of Conny-catching," 1592, ſign. B 4 *verſo*: "Would in a braverie weare Parſley in his hat." Lupton, in his fifth Book of "Notable Things," edit. 1660, p. 132, ſays: "Make powder of the Flowers of Elder, gathered on Midſummer Day, being before well dried, and uſe a ſpoonfull thereof in a good draught of Borage Water, Morning and Evening, firſt and laſt, for the ſpace of a Month: and it will make you ſeem young a great while."

[3] Supplement to Culpepper's "Engliſh Phyſician," 1674, p. 62.

[4] Vol. iii. p. 545.

remaining portion of his poſteriours, not yet excoriated, throughout the reſt of his Journey." In "An Hue and Crie after Cromwell," 1649, p. 4, we read:

> "Cooke, the Recorder, have an *Elder Tree*,
> And ſteel a ſlip to reward Treacherie."

There is a vulgar prejudice that "if Boys be beaten with an elder-ſtick, it hinders their growth."

[In a Latin work[1] with which Brand met, and from which he has (perhaps rather too abundantly) quoted, are ſome curious particulars in connexion with this part of the ſubject. "The Common people keep as a great ſecret in curing wounds, the Leaves of the Elder which they have gathered the laſt day of April; which, to diſappoint the Charms of Witches, they had affixed to their Dores and Windows." There is mentioned an amulet againſt the eryſipelas, "made of the Elder on which the Sunn never ſhined. If the piece betwixt the two knots be hung about the patient's neck, it is much commended. Some cut it in little pieces, and ſew it in a knot in a piece of a man's ſhirt, which ſeems ſuperſtitious." Two inſtances of its ſucceſs are recorded. "There is likewiſe ſet down," againſt the epilepſia, "a ſingular Amulet made of the Elder growing on a Sallow. If in the month of October, a little before the full Moon, you pluck a Twig of the Elder, and cut the Cane that is betwixt two of its knees, or knots, in nine pieces, and theſe pieces being bound in a piece of Linnen, be in a thread, ſo hung about the neck, that they touch the ſpoon of the heart, or the ſword-formed Cartilage; and that they may ſtay more firmly in that place they are to be bound thereon with a linnen or ſilken roller wrapt about the Body, till the Thred break of itſelf. The Thred being broken and the Roller removed, the Amulet is not at all to be touched with bare hands, but it ought to be taken hold on by ſome Inſtrument and buried in a place that nobody may touch it." We are told, "Some hang a Croſs, made of the Elder and Sallow, mutually inwrapping one another about the Children's neck."

The boneſhave, a word perhaps nowhere uſed or underſtood in Devonſhire but in the neighbourhood of Exmoor, means the ſciatica; and the Exmoorians, when affected therewith, uſe the following charm to be freed from it. The patient muſt lie upon his back on the bank of the river or brook of water, with a ſtraight ſtaff by his ſide between him and the water, and muſt have the following words repeated over him, viz:

> "Boneſhave right,
> Boneſhave ſtraight.
> As the water runs by the Stave
> Good for Boneſhave."

They are not to be perſuaded but that this ridiculous form of words ſeldom fails to give them a perfect cure.[2]

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[1] "The Anatomie of the Elder," tranſl. from the Latin of Blochwich, by C. de Iryngio, 1653, pp. 54, 207, 211.

[2] See "Exmoor Scolding," p. 8, note.

[Among Vicary's Receipts[1] occurs one] which muſt have been introduced into the Materia Medica as a charm, viz. "Five Spoonfuls of Knave [male] Child Urine of an Innocent [idiot]."

Shaw[2] gives the following account [from perſonal obſervation] of ſome Phyſical Charms [uſed in his time in Moray]. In hectic and conſumptive diſeaſes they pared the Nails of the Fingers and Toes of the Patient, put theſe parings into a Rag cut from his clothes, then waved their Hand with the Rag thrice round his Head crying *Deas ſoil*, after which they buried the Rag in ſome unknown place. Pliny in his "Natural Hiſtory" mentions it as practiſed by the Magicians or Druids of his time. When a contagious diſeaſe entered among cattle, the fire was extinguiſhed in ſome villages round; then they forced fire with a wheel, or by rubbing a piece of dry wood upon another, and therewith burned juniper in the ſtalls of the cattle, that the ſmoke might purify the air about them: they likewiſe boiled juniper in water, which they ſprinkled upon the cattle; this done, the fires in the houſes were rekindled from the forced fire. It was, no doubt, a Druid cuſtom.

The antient Britons, ſays Pennant,[3] had a ſtrange ſuperſtition in reſpect of the viper, and of which there ſtill [remained in his time (if it is even yet extinct)] in Wales a ſtrong Tradition. The account Pliny gives of it[4] we find thus tranſlated by Maſon in his "Caractacus." The perſon ſpeaking is a Druid:

> "—— The potent Adder ſtone
> Gender'd 'fore th' autumnal Moon:
> When in undulating twine
> The foaming Snakes prolific join;
> When they hiſs, and when they bear
> Their wondrous Egg aloof in Air;
> Thence, before to Earth it fall,
> The Druid, in his hallow'd pall,
> Receives the Prize,
> And inſtant flies,
> Follow'd by th' envenom'd Brood
> Till he croſs the cryſtal flood."

This wondrous egg ſeems to be nothing more than a bead of glaſs, uſed by the Druids as a charm to impoſe on the vulgar, whom they taught to believe that the poſſeſſor would be fortunate in all his attempts, and that it would give him the favour of the great. Our modern Druideſſes, he adds, give much the ſame account of the Ovum Anguinum, *Glain Neidr*, as the Welſh call it, or the Adder Gem, as the Roman philoſopher does, but ſeem not to have ſo exalted an Opinion of its powers, uſing it only to aſſiſt Children in cutting their Teeth, or to cure the Chin-cough, or to drive away an Ague. He gives a plate of theſe Beads, made of Glaſs of a very rich blue Colour: ſome of which are plain and others ſtreaked. [The

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[1] "Treaſure of Anatomy," 1641, p. 234.
[2] "Hiſtory of Moray," p. 248.
[3] "Zoology," vol. iii. p. 31.
[4] "Nat. Hiſt." lib. xxix. c. 12.

ſame appears to be the compoſition of the celebrated Druidical ſnake-rings, which were alſo ſuppoſed at one time to poſſeſs ſingular virtues.]

In Aſhmole's Diary, 11 April 1681, is preſerved the following curious incident: "I took early in the morning a good doſe of Elixir, and hung three Spiders about my neck, and they drove my Ague away. Deo Gratias!" Aſhmole was a judicial aſtrologer, and the patron of the renowned Mr. Lilly. *Par nobile fratrum.*

Camden tells us that "to prevent Kites from ſtealing their Chicken, they hang up in the Houſe the Shells in which the Chickens were hatched."[1]

Groſe tells us, that if a Tree of any kind is ſplit—and weak, ricketty, or ruptured Children drawn through it, and afterwards the Tree is bound together, ſo as to make it unite, as the Tree heals and grows together, ſo will the Child acquire Strength. Sir John Cullum, who ſaw this operation twice performed, thus deſcribes it: "For this purpoſe a young Aſh was each time ſelected, and ſplit longitudinally, about five feet: the fiſſure was kept wide open by my Gardener; whilſt the friend of the Child, having firſt ſtripped him naked, paſſed him thrice through it, almoſt head foremoſt. As ſoon as the operation was performed, the wounded Tree was bound up with a pack-thread: and as the Bark healed, the Child was to recover. The firſt of the young patients was to be cured of the Ricketts, the ſecond of a Rupture." This is a very ancient and extenſive piece of ſuperſtition.

In the "Gentleman's Magazine" for October 1804, is given an Engraving of an Aſh Tree, growing by the ſide of Shirley-ſtreet, (the road leading from Hockly Houſe to Birmingham,) at the edge of Shirley-heath in Solihull Pariſh. The upper part of a gap formed by the Chizzel has cloſed, but the lower remains open. The Tree is healthy and flouriſhing. Thomas Chillingworth, ſon of the owner of an adjoining Farm, now [1804] about thirty-four years of age, was, when an Infant of a year old, paſſed through a ſimilar Tree, now perfectly ſound, which he preſerves with ſo much care that he will not ſuffer a ſingle branch to be touched, for it is believed the life of the Patient depends on the life of the Tree; and the moment that is cut down, be the patient ever ſo diſtant, the rupture returns, and a mortification enſues. It is not however uncommon for perſons to ſurvive for a time the felling of the Tree. In one caſe the rupture ſuddenly returned, and mortification followed. Theſe Trees are left to cloſe of themſelves, or are cloſed with Nails. The Wood-cutters very frequently meet with the latter. One felled on Bunnan's Farm was found full of Nails. This belief is ſo prevalent in this part of the Country, that inſtances of Trees that have been employed in the cure are very common. The like notions obtain credit in ſome parts of Eſſex. In a previous part of the ſame volume it is ſtated that this Aſh Tree ſtands "cloſe to the Cottage of Henry Rowe, whoſe infant

[1] See Gough's "Camden," 1789, vol. iii. p. 659.

ſon Thomas Rowe was drawn through the trunk or body of it in the year 1791, to cure him of a rupture, the tree being then ſplit open for the purpoſe of paſſing the Child through it. The boy is now thirteen years and ſix months old: I have this day, June 10, 1804, ſeen the Aſh Tree and Thomas Rowe, as well as his father Henry Rowe, from whom I have received the above account; and he ſuperſtitiouſly believes that his ſon Thomas was cured of the rupture, by being drawn through the cleft in the ſaid Aſh tree and by nothing elſe."

The Writer firſt quoted refers to the vulgar opinion "concerning the power of Aſh trees to repel other maladies or evils, ſuch as Shrew-Mice, the ſtopping one of which animals alive into a hole bored in an Aſh is imagined an infallible preventative of their ravages in lands."

Gilbert White[1] [writing at the end of the laſt century] informs us that "In a farm yard near the middle of this Village [Selborne] ſtands, at this day, a row of pollard-Aſhes, which by the ſeams and long cicatrices down their ſides, manifeſtly ſhew that in former times they have been cleft aſunder. Theſe trees, when young and flexible, were ſevered and held open by wedges, while ruptured children, ſtripped naked, were puſhed through the apertures, under a perſuaſion that, by ſuch a proceſs, the poor babes would be cured of their infirmity. As ſoon as the operation was over, the tree, in the ſuffering part, was plaſtered with loam, and carefully ſwathed up. If the parts coaleſced and ſoldered together, as uſually fell out, where the feat was performed with any adroitneſs at all, the party was cured; but, where the cleft continued to gape, the operation, it was ſuppoſed, would prove ineffectual. Having occaſion to enlarge my garden not long ſince, I cut down two or three ſuch trees, one of which did not grow together. We have ſeveral perſons now living in the village, who, in their childhood, were ſuppoſed to be healed by this ſuperſtitious Ceremony, derived down perhaps from our Saxon anceſtors, who practiſed it before their converſion to Chriſtianity. At the ſouth corner of the Pleſtor, or area, near the Church, there ſtood, about twenty years ago, a very old groteſque hollow Pollard-Aſh, which for ages had been looked on with no ſmall veneration as a *Shrew-Aſh*. Now a Shrew-Aſh is an Aſh whoſe twigs or branches, when gently applied to the limbs of Cattle, will immediately relieve the pains which a beaſt ſuffers from the running of *a ſhrew-mouſe* over the part affected: for it is ſuppoſed that a ſhrew-mouſe is of ſo baneful and deleterious a nature, that wherever it creeps over a beaſt, be it horſe, cow, or ſheep, the ſuffering animal is afflicted with cruel anguiſh, and threatened with the loſs of the uſe of the limb. Againſt this accident, to which they were continually liable, our provident fore-fathers always kept a Shrew-Aſh at hand, which, when once medicated, would maintain its virtue for ever. A Shrew-Aſh was made thus: [for a ſimilar practice ſee Plott's Staffordſhire:] Into the body of the Tree

[1] "Hiſtory of Selborne," p. 202.

a deep hole was bored with an auger, and a poor devoted Shrew-mouſe was thruſt in alive, and plugged in, no doubt, with ſeveral quaint incantations long ſince forgotten. As the ceremonies neceſſary for ſuch a conſecration are no longer underſtood, all ſucceſſion is at an end, and no ſuch tree is known to ſubſiſt in the manor, or hundred.

"As to that on the Pleſtor, 'the late Vicar ſtubb'd and burnt it,' when he was Way-warden, regardleſs of the remonſtrances of the by-ſtanders, who interceded in vain for its preſervation, urging its power and efficacy, and alledging that it had been

'Religione patrum multos ſervata per annos.'"

The following illuſtration of the barbarous practice of encloſing Field-Mice, was received by Mr. Brand in a Letter, dated May 9, 1806, from Robt. Studley Vidal, Eſq., of Cornborough near Biddeford, a Gentleman to whom he was much indebted for incidental information on the local Cuſtoms of Devonſhire:

"An uſage of the ſuperſtitious kind has juſt come under my notice, and which, as the pen is in my hand, I will ſhortly deſcribe, though I rather think it is not peculiar to theſe parts. A neighbour of mine, on examining his Sheep the other day, found that one of them had entirely loſt the uſe of its hinder parts. On ſeeing it I expreſſed an opinion that the Animal muſt have received a blow acroſs the Back or ſome other ſort of violence which had injured the ſpinal Marrow, and thus rendered it paralytic: but I was ſoon given to underſtand that my remarks only ſerved to prove how little I knew of country affairs, for that the affection of the Sheep was nothing uncommon, and that the Cauſe of it was well known, namely, a Mouſe having crept over its back. I could not but ſmile at the Idea; which my Inſtructor conſidering as a mark of Incredulity, he proceeded very gravely to inform me that I ſhould be convinced of the truth of what he ſaid by the means which he would uſe to reſtore the Animal; and which were never known to fail. He accordingly diſpatched his people here and there in queſt of a Field Mouſe; and having procured one, he told me that he ſhould carry it to a particular Tree at ſome diſtance and, incloſing it within a hollow in the trunk, leave it there to periſh. He further informed me that he ſhould bring back ſome of the branches of the Tree with him for the purpoſe of their being drawn now and then acroſs the ſheep's back; and concluded by aſſuring me, with a very ſcientific look, that I ſhould ſoon be convinced of the efficacy of this proceſs, for that, as ſoon as the poor devoted mouſe had yielded up his life a prey to Famine, the ſheep would be reſtored to its former ſtrength and vigour. I can, however, ſtate with certainty, that the Sheep was not at all benefited by this myſterious Sacrifice of the Mouſe. The tree, I find, is of the ſort called Witch-Elm, or Witch-Hazel."

Creeping through Tolmen, or perforated ſtones, was a Druidical ceremony, and is practiſed in the Eaſt Indies. Borlaſe mentions a ſtone in the pariſh of Marden through which many perſons have

crept for pains in their backs and limbs, and many children have been drawn for the rickets. Two braſs pins, he adds, were carefully laid acroſs each other on the top edge of this ſtone, for oracular purpoſes.[1]

In the Catalogue of ſtone ſuperſtitions we muſt not omit to mention London Stone, and the ſtone in Weſtminſter Abbey brought from Scotland by Edward I., which Monſieur Jorevin ſaw, and thus deſcribes: "Jacob's Stone, whereon he reſted his head when he had the Viſion of the Angels aſcending and deſcending from heaven to earth on a long ladder. This Stone is like Marble, of a bluiſh colour, it may be about a foot and a half in breadth, and is incloſed in a Chair, on which the Kings of England are ſeated at their Coronation; wherefore to do honour to ſtrangers who come to ſee it, they cauſe them to ſit down on it."[2]

"London Stone," ſays King,[3] "preſerved with ſuch reverential care through ſo many ages, and now having its top incaſed within another ſtone, in Cannon Street, was plainly deemed a Record of the higheſt antiquity, of ſome ſtill more important kind; though we are at preſent unacquainted with the original intent and purport for which it was placed. It is fixed, at preſent, cloſe under the ſouth Wall of St. Swithin's Church; but was formerly a little nearer the channel, facing the ſame place; which ſeems to prove its having had ſome more antient and peculiar deſignation than that of having been a Roman Milliary; even if it ever were uſed for that purpoſe afterwards. It was fixed deep in the ground; and is mentioned ſo early as the time of Ethelſtan, King of the Weſt Saxons, without any particular reference to its having been conſidered as a Roman Milliary Stone."[4]

In Paſquill and Marforius, 1589, ſign. D. 3 *verſo*, we read: "*Set up this Bill at London Stone.* Let it be doone ſollemnly, with Drom and Trumpet, and looke you advance my Cullours on the top of the Steeple right over againſt it." Alſo: "If it pleaſe them theſe dark Winter Nights, to *ſticke uppe their papers uppon London Stone.*"

Of *The Stone of Scone*, King obſerves:[5] "The famous Stone of Scone, formerly in Scotland, on which the Kings of England and Scotland are ſtill crowned, though now removed to Weſtminſter, and incloſed in a Chair of Wood, is yet well known to have been an antient Stone of Record, and moſt ſolemn deſignation, even long before it was firſt placed at Scone." Buchanan tells us it formerly ſtood in Argyleſhire; and that King Kennith, in the ninth century, tranſferred it thence to Scone, and incloſed it in a wooden chair. It was believed by ſome to have been that which Jacob uſed for a pillow,

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[1] "Nat. Hiſt. of Cornwall," p. 179.

[2] Antiq. Repertory," vol. iv. p. 565.

[3] "Munimenta Antiqua," vol. i. p. 117.

[4] There are ſome curious obſervations with regard to this ſtone in the "Gentleman's Magazine," vol. xlii p. 126. See alſo Pennant's "London," p. 4, and the "Parentalia," p. 265, in which it appears that Sir Chriſtopher Wren, in conſequence of the depth and largeneſs of its foundation, was convinced that it muſt have been ſome more conſiderable monument than a mere Milliary ſtone.—*Ibid.*

[5] *Ibid.* vol. i. p. 118.

and to have travelled into Scotland from Ireland and from Spain. But, whatever may be thought of ſuch a monkiſh tradition, it is clear enough that before the time of Kennith, that is before 834, it had been placed ſimply and plainly as a ſtone of great import and of great notoriety in Argyleſhire, and on account of the reverence paid to it was removed by Kennith. A curious inveſtigation of the hiſtory of this ſtone may be ſeen in the "Gentleman's Magazine."[1]

Borlaſe[2] tells us: "Another Relick of theſe Druid Fancies and Incantations is doubtleſs the Cuſtom of ſleeping on Stones, on a particular Night, in order to be cured of lameneſs." He obſerves alſo:[3] "a very ſingular manner of curing madneſs, mentioned by Carew[4] in the pariſh of Altarnun—to place the diſordered in mind on the brink of a ſquare pool, filled with water from St. Nun's Well. The patient, having no intimation of what was intended, was, by a ſudden blow on the breaſt, tumbled into the pool, where he was toſſed up and down by ſome perſons of ſuperior ſtrength, till, being quite debilitated, his Fury forſook him; he was then carried to Church, and certain Maſſes ſung over him. The Corniſh call this Immerſion *Booſſenning*, from *Beuzi* or *Bidhyzi* in the Cornu-Britiſh and Armoric, ſignifying to dip or drown."

[It appears from an account of Killin pariſh, co. Perth, printed in the end of the laſt century,[5] that at that time there was a bell] "belonging to the Chapel of St. Fillan, that was in high reputation among the Votaries of that Saint in old Times. It ſeems" [ſays the writer] "to be of ſome mixed metal. It is about a foot high, and of an oblong form. It uſually lay on a Grave-ſtone in the Church-yard. When mad people were brought to be dipped in the Saint's Pool, it was neceſſary to perform certain ceremonies, in which there was a mixture of Druidiſm and Popery. After remaining all night in the Chapel, bound with ropes, the Bell was ſet upon their head with great ſolemnity. It was the popular Opinion that, if ſtolen, it would extricate itſelf out of the Thief's hands, and return home, ringing all the way." [It is added:] "For ſome years paſt this Bell has been locked up, to prevent its being uſed for ſuperſtitious purpoſes. It is but juſtice to the Highlanders to ſay that the dipping of Mad people in St. Fillan's pool and uſing the other Ceremonies, was common to them with the Lowlanders.

"There are, in Perthſhire, ſeveral Wells and Springs dedicated to St. Fillan, which are ſtill places of pilgrimage and offerings, even among the Proteſtants. They are held powerful in caſes of madneſs, and in caſes of very late occurrence Lunatics have been left all night bound to the holy ſtone, in confidence that the Saint would cure and unlooſe them before morning."[6]

"The origin of the Bell," purſues the author of the above narrative,

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[1] Vol. li. p. 452; vol. lii. p. 23.
[2] "Antiquities of Cornwall," p 138.
[3] "Natural Hiſtory of Cornwall," p. 302.
[4] "Survay of Cornwall," 1602, p. 123.
[5] "Statiſt. Acc. of Scotl." vol. xvii. p. 377.
[6] Scott's note in *Marmion*.

"is to be referred to the moſt remote Ages of the Celtic Churches, whoſe Miniſters ſpoke a dialect of that Language. Ara Trode, one of the moſt antient Icelandic hiſtorians, tells us, in his ſecond chapter, that when the Norwegians firſt planted a colony in Ireland, about the year 870, 'Eo tempore erat Iſlandia ſilvis concreta, in medio montium et littorum: tum erant hic viri Chriſtiani, quos Norwegi Papas appellant: et illi peregre profecti ſunt, ex eo quod nollent eſſe hic cum viris Ethnicis, et relinquebant poſt ſe Nolas et Baculos: ex illo poterat diſcerni quod eſſent viri Chriſtiani.' *Nola* and *Bajula* both ſignify Hand-bells.[1] He elſewhere ſpeaks of a Bell in Ireland, endowed with the ſame locomotive powers as that of St. Fillan.[2] Far in the [19th] century it is curious to meet with things which aſtoniſhed Giraldus, the moſt credulous of mortals, in the 12th. St. Fillan is ſaid to have died in 649. In the 10th year of his reign, Robert the Bruce granted the Church of Killin in Glendochart, to the Abbey of Inchaffray, on condition that one of the canons ſhould officiate in the Kirk of Strathfillan."

Biſhop Bale,[3] writing in 1538, mentions the following phyſical charms:—

"For the Coughe take Judas Eare
With the parynge of a Peare
And drynke them without feare
If ye will have remedy:

Thre ſyppes are fore the hyckocke
And ſix more for the Chyckocke
Thus, my prety pyckocke,
Recover by and by.

If ye can not ſlepe but ſlumber,
Geve Otes unto Saynt Uncumber
And Beanes in a certen number
Unto Saynt Blaſe and Saynt Blythe.

Give Onyons to Saynt Cutlake
And Garlycke to Saynt Cyryake
If ye wyll ſhunne the heade ake:
Ye ſhall have them at Quene hyth."

[Douce notes that, in his day, it was uſual with many perſons about Exeter, who had the Ague,] "to viſit at dead of night the neareſt croſs road five different times, and there bury a new-laid Egg. The viſit is paid about an hour before the cold fit is expected; and they are

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[1] Giraldus Cambrenſis, who viſited Ireland about the end of the twelfth century, ſpeaks thus of theſe relics of ſuperſtition:—"Hoc etiam non praetereundum puto, quod campanas bajulas, baculoſque ſanctorum in ſuperiore parte recurvos, auro et argento vel ære confectos, tam Hiberniæ et Scotiæ quam et Walliæ populus et clerus in magna reverentia habere ſolent: ita ut ſacramenta ſupra hæc, longe magis quam ſuper Evangelia, et præſtare vereantur et pejerare. Ex vi enim quadam occulta, et his quaſi divinitus inſita, nec non et vindicta (cujus praecipue ſancti illi appetibiles eſſe videntur) plerumque puniuntur contemptores."

[2] "Topog. Hiber." l. iii. c. 33, and l. ii. c. 23 [edit. 1867].

[3] "Comedye Concernynge Thre Lawes," &c. edit. 1562, ſign. C 3 *verſo*.

perſuaded that with the Egg they ſhall bury the Ague. If the experiment fail, (and the agitation it occaſions may often render it ſucceſsful) they attribute it to ſome unlucky accident that may have befallen them on the way. In the execution of this matter they obſerve the ſtricteſt ſilence, taking care not to ſpeak to any one, whom they may happen to meet.[1] I ſhall here note another Remedy againſt the Ague mentioned as above, viz. by breaking a ſalted Cake of Bran and giving it to a Dog, when the Fit comes on, by which means they ſuppoſe the malady to be transferred from them to the Animal."

Coles[2] ſays: "It hath been obſerved, that if a Woman with Childe eate Quinces much, and Coriander Seed (the nature of both which is to repreſſe and ſtay Vapours that aſcend to the Braine) it will make the Childe ingenious: and, if the Mother eate much Onyons, or Beanes, or ſuch vapourous food, it endangereth the Childe to become Lunaticke, or of imperfect Memory. Boemus relates, that in Darien, in America, the Women eate an Herb when they are great with Childe, which makes them to bring forth withoute paine. If a Man gather Vervaine the firſt day of the New Moon, before Sun riſing, and drinke the Juice thereof, it will make him to avoid Luſt for ſeven yeares. If Aſſes chaunce to feed much upon Hemlock, they will fall ſo faſt aſleep that they will ſeeme to be dead: inſomuch, that ſome thinking them to be dead indeed, have flayed off their ſkins, yet after the Hemlock had done operating, they have ſtirred and wakened out of their ſleep, to the griefe and amazement of the owners, and to the laughter of others. Wood Night-Shade, or Bitter ſweet, being hung about the Neck of Cattell that have the ſtaggers, helpeth them."[3]

It is aſſerted elſewhere[4] that "If one eate three ſmall Pomegranate flowers (they ſay) for an whole yeare he ſhall be ſafe from all maner of eye-ſore." As it is, that "It hath bene and yet is a thing which ſuperſtition hath beleeued, that the body anoynted with the iuyce of Cichory is very availeable to obtaine the fauour of great perſons."

In Pope's Memoirs of P. P. Clerk of the Pariſh,[5] is the following:—"The next Chapter relates how he diſcovered a Thief with a Bible and Key, and experimented Verſes of the Pſalms that had cured Agues."

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[1] See "Gent. Mag." for 1787, p. 719.

[2] "Introd. to the Knowl. of Plants," 1656, p. 69.

[3] "Homer relates, how Autolycus's Sons ſtaunched Ulyſſes's blood, flowing from a wound he received in hunting a wild Boar, by a Charm; the ſame is obſerved by Pliny, who adds farther that 'ſic Theophraſtus iſchidiacos ſanari, Cato prodidit luxatis membris carmen auxiliari, Marcus Varro podagris:' it was reported by Theophraſtus, that the Hip-Gout was cured in the ſame manner; by Cato, that a Charm would relieve any Member out of Joint; and by Marcus Varro, that it would cure the gout in the feet. Chiron in Pindar is ſaid to uſe the ſame remedy in ſome Diſtempers, but not in all."—Potter's "*Greek Antiq.*" i. 355.

[4] Buttes's "Dyets Dry Dinner," 1599, ſign. C (7) and G 3.

[5] "Works," vol. vi. p. 246.

King James[1] enumerates thus, "Such kinde of Charmes as, commonly, daft wives uſe for healing forſpoken Goods" (by Goods he means here Cattle) "for preſerving them from evill Eyes, by knitting Roun Trees, or ſundrieſt kind of herbes, to the haire or tailes of the Goodes, by curing the worme, by ſtemming of blood; by healing of Horſe Crookes; by turning of the Riddle; or doing of ſuch like innumerable Things by words, without applying any thing meete to the part offended, as Mediciners doe: or elſe by ſtaying married Folkes to have naturally adoe with other, by knitting ſo many knots upon a Point at the time of their Marriage."

[An early writer obſerves: "The charmer is a good mā or a good Womā & taketh here a pece of whyte breed/ & ſayth ouer that breed nothynge but onely y^e^ Pat. nr, & maketh a croſſe vpon y^e^ breed/ whiche thynges ben all good/ than doth he nothynge els but lay y^e^ pece of breed vnto y^e^ tothe y^t^ aketh or vnto ony other ſore/ turnynge y^e^ croſſe vnto y^e^ ſore or dyſeaſe/ & ſo is y^e^ perſone healed." The writer calls this practice "euyll & dāpnable."][2]

The following charms are in a work of no particular authority[3] quoted by Brand: "Dew Cakes with honey were given to thoſe who entered Trophonius' Cave, to free them from any miſchiefs from the Phantoms which ſhould appear.[4] Bulbianus ſays, that where Purſlain is laid in the Bed, thoſe in it will not be diſturbed by any Viſion that night.[5] A Diamond faſtened to the left arm, ſo as to touch the ſkin, prevents all nocturnal Fears.[6] To expel Phantoms and rid people of Folly, take the precious Stone Chryſolite, ſet it in Gold, and let them wear it about em."[7] Oſtanes the magician preſcribed the dipping of our feet in the morning in human urine as a preſervative againſt charms.[8]

[In "Ovid Traveſtie," 1673, Epiſtle of Hero to Leander, the following charms are mentioned as ſpecifics againſt cramp:

"—— Wear bone Ring on thumb, or tye
Strong Pack-thread below your thigh."]

In Berkſhire there is a popular ſuperſtition that a ring made from a piece of ſilver collected at the communion, is a cure for convulſions and fits of every kind. It ſhould ſeem that that collected on Eaſter Sunday is peculiarly efficacious.[9] It is recorded that that ſilver ring will cure fits, which is made of five ſixpences, collected from five different bachelors, to be conveyed by the hand of a bachelor to a ſmith that is a bachelor. None of the perſons who gave the ſix-

[1] "Dæmonology," p. 100.

[2] Whitford's "Werke for Houſholders," 1530, edit. 1533, ſign. c 2 *verſo*.]

[3] "Hiſtory of Monſieur Ouſle," p. 99.

[4] Loier's "Treatiſe of Spectres," &c. tranſl. from the French, 1605, p. 136.

[5] Albertus Magnus, "Admirable Secrets," l. ii. c. 142.

[6] Cardan "De Subtilitate," l. 7.

[7] Albertus Magnus, "Admirable Secrets," l. ii. c. 100.

[8] Loier's "Treatiſe," *ut ſuprâ*, p. 830. See alſo "Trinum Magicum," p. 169, where it is ſaid: "Herbam Urticani tenens in manu cum millefolio, ſecurus eſt ab omni metu, et ab omni phantaſmate."

[9] "Gent. Mag." for May and July, 1794.

pences are to know for what purpoſe, or to whom, they gave them. [A ſimilar ſuperſtition is ſtill, or was at leaſt very recently, entertained (with trifling differences in the particulars) in Yorkſhire, Glouceſterſhire, and Eaſt Anglia. In the former, thirty pennies collected from thirty different people, who were to be kept in ignorance of the object for which the money was aſked, are exchanged for a half-crown of ſacrament-money, and out of the latter is made a ring, which the patient wears till he is cured. The Glouceſterſhire belief is almoſt identical, and an inſtance has been known in which a man has worn this ring for three or four years in perfect reliance on its ultimate virtue, and has at laſt died with it on his fifth finger. In Cleveland, co. York, this is called the *Sacrament-piece*, and Mr. Atkinſon ſpeaks of the thirty penny-pieces being drilled, and a ribbon paſſed through them, ſo as to form a kind of necklace, which is worn by the patient or believer as a charm againſt epilepſy. The necklace here was ſuppoſed to have the ſame property as the ring before deſcribed.]

One may trace the ſame crafty motive for this ſuperſtition, as in the money given upon touching for the king's evil. It is ſtated[1] that in Devonſhire there is a ſimilar cuſtom: the materials however are different; the ring muſt be made of three nails, or ſcrews which have been uſed to faſten a coffin, and muſt be dug out of the churchyard.

Lupton[2] ſays: "Three Nails made in the Vigil of the Nativity of St. John Baptiſt, called Midſommer Eve, and driven in ſo deep that they cannot be ſeen, in the place where the party doth fall that hath the falling Sickneſſe, and naming the ſaid parties name while it is doing, doth drive away the diſeaſe quite." He ſays in the ſame page, "The Root of Vervin hanged at the neck of ſuch as have the King's Evil, it brings a marvellous and unhoped help."

"Squire Morley of Eſſex," according to the Rev. George Aſhby,[3] "uſed to ſay a Prayer which he hoped would do no harm when he hung a bit of Vervain root from a ſcrophulous perſon's neck. My aunt Freeman had a very high opinion of a baked Toad in a ſilk Bag, hung round the Neck."

Borde, in his "Introduction to Knowledge" [1542], ſpeaking of England, ſays: "The Kynges of Englande doth halowe every yere Crampe Rynges, y^e^ which Rynges worne on ones Fynger doth helpe them whych hath the Crampe."[4]

The following extract of a Letter from Sir Chriſtopher Hatton to Sir Thomas Smith, dated Sept. 11, 158—, was read before the Society of Antiquaries by Dr. Morell on the 12th of November, 1772:[5] "I

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[1] See alſo "Gent. Mag." for 1794, p. 889.

[2] "Second Book of Notable Things," edit. 1660, p. 40.

[3] Note in his copy of Bourne and Brand.

[4] "Rings made from Coffin-hinges are ſuppoſed to prevent the Cramp. See Groſe's 'Dictionary of the Vulgar Tongue,' v. Scower. The Ceremonies of bleſſing Cramp Rings on Good Friday will be found in Waldron's 'Literary Muſeum.'"—*Douce.*

[5] "Minute Book of the Society of Antiquaries of London," Nov. 12, 1772.

am likewiſe bold to recommend my moſt humble duty to our dear Miſtreſs (Queen Elizabeth) by this Letter and Ring, which hath the virtue to expell infectious Airs, and is (as it telleth me) *to be worn betwixt the ſweet Duggs*, the chaſte Neſt of pure Conſtancy. I truſt, Sir, when the virtue is known, it ſhall not be refuſed for the value."

Borde, in his "Breviary of Health" [1547], among the remedies of the king's evil has the following: "For this matter, let every man make Frendes to the Kynges Majeſtie, for it doth perteyne to a Kynge to helpe this Infirmitie by the grace of God, the which is geven to a Kynge anoynted. But for as much as ſome Men doth judge divers tymes a Fyſtle or a Frenche Pocke to be the Kynges Evyll, in ſuch matters it behoveth not a Kynge to medle withall." We now, without the ſmalleſt danger of incurring the ſuſpicion of diſloyalty, can ſafely pronounce that the royal touch for the king's evil is to be referred to the head of phyſical charms, evincing that no order of men eſcaped the ancient contagion of ſuperſtition.

Bulwer[1] obſerves: "This miraculous Impoſition of the Hand in curing the Diſeaſe called the Struma, which, from the conſtant effect of that ſovereigne Salve, is called the King's Evil, his ſacred Majeſty that now is hath practiſed with as good ſucceſſe as any of his royal progenitours."

[It appears that King Henry the Eighth was accuſtomed to make a gratuity of 7*s*. 6*d*. to all perſons whom he touched, and this circumſtance, which is borne out by entries in his "Privy Purſe Expenſes" for 1529-32, may induce a ſuſpicion that patients occaſionally *ſhammed*, in order to get what, to a poor perſon, was at that time by no means a contemptible ſum of money.]

Barrington[2] tells us of an old man, who was witneſs in a cauſe, and averred that when Queen Anne was at Oxford, ſhe touched him whilſt a child for the evil. Barrington, when he had finiſhed his evidence, "aſked him whether he was really cured? upon which he anſwered with a ſignificant ſmile, that he believed himſelf never to have had a complaint that deſerved to be conſidered as the Evil, but that his Parents were poor, *and had no objection to the bit of Gold.*" This accounts well for the great reſort of patients and ſuppoſed miraculous cures on this occaſion. The obſolete uſage is deſcribed in "Macbeth:"[3]

> "—— ſtrangely viſited people,
> All ſwoln and ulcerous, pitiful to the eye,
> The mere deſpair of Surgery, he cures;
> Hanging a golden ſtamp about their Necks,
> Put on with holy prayers—"

The letter, which was copied from one of the Harl. MSS., relates to an epidemical diſorder, at that time very alarming. "Mr. Wright preſented an Engraving from a Sardonyx, which formerly belonged to the Monaſtery of St. Alban's: the uſe of it, we are told, was to procure eaſy Births to labouring Women, by being laid, in the time of travail, *inter mammas*."—*Ibid.* March 11, 1773.

[1] "Chirologia," 1644, p. 149.

[2] "Obſervations on the Statutes," p. 107.

[3] iv. 3 (Dyce's 2nd edit. vii. 57).]

Camden[1] ſays: "If they [the Iriſh] never give Fire out of their Houſes to their Neighbours, they fancy their Horſes will live the longer and be more healthy. If the owners of Horſes eat Eggs, they muſt take care to eat an even number, otherwiſe ſome miſchief will betide the Horſes. Grooms are not allowed Eggs, and the Riders are obliged to waſh their Hands after eating them. When a Horſe dies, his Feet and Legs are hung up in the Houſe, and even the Hoofs are accounted ſacred. It is by no means allowable to praiſe a Horſe or any other Animal, unleſs you ſay God ſave him, or ſpit upon him. If any miſchance befalls the Horſe, in three days after they find out the perſon who commended him, that he may whiſper the Lord's Prayer in his right Ear. They believe ſome Men's Eyes have a power of bewitching Horſes; and then they ſend for certain old Women who, by muttering ſhort Prayers, reſtore them to health. Their Horſes' Feet are ſubject to a Worm, which gradually creeping upwards produces others of its own ſpecies, and corrupts the body. Againſt this Worm they call in a Witch, who muſt come to the Horſe two Mondays and one Thurſday, and breathe upon the place where the Worm lodges, and after repeating a Charm, the Horſe recovers. This Charm they will, for a ſum of Money, teach to many people, after firſt ſwearing them never to diſcloſe it."[2]

In the "Gentleman's Magazine" for 1751, we read: "The ſolemn words, 'I touch, but God healeth,'[3] were thoſe our former kings always pronounced when they touched for the evil; but this was never done but in the preſence of a biſhop or prieſt, who introduced the patient to the royal preſence for that ſalutary intention. Then alſo a form of prayer for the divine bleſſing was uſed, and the king hung a ſmall piece of *ſilver* about the perſon's neck, which he was required to wear during his life."

[There was, in the laſt century, in the pariſh of Kilfynichen, a man named Tunis who touched for the Evil. He was a ſeventh ſon, and was firmly credited with the faculty of a ring. An official report of the day ſays:][4] "He touches or rubs over the ſore with his hand, two Thurſdays and two Sundays ſucceſſively, in the name of the Trinity, and ſays, '*It is God that cures.*' He aſks nothing for his trouble. It is believed if he did, there would be no cure. He is often ſent for out of the country; and, though he aſks nothing, yet the patients, or their friends, make him preſents. He is perfectly illiterate, and ſays he does not know how the cure is effected, but that God is pleaſed to work it in conſequence of his touch."

[In one of the papers inſerted from MSS. in Peck's "Deſiderata Curioſa," 1779, is the following ſtory about Charles I: "A young gentlewoman of about ſixteen years of age, Elizabeth Stevens, of Wincheſter, came (7 October, 1648) into the preſence-chamber to

[1] Gough's "Camden," 1789, iii. 668.
[2] Jorden's "Suffocation of the Mother," 1603, p. 24.
[3] "Statiſt. Acc. of Scotl." xiv. 210.
[4] See an Account of Mr. Valentine Greatrakes' ſtroking for different Diſorders, in the "Gent. Mag." for Jan. 1779.

be touched for the evill, which ſhe was ſuppoſed to have; and therewith one of her eyes (that namely on the left ſide) was ſo much indiſpoſed, that by her owne and her mother's teſtimony (who was then alſo preſent), ſhe had not ſeene with that eye of above a month before. After prayers, read by Dr. Sanderſon, the maide kneeled downe among others, likewiſe to be touched. And his majeſtie touched her, and put a ribbon, with a piece of money at it, in uſuall manner, about her neck. Which done, his majeſtie turned to the lords (viz. the duke of Richmond, the earl of Southampton, and the earl of Lindſey) to diſcourſe with them. And the ſaid young gentlewoman of her own accord ſaid openly: 'Now, God be praiſed! I can ſee of this ſore eye.' And afterwards declared ſhe did ſee more and more by it, & could, by degrees, endure the light of the candle. All which his majeſtie, in the preſence of the ſaid lords & many others, examined himſelf, & found to be true. And it hath ſince been diſcovered, that, ſome months agone, the ſaid young gentlewoman profeſſed that, as ſoon as ſhe was come of age ſufficient, ſhe would convey over to the king's uſe all her land; which to the valew of about £130 *per annum*, her father deceaſed had left her ſole heyre unto."][1]

The ſmall piece of ſilver noticed in the quotation from the "Gentleman's Magazine" appears erroneous:—"As often as the King putteth the *Angel* about their Necks, repeat theſe words: 'That Light was the true Light which lighteth every Man into the World.' After this the Lord's Prayer is ſaid, and another Prayer on the behalf of the diſeaſed, that they, receiving health, may give Thanks to God, &c."[2]

In Kirkwall and St. Ola, in Scotland, it ſeems that the inhabitants in the laſt century were accuſtomed to "make vows to this or the other favourite Saint, at whoſe Church or Chapel in the place they lodge a piece of *Money*, as a reward for their protection; and they imagine that if any perſon ſteals, or carries off that Money, he will inſtantly fall into the ſame danger from which they, by their pious offering, had been ſo lately delivered."[3]

One of our early medical men, who turned author,[4] favours us with ſome information under the preſent head, which may be worth preſerving:—"If we cannot moderate theſe perturbations of the minde, by reaſon and perſwaſions, or by alluring their (the patients) mindes another way, we may politikely confirme them in their fantaſies, that wee may the better faſten ſome Cure upon them; as Conſtantinus Affricanus (if it be his Booke which is inſerted among Galen's Works, de Incantatione, Adjuratione, &c.) affirmeth, and practiſed with good ſucceſſe, upon one who was *impotens ad Venerem*, and thought himſelf bewitched therewith, by reading unto him a fooliſh Medicine out of

[1] [Dr. Pegge, in his "Curialia Miſcellanea," 1818, has devoted a ſection to this rather trivial ſubject.]

[2] For a proclamation concerning the cure of the king's evil, ſee Ruſhworth's "Collections," part II. vol. i. p. 49.

[3] "Statiſt. Acc. of Scot." vii. 560.

[4] Jorden's "Suffocation of the Mother," 1603, p. 24.

Cleopatra, made with a Crowes Gall and Oyle: whereof the Patient tooke ſo great conceit that, upon the uſe of it, he preſently recovered his ſtrength and abilitie againe. The like opinion is to bee helde of thoſe ſuperſtitious Remedies which have crept into our profeſſion, of *Charmes*, *Exorciſmes*, *Conſtellations*, *Characters*, *Periapts*, *Amulets*, *Incenſe*, *Holie-Water*, *Clouts* croſſed and folded ſuperſtitiouſly, *Repeating of a certaine number and forme of Prayers* or *Ave Maries*, *Offering to certaine Saintes*, * * * * * * * *through the Wedding Ring*, and a hundred ſuch like Toyes and Gambols; which when they prevaile in the cure of Diſeaſes, it is not for any ſupernaturall vertue in them, either from God or the Divell, although perhaps the Divell may have a collaterall intent or worke therein, namely, to drawe us unto Superſtition, but by reaſon of the confident perſwaſion which melancholike and paſſionate people may have in them; according to the ſaying of Avicen, that the confidence of the Patient in the meanes uſed is oftentimes more available to cure Diſeaſes then all other Remedies whatſoever."

[A correſpondent of "Notes and Queries" for May 24, 1851, furniſhes two remedies then in uſe at Withyam, Suſſex, for goitre: "A common ſnake, held by its head and tail, is ſlowly drawn by ſome one ſtanding by nine times acroſs the front part of the neck of the perſon affected, the reptile being allowed, after every third time, to crawl about for awhile. Afterwards the ſnake is put alive into a bottle, which is corked tightly, and then buried in the ground. The tradition is, that as the ſnake decays, the ſwelling vaniſhes. The ſecond mode of treatment is juſt the ſame as the above, with the exception of the ſnake's doom. In this caſe it is killed, and its ſkin, ſewn in a piece of ſilk, is worn round the diſeaſed neck. By degrees the ſwelling in this caſe alſo diſappears."

But Dr. Bell has ſhown that the belief in the efficacy of ſacrifice as a charm was not confined to Suſſex or to reptiles.[1]]

Oſborne, adviſing his ſon,[2] ſays:—"Be not therefore haſty to regiſter all you underſtand not in the black Calendar of Hell, as ſome have done the Weapon ſalve, paſſing by the Cure of the Kings-evill altogether, as improbable to Senſe. Neither raſhly condemn all you meet with that condemns the common received Opinion, leſt you remain a Fool upon Record."

Werenfels[3] ſays:—"If the ſuperſtitious perſon be wounded by any chance, he applies the Salve, not to the Wound, but what is more effectual, to the Weapon by which he received it. By a new kind of art, he will tranſplant his Diſeaſe, like a Scion, and graft it into what Tree he pleaſes. The Fever he will not drive away by Medicines, but what is a more certain remedy, having pared his Nails, and tied them to a Cray-fiſh, he will turn his back, and as Deucalion did the Stones from which a new progeny of Men aroſe, throw them behind him into the next River."

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[1] "Shakeſpeare's Puck," i. 117-19.]
[2] "Works," ed. 1682, p. 96], or "Advice to a Son," 1656, p. 129.
[3] "On Superſtitions," p. 8.

Warner,[1] ſpeaking of the old Regiſter of Chriſt Church, Hants, tells us [that the local regiſter contains ſome curious receipts of the ſeventeenth century in certain caſes of indiſpoſition, which his delicacy, however, forbade him to make public].

I. Love Charms.

"*Gelas.* Doe you thinck,
Is't poſſible to obteyne a maydens loue
By pouders or by philtres?
Pſeud. Art thou Venus vaſſall?
Gelas. I am a man compact of fleſh and blood;
I feele a ſtirring heate.
Pſeud. Vpon the mountaines of Theſſalia
I doe remember that I ſawe an oake,
That brought forth goulden akornes of greate price:
If any young man had but one of theis,
The maides would almoſt dye for loue of him."
—*Timon*, a Play, I. 4.

Lyly, in "Euphues and his England," 1580, makes one of his characters ſay: "I haue hearde often-tymes that in Loue there are three thinges for to bee vſed, if time ſerue, violence, if wealth be great, golde, if neceſſitie compel, ſorcerie. But of theſe three but one can ſtand me in-ſteede, the laſt, but not the leaſt, whiche is able to worke the mindes of all woemen like wax, when the others can ſcarſe wind them like a with." He proceeds to enumerate various ſpells and charms, which ſeem to be intended ſatirically by the author.

In the laſt century[2] was publicly advertiſed a moſt efficacious love powder, by which a deſpairing lover might create affection in the boſom of the moſt cruel miſtreſs; [nor has this claſs of belief by any means yet died out (1868).]

Lovers, indeed, have always been fond of enchantment. Shakeſpeare has repreſented Othello as accuſed of winning his Deſdemona "by Conjuration and mighty Magic." Brabantio, for inſtance, ſays to Othello, referring to Deſdemona:

—— "Thou haſt practis'd on her with foul Charms;
Abus'd her delicate youth with Drugs or Minerals
That weaken motion:"—

Again, the ſame perſon exclaims:

"She is abus'd, ſtol'n from me, and corrupted
By Spells and Medicines bought of Mountebanks."
* * * * * * *
—— "I therefore vouch again
That with ſome mixtures powerful o'er the blood,
Or with ſome Dram conjur'd to this effect
He wrought upon her."[3]

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[1] Remarks on S. W. Parts of Hampſhire, 1793, ii. 131.
[2] "Connoiſſeur," No. 56.
[3] Dyce's ſecond edit. 1868, vii. pp. 383, 386-7 (Act I. ſc. 2-3).]

Theocritus and Virgil have both introduced women into their paſtorals, uſing charms and incantations to recover the affections of their ſweethearts. Thus alſo in Gay's "Shepherd's Week":

> "Strait to the 'Pothecary's Shop I went,
> And in *Love Powder* all my Money ſpent,
> Behap what will, next Sunday after prayers,
> When to the Ale-houſe Lubberkin repairs,
> Theſe golden Flies into his Mug I'll throw,
> And ſoon the Swain with fervent Love ſhall glow."

[In the "Letting of Honours Blood in the Head-Vaine," 1600, by S. Rowlands, the author ſpeaks of an odd kind of charm or philtre for procuring love:

> —— "(ſayes he) take me a Turtle-Doue,
> And in an Ouen let her lie and bake
> So dry, that you may powder of her make:
> Which being put into a cup of Wine,
> The Wench that drinkes it, will to loue incline."

Among the poorer claſſes, ſome *dragon's blood*, *carefully wrapped in paper*, and thrown on to the fire, while the perſon uſing the charm repeats—

> "May he no pleaſure or profit ſee,
> Till he comes back again to me—"

was ſuppoſed to have efficacy in conjuring back a neglectful or perfidious lover. This practice is of kin to the Turkiſh creed, that the hyæna (probably in a ſtate of ſolution, but how taken does not appear anywhere) was of ſervice in love-philtres as a means contributing to the recovery of eſtranged affections.

If a perſon deſires to be revenged on a falſe lover, take a bird's heart, and at midnight ſtick it full of pins: a likeneſs of the perſon, whom you have thus puniſhed, will immediately appear to you in great agony.

In the "True Fortuue Teller," an early chap-book, there is a recipe "To know whether a woman will have the man ſhe wiſhes":—"Get two lemon-peels, wear them all day, one in each pocket; at night rub the four poſts of the bedſtead with them; if ſhe is to ſucceed, the perſon will appear in her ſleep, and preſent her with a couple of lemons; if not, there is no hope!"]

Newton[1] enquires, under breaches of the ſeventh commandment, "Whether, by any ſecret ſleight or cunning, as Drinkes, Drugges, Medicines, *charmed Potions*, *Amatorious Philters*, Figures, Characters, or any ſuch like paltering Inſtruments, Deviſes, or Practiſes, thou haſt gone about to procure others to doate for love of thee." Ferrand[2] adds: "It is moſt certain that *Botanomancy*, which is done by the noiſe or crackling that Kneeholme, Box, or Bay-leaves make when

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[1] "Tryall of a Man's owne ſelfe," 1602, p. 116.
[2] "Love Melancholy," 1640, p. 176.

they are cruſhed betwixt one's hands, or caſt into the Fire, was of old in uſe among the Pagans, who were wont to bruiſe Poppy Flowres betwixt their hands, by this meanes thinking to know their Loves: and for this cauſe Theocritus cals this hearb Τηλιφιλον, quaſi Δηλιφιλον, as if we ſhould ſay *Tel-Love.*" The ſame author,[1] ſpeaking of the ancient love charms, characters, amulets, or ſuch like periapſes, ſays, they are "ſuch as no Chriſtian Phyſitian ought to uſe: notwithſtanding that the common people doe to this day too ſuperſtitiouſly believe and put in practice many of theſe paganiſh devices." It is ſaid elſewhere of the quack aſtrologer that[2] "He trappans a young Heireſs to run away with a Footman, by perſwading a young Girl 'tis her deſtiny: and ſells the old and ugly Philtres and Love-powder to procure them Sweetharts."

Werenfels ſays: "Whenever the ſuperſtitious perſon is in love, he will complain that *Tempting Powder* has been given him."

Miſs Blandy, who was executed for poiſoning her father, perſiſted to the laſt in affirming that ſhe thought the powder which her villainous lover, Cranſton, ſent her to adminiſter to him was a *love powder*, which was to conciliate her father's affection to the captain. She met her death with this aſſeveration, and I preſume that thoſe who have conſidered the wonderful power of ſuperſtition, added to the faſcination of love, will be half perſuaded to believe that ſhe did not go out of the world with a lie in her mouth. Her dying requeſt, too, to be buried cloſe to her father, appears to me a corroborating proof that ſhe was not, in the blackeſt ſenſe of the word, his wilful murdereſs.

An early number of the "Gentleman's Magazine" ſupplies the following ſtory:[3] "A Man at a village near Mortagne in France had been long ill of a diſtemper, which puzzled the Phyſicians: his Wife believed he was bewitched, and conſulted a pretended Conjurer, who ſhewed her the Wizard (her Huſband's Uncle) in a Glaſs of Water, and told her, that to oblige him to withdraw the Charm, they muſt beat him and burn the ſoles of his feet. On her return ſhe ſent for the Uncle, and with the aſſiſtance of her relations beat him unmercifully, and burnt the ſoles of his Feet and the crown of his Head in ſuch a manner, that in two days after he died. The Woman and her accomplices were ſeized. She owned the fact, and ſaid if it was to do again, ſhe would do it. This happened in December laſt. * * * * * * The Tournelle condemned the woman to be hanged for the above fact, but the account adds, that "great intereſt was making to get her ſentence commuted, *the fact proceeding from conjugal affection.*"

It appears to have been conſidered formerly an efficacious method of cauſing a man to dream of his miſtreſs, or a woman of her lover, to "Hide ſome Dazy-roots under your Pillow, and hang your Shoes out of the Window."[4]

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[1] "Love Melancholy," 1640, p. 310.
[2] "Character of a Quack Aſtrologer," 1675, ſign. C 2.
[3] "Gent. Mag." for Jan. 1731; *ibid.* for Aug. 1731.
[4] Scott's play of the "Mock Marriage," 1696, ſign. G.

Herrick[1] has—

"*A Charme, or an Allay, for Love.*

If ſo be a Toad be laid
In a Sheep-ſkin newly flaid,
And that ty'd to Man, 'twil ſever
Him and his affections ever."

Andrews,[2] ſpeaking of the profligate Bothwell, ſays, in a note: "It ſeems ſtrange that an author ſo reſpectable as Mr. Guthrie ſhould allow any credit to the aſſeverations in a Will in which the Teſtator affirms, 'that, as he had from his youth addicted himſelf much to the art of *Enchantment* at Paris and elſewhere, he had bewitched the Queen (Mary) to fall in love with him," &c. &c.

[According to a quaint writer of the Georgian era,[3] the Iriſh were partial to philtres. He obſerves]: "The Spark that's reſolved to ſacrifice his youth and vigour on a Damſel, whoſe coyneſs will not accept of his Love-Oblations, he threads a Needle with the Hair of her Head, and then running it thro' the moſt fleſhy part of a dead Man, as the brawn of the Arms, Thigh, or the Calf of the Leg, the Charm has that virtue in it, as to make her run mad for him whom ſhe ſo lately ſlighted."[4]

2. Rural Charms.

[It appears from a communication to "Notes and Queries,"[5] that friction with a dock-leaf was then (as it is ſtill) held in Northumberland to be a ſpecific for the ſting of a nettle. The ſuperſtition is as old as Chaucer's time, at leaſt: the poet refers to it in "Troilus and Creſſeide." The charm to be repeated, while the rubbing proceſs is proceeding, is

"Nettle in, dock out,
Dock in, nettle out,
Nettle in, dock out,
Dock rub nettle out."

This ſufficiently elucidates Chaucer's meaning in "Troylus and Creſſeide:"

"But canſt thou playin raket to and fro,
Nettle in, docke out, now this, now that, Pandare—"

"This," ſays Burns, in his Notes to "Hallow-E'en," "is by no means common in Scotland." Gay, in his "Paſtorals" mentions the Engliſh rite:

"At Eve laſt Midſummer no ſleep I ſought,
But to the field a bag of hemp-ſeed brought;

[1 "Poems," ed. Hazlitt, p. 228.]
[2] Continuation of Henry's "Hiſtory of Great Britain," 4to edit. p. 178.
[3] "Comical Pilgrim's Pilgrimage into Ireland," 1723, p. 97.
[4] Some additions to this ſection might eaſily have been introduced from Mr. Halliwell's "Popular Rhymes and Nurſery Tales," 1849.]
[5] 1ſt Series, iii. 133.

I ſcatter'd round the ſeed on every ſide,
And three times in a trembling accent cried,
'This hemp-ſeed with my virgin hand I ſow,
Who ſhall my true love be, the crop ſhall mow;'
I ſtraight look'd back, and, if my eyes ſpeak truth,
With his keen ſcythe behind me came the youth.
'With my ſharp heel I three times mark the ground,
And turn me thrice around, around, around.'"

Some other metrical charms may here be introduced:

"Unto the Virgin Mary our Saviour was born,
And on his head he wore the crown of thorn;
If you believe this true and mind it well,
This hurt will never feſter, nor yet ſwell."

"There came three angels out of the weſt,
One brought fire, and two brought froſt:
Out fire, and in froſt,
In the name of Father, Son, and Holy Ghoſt."[1]

"Chriſt was of a virgin born,
And he was pricked by a thorn;
And it did neither *bell* nor ſwell,
As I *truſt* in Jeſus this never will."

The following is a childiſh game (if it may be ſo deſcribed):—

"Cuckoo, cherry tree,
Come down and tell me
How many years I have to live."

In the North of England, the children run round the tree, repeating theſe verſes:

"Cramp, be thou painleſs!
As our Lady was ſinleſs
When ſhe bare Jeſus."

I conclude that we muſt not allow the German children's invocation to the cockchafer or lady-bird (lady-bug or lady-cow) to rank among modes of predeſtination; but it may be, perhaps, in its preſent form, the relic of an older and more ſerious ſuperſtition:—

"May-bug, May-bug, tell this to me,
How many years my life is to be?
One year, two years," &c.

Or, as the Swiſs couplet runs (tranſlated):

"O chafer, O chafer, fly off and awa',
For milk, and for bread, and a ſilver ſpoon bra'."

For which notices I am indebted to Mr. Atkinſon.]

Hutchinſon obſerves[2] that, in divining with nuts, "if the Nuts lie ſtill and burn together, it prognoſticates a happy marriage or a hopeful love; if, on the contrary, they bounce and fly aſunder, the ſign is unpropitious." Burns[3] deſcribes the Allhallow Even ceremony of

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[1] This is for a ſcald or burn.]

[2] "Hiſt. of North." ii. 18.

[3] Poems, ed. 1787, p. 55 *et ſeqq.*

"burning the nuts," which had been alſo noticed by Pennant. "They name," ſays Burns, "the lad and laſs to each particular nut, as they lay them in the fire, and accordingly as they burn quietly together, or ſtart from beſide one another, the courſe and iſſue of the courtſhip will be." A ſimilar ſuperſtition reigns in Ireland.

This cuſtom is beautifully deſcribed by Gay in his "Spell:"

"Two hazel nuts I threw into the flame,
And to each nut I gave a ſweet-heart's name:
This with *the loudeſt bounce* me ſore amaz'd,
That in a *flame of brighteſt colour* blaz'd;
As *blaz'd the nut*, ſo *may thy paſſion grow*,
For t'was thy Nut that did ſo brightly glow!"

[They have another love-charm in the North, peculiar to St. Faith's Day, the 6th of October. A flour-cake is made (the ingredients being flour, ſpring-water, ſalt, and ſugar) by three maidens or three widows, each taking an equal part. It is baked before the fire in an oven, no one ſpeaking during the proceſs, and each muſt turn it three times. It is divided, when ready, into three equal parts; each cuts her ſhare into nine ſmall ſlices, and paſſes each ſlice three times through a wedding-ring, the property of ſome woman who has been married not leſs than ſeven years. Then they undreſs, and during the time they are ſo occupied, they muſt eat the ſlices, repeating theſe lines:—

"O good St. Faith, be kind to night,
And bring to me my heart's delight:
Let me my future huſband view,
And be my viſions chaſte and true."

They all ſleep in one bed, and the ring muſt be placed at the head of it; and then they are ſure to obtain the deſired object.]

Browne[1] mentions a rural charm againſt dodder, tetter, and ſtrangling weeds, by placing a chalked tile at the four corners, and one in the middle of the fields, which, though ridiculous in the intention, was rational in the contrivance, and a good way to diffuſe the magic through all parts of the area.

The following rural charms are found in Herrick:

"This I'le tell ye by the way,
Maidens, when ye Leavens lay,
Croſſe your Dow, and your diſpatch
Will be better for your Batch."

"In the Morning when ye riſe,
Waſh your Hands and cleanſe your Eyes.
Next be ſure ye have a care
To diſperſe the Water farre:
For as farre as that doth light,
So farre keeps the evil Spright."[2]

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[1] "Quincunx artificially conſidered," p. 111.

[2] The ſuperſtition of holding the poker before the fire to drive away the witch has been already noticed. Whatever may be the reaſon, it is a certain fact that ſetting up a poker before a fire has a wonderful effect in cauſing it to burn.

" If ye feare to be affrighted,
When ye are (by chance) benighted:
In your pocket, for a truſt,
Carrie nothing but a Cruſt:
For that holie piece of Bread
Charmes the danger and the dread."

[A ſtring of ſerio-comic ſpecifics of this character is given by Bale:[1]

" With bleſſynges of Saynt Germayne
I wyll me ſo determyne
That neyther Fox nor Vermyne
Shall do my Chyckens harme.
For your Geſe ſeke Saynt Legearde,
And for your Duckes Saynt Leonarde,
For Horſe take Moyſes yearde,
There is no better Charme.

Take me a Napkyn folte
With the byas of a bolte
For the healyng of a Colte
No better thynge can be:
For Lumpes and for Bottes
Take me Saynt Wilfrides knottes,
And holy Saynt Thomas Lottes,
On my Lyfe I warrande ye.

A Dram of a Shepes Tyrdle,
And good Saynt Frances Gyrdle,
With the hamlet of a Hyrdle,
Are wholſom for the Pyppe:
Beſydes theſe Charmes afore
I have feates many more
That kepe ſtyll in ſtore,
Whom nowe I over hyppe."

Elſewhere, the uſe to which the calix of the knapweed is applied has been noticed in connection with popular weather-lore. But the flower itſelf ſerves another, and, I ſuppoſe it muſt be added, a higher function. The young girls in Northamptonſhire pull out the threads from the bloſſom, and depoſit them in their boſoms, and if they name their lover, and gueſs right, the bud within an hour will flower again.

The young women of Craven, obſerves Carr,[2] "have a cuſtom of uſing *Kale* by way of a charm, when they are deſirous of knowing whom they ſhall afterwards marry. The rules obſerved by the perſon who practiſes it are theſe: At bedtime ſhe ſtands on ſomething on which ſhe never ſtood before, and repeats the following lines, holding in her hand a pot of cold kale:

'Hot kale, or cold kale, I drink thee,
If ever I marry a man, or a man marry me,
I wiſh this night I may him ſee, to-morrow may him ken
In church, fair, or market above all other men.'

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[1] "Interlude Concerning thre Lawes," &c. 1538, edit. 1562, ſign. c 3 *verſo*.
[2] "Dialect of Craven," 1828, in v. KALE.]

"She then drinks nine times, goes to bed backwards, and during the night ſhe expects to ſee, in a dream, her future huſband."

Charms or ſpells for divining purpoſes are, or not very long ago at leaſt were, made by our peaſantry in various diſtricts from the blades of the oat, wheat, and even, according to Miſs Baker, of the reed. Clare deſcribes the "Special uſes of theſe in his *Shepherd's Calendar*.

Aubrey[1] has the following direction for anybody who wiſhes to know whom he ſhall marry: "You muſt lie in another county, and knit the left garter about the right-legged ſtocking (let the other garter and ſtocking alone), and, as you rehearſe theſe following verſes, at every comma, knit a knot:

> 'This knot I knit,
> To know the thing I know not yet,
> That I may ſee,
> The man (woman) that ſhall my huſband (wife) be,
> How he goes, and what he wears,
> And what he does, all days, and years.'"

Browne, the Devonſhire poet, inſtructs us that there was formerly a kind of love-charm performed with the leaves of the alder:

> "Then comes another, and her hand bereaues
> The ſoone ſlipt *Alder* of two clammy leaues,
> And clapping them together, bids him ſee
> And learne of loue the hidden myſtery.
> Praue *Flood* (quoth ſhe) that hold'ſt vs in ſuſpence,
> And ſhew'ſt a God-like powre in abſtinence,
> At this thy coldneſſe we doe nothing wonder,
> Theſe leaues did ſo, when once they grew aſunder;
> But ſince the one did taſte the others bliſſe,
> And felt his partners kinde, partake with his,
> Behold how cloſe they ioyne."

He refers to another, which alſo does not ſeem to be elſewhere on record:

> "Thoſe, ſeen of one who every herbe would try,
> *And what the blood of elephants imparts*
> To coole his flame, yet would he (forced) cry,
> Love! why to wounde her had I not thy darts?"

Loudon deſcribes the *Scabioſa* as a kind of medicinal weed, uſed in cutaneous complaints, and the elephant is a variety of this.]

Fern-ſeed, gathered on Midſummer-Eve, was held to poſſeſs peculiar virtue. In a MS. of the time of Queen Elizabeth, there is the following receipt: "Gather fearne-ſeed on Midſomer Eve, and weare it about the continually. Alſo on Midſomer Day take the herb milfoile roote before ſun-riſing, and before you take it out of the ground ſay theſe words following, &c., and gather the fernſeed on Midſomer Eve betweene 11 and 12 at noone and att night."

Pulverized vervain in wine, taken on Midſummer-day, was conſidered a ſure ſpecific againſt liver complaint by the Saxon leeches.

[1 "Miſcellanies," ed. 1857, chapter on *Magick*.]

I do not recollect to have ſeen the following mentioned among reſtoratives elſewhere, except in one of Webſter's plays. Laodamia, in a mock-epiſtle to Proteſilaus,[1] ſays that when ſhe faints,

> "Under my noſe they burn a Feather,
> And old ſhoes too with other Leather."

The next ſpecific ſeems more natural to us:

> "They fetch me Brandy that was mighty,
> Strong as any *Aqua-vitæ*."

The following charm has been preſerved, to ſtop bleeding at the noſe and all other hæmorrhages in the country:

> "In the blood of Adam Sin was taken,
> In the blood of Chriſt it was all to ſhaken,
> And by the ſame blood I do the charge,
> That the blood of ([2]) run no longer at large."[3]

Ady[4] ſays: "It appeareth ſtill among common ſilly country people, how they had learned Charms by tradition from Popiſh times, for curing Cattel, Men, Women, and Children; for churning of Butter, for baking their Bread, and many other occaſions; one or two whereof I will rehearſe only, for brevity. An old Woman in Eſſex, who was living in my time, ſhe had lived alſo in Queen Maries time, had learned thence many Popiſh Charms, one whereof was this; every Night when ſhe lay down to ſleep ſhe charmed her Bed, ſaying:

> 'Matthew, Mark, Luke, and John,
> The Bed be bleſt that I lye on:'

and this would ſhe *repeat three times*, repoſing great confidence therein, becauſe (as ſhe ſaid) ſhe had been taught it, when ſhe was a young maid, by the Church-men of thoſe times. Another old Woman came into an Houſe at a time when as the maid was churning of Butter, and having laboured long and could not make her Butter come, the old Woman told the Maid what was wont to be done when ſhe was a Maid, and alſo in her mothers young time, that if it happened their Butter would not come readily, they uſed a Charm to be ſaid over it, whilſt yet it was in beating, and it would come ſtraight ways, and that was this:

> 'Come Butter, come,
> Come Butter, come,
> Peter ſtands at the Gate,
> Waiting for a buttered Cake,
> Come Butter, come.'

This, ſaid the old Woman, being *ſaid three times*, will make your Butter come, for it was taught my Mother by a learned Church-man

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[1 "Ovidius Exulans," &c. 1673, p. 51.]
[2] Naming the Chriſtian and ſurname of the party.
[3] "Athenian Oracle," i. 158.
[4] "Candle in the Dark," 1659, p. 58.

in Queen Maries days, when as Churchmen had more cunning, and could teach people many a trick, that our Miniſters now a days know not." [In Cornwall, an experiment was once made on ſome poor children, who were coaxed with great difficulty into confeſſing what they ſaid the laſt thing before they got into bed, and it was a varied and extended form of the above, namely:

"Matthew, Mark, Luke, and John,
Bleſs the bed that I lay on.
Four Angels around my bed,
One to foot, and one to head,
And two to carry me, when I'm dead."]

Braithwaite, deſcribing a Ballad-monger, writes: "By this time they [his ballads] are caſhiered the City, and muſt now ride poaſt for the Countrey: where they are no leſſe admir'd than a Gyant in a pageant: till at laſt they grow ſo common there too, as every poore Milkmaid can chant and chirpe it under her cow, which ſhe uſeth *as an harmleſſe charme* to make her let downe her milke."

Groſe tells us that "a ſlunk or abortive Calf, buried in the High-way over which Cattle frequently paſs, will greatly prevent that miſfortune happening to Cows. This is commonly practiſed in Suffolk."

Coles[1] ſays: "It is ſaid that if a handfull of *Arſmart* be put under the Saddle, upon a tired Horſe's back,[2] it will make him travaile freſh and luſtily: If a Footman take Mugwort and put into his Shoes in the morning, he may goe forty miles before noon, and not be weary. The Seed of *Fleabane* (ſays he) ſtrewed between the Sheets cauſeth Chaſtity. If one that hath eaten *Comin* doe but breath on a painted Face, the Colour will vaniſh away ſtraight. The Seeds of *Docks* tyed to the left arme of a Woman do helpe Barrenneſſe. All kinde of Docks have this property, that what Fleſh, or Meat, is ſod therewith, though it be never ſo old, hard, or tough, it will become tender and meet to be eaten. *Calamint* will recover ſtinking meat, if it be laid amongſt it whilſt it is raw. The often ſmelling to *Baſil* breedeth a Scorpion in the Brain. That the root of *Male-Piony* dryed, tied to the Neck, doth help the Incubus, which we call the Mare. That if Maids will take wilde *Tanſey*, and lay it to ſoake in Butter-milke nine dayes, and waſh their Faces therewith, it will make them look very faire" [—a belief, which is alſo held in reſpect to May dew, as previouſly ſtated.]

The ſame author tells us: "It is ſaid, yea and believed by many, that *Moonwort* will open the Locks wherewith Dwelling-houſes are made faſt, if it be put into the Key-hole; as alſo that it will looſen the Locks, Fetters, and Shoes from thoſe Horſes' feet that goe on the places where it groweth; and of this opinion was Maſter Culpeper, who, though he railed againſt ſuperſtition in others, yet had enough of

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[1] "Introduction to the Knowledge of Plants," 1656, pp. 68-71.

[2] Lupton in his third book of "Notable Things," ſays: "Mouſear, any manner of way miniſtered to Horſes, brings this help unto them, that they cannot be hurt, whiles the Smith is ſhooing of them, therfore it is called of many, Herba Clavorum, the Herb of Nails"—(*Mizaldus*). Lupton's "Notable Things," edit. 1660, lib. 3, p. 53.

it himſelfe, as may appear by his ſtory of the Earl of Eſſex his Horſes, which being drawn up in a body, many of them loſt their Shoos upon White Downe in Devonſhire, neer Tiverton, becauſe Moonwort grows upon Heaths."

Turner[1] was confident, that tho' Moonwort "be the Moons Herb, yet it is neither Smith, Farrier, nor Picklock."

Wither[2] alludes to the ſuppoſed virtues of the Moonwort:

> "There is an Herb, ſome ſay, whoſe vertue's ſuch
> It in the paſture, only with a touch,
> Unſhooes the new-ſhod Steed."

Among tree-ſuperſtitions muſt be ranked what Armſtrong ſays:[3] "The Vine excepted, the Minorquins never prune a Tree, thinking it irreligious in ſome degree to preſume to direct its growth; and if you expreſs your wonder that they forbear this uſeful practice, and inform them of the advantages that attend it in other countries, their anſwer is ever ready: *God knows beſt how a Tree ſhould grow.*"

Rue was hung about the Neck, as an Amulet againſt Witchcraft, in Ariſtotle's time.[4] Shakeſpeare has this paſſage:[5] "There's Rue for you, and here's ſome for me. We may call it herb-grace o' Sundays." Rue was called Herb of Grace by the country people, and probably for the reaſon aſſigned by Warburton, that it was uſed on Sundays by the Romaniſts in their exorciſms.[6]

The charms and ſuperſtitious preſervatives againſt thunder remain to be mentioned. It appears from the following paſſage in Greene's Penelope's Web,[7] that wearing *a Bay Leaf* was a charm againſt thunder: "He which weareth the Bay-leafe is priviledged from the prejudice of Thunder." So, in Webſter's "White Devil," 1612, Cornelia ſays:

> —— "Reach the Bays:
> I'll tie a Garland here about his Head,
> 'Twill keep my Boy from Lightning."[8]

In an old book of Characters,[9] it is obſerved, that the Bay is "ſo priviledged by nature, that even Thunder and lightning are here even taxed of partiality, and will not touch him for reſpects ſake, as a ſacred thing." In a ſimilar ſenſe we find a quotation from one of the early poets:[10]

> "As Thunder nor fierce Lightning harmes the Bay,
> So no extremitie hath power on Fame."

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[1] "Britiſh Phyſician," 1687, p. 209.

[2] "Abuſes Stript and Whipt," 1613 (*Juvenilia*, 1622, *Introd.*)

[3] "Hiſtory of Minorca," p. 191.

[4] "Rutam faſcini Amuletum eſſe tradit Ariſtoteles."—Wierius *de Præſtigiis Dæmonum*, lib. v. cap. xxi. col. 584.

[5] "Hamlet," iv. 5 [Dyce's 2nd edit. 1868, vii. 184.]

[6] Grey's "Notes on Shakeſpeare," ii. 301.

[7] 1587, Edit. 1601, ſign. E 4.

[8] Act v. ſc. 1 (Works, ed. Hazlitt, ii. 126).] See alſo Braithwaite's "Whimzies," p. 174.

[9] "A Strange Metamorphoſis of Man," &c. 1634, No. 37.

[10] Bodenham's "Belvidere," 1600, p. 90.

Biſhop King alludes[1] to the ſuperſtitious idea of *laurel* being a defenſative againſt thunder:

> "I ſee that Wreath, *which doth the wearer arme*
> *'Gainſt the quick ſtroakes of Thunder*, is no charme
> To keepe off death's pale dart: for (Johnſon) then,
> Thou had'ſt been number'd ſtill with living men:
> Times Sythe had feard thy Lawrell to invade,
> Nor thee this Subject of our ſorrow made."

Lodge remarks: "You beare the Feather of a Phœnix in your boſome againſt all Wethers and Thunders, *Laurell to eſcape Lightning*," &c.[2]

Leigh,[3] ſpeaking of Tiberius Cæſar, ſays: "He feared Thunder exceedingly, and when the Aire or Weather was any thing troubled, he ever carried a Chaplet or Wreath of Lawrell about his Neck, becauſe that, (as Pliny reporteth,) is never blaſted with Lightning." The ſame author[4] mentions a ſimilar charm. "He was ſo much afraid of Thunder and Lightning, that he ever carried about with him for a preſervative remedy *a Seale ſkinne*."[5]

It was thought formerly (and the idea, which is mentioned by two early writers[6] nearly in the ſame words, is not perhaps entirely extinct) "that if the herb *Houſleek*, or Syngreen, do grow on the Houſe-top, the ſame Houſe is never ſtricken with Lightning or Thunder." It is ſtill common [1869], in many parts of England, to plant the herb houſe-leek upon the tops of cottage houſes.

Andrews[7] tells us, on the authority of Arnot, that "In 1594, the Elders of the Scottiſh Church exerted their utmoſt influence to aboliſh an irrational Cuſtom among the Huſbandmen, which with ſome reaſon gave great offence. The Farmers were apt to leave a portion of their Land untilled and uncropt year after year. This ſpot was ſuppoſed to be dedicated to Satan, and was ſtyled 'the Good Man's Croft,' viz. the Landlord's Acre. It ſeems probable that ſome pagan Ceremony had given riſe to ſo ſtrange a Superſtition:" no doubt as a charm or peace-offering, that the reſt might be fertile.

A writer deſcribing the ſuperſtitions current in the vicinity of St. Andrew's, Scotland, ſays:[8] "In private Breweries, to prevent the in-

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[1] "Jonſonus Virbius," 1638 (Elegy by Henry, afterwards Bp. King).

[2] "Diogenes in his Singularitie," 1591, p. 2, *verſo*. Sheridan ("Notes on Perſius," Sat. ii. *v. Bidental*) ſays: "It was a cuſtom, whenever a perſon fell by Thunder, there to let him lie, and to fence in the place; to ſacrifice a Sheep and erect an Altar there," edit. 1739, p. 33. The putting a cold iron bar upon the barrels, to preſerve the beer from being ſoured by thunder, has been noticed in a former ſection. This is particularly practiſed in Kent and Herefordſhire.

[3] "Obſervations on the firſt Twelve Cæſars," 1647, p. 63.

[4] "Life of Auguſtus," p. 40.

[5] Here a note adds: "Or of a Sea-Calfe, which, as Plinie writeth, checketh all Lightnings. Tonitrua et Fulgura paulo infirmius expaveſcebat, ut ſemper et ubique pellem Vituli marini circumferret, pro remedio."

[6] Hyll's "Naturall and Artificiall Concluſions (firſt printed in 1581)," edit. 1670, No. 139; Browne's "Quincunx," p. 126.

[7] Continuation of Henry's "Hiſt. of Great Britain," 4to edit. p. 502 *Note*.

[8] Letter from Profeſſor Playfair to Mr. Brand, Jan. 26, 1804.

terference of the Fairies, a live Coal is thrown into the vat. A Cow's Milk no Fairy can take away, if a burning Coal is conducted acroſs her back and under her belly immediately after her delivery. The ſame miſchievous Elves cannot enter into a Houſe at night if, before bed-time, the lower end of the Crook or iron Chain, by which a veſſel is ſuſpended over the Fire, be raiſed up a few links."

Martin[1] ſays: "It is a received opinion in theſe [the Weſtern] Iſlands, as well as in the neighbouring part of the main Land, that Women, by a Charm or ſome other ſecret way, are able to convey the increaſe of their Neighbour's Cows' Milk to their own uſe, and that the Milk ſo charmed doth not produce the ordinary quantity of Butter, and the Curds made of that Milk are ſo tough, that it cannot be made ſo firm as the other Cheeſe, and alſo is much lighter in weight. The Butter ſo taken away and joined to the Charmer's Butter is evidently diſcernible by a mark of ſeparation, viz. the diverſity of colours: that which is charmed being paler than the other. If Butter, having theſe marks, be found on a ſuſpected Woman, ſhe is preſently ſaid to be guilty. To recover this loſs they take a little of the Rennet from all the ſuſpected perſons, and put it into an Egg-ſhell full of Milk: and when that from the Charmer is mingled with it, it preſently curdles, and not before. Some Women make uſe of the Root of Groundſel as an Amulet againſt ſuch Charms, by putting it among the Cream." Speaking of Fladda Chuan, he adds:[2] "there is a Chapel in the Iſle, dedicated to St. Columban. It has an altar in the Eaſt end, and, therein, a blue Stone of a round form on it, which is always moiſt. It is an ordinary cuſtom, when any of the Fiſhermen are detained in this Iſle by contrary winds, to waſh the blue Stone with water all round, expecting thereby to procure a favourable Wind." "And ſo great is the regard they have for this Stone, that they ſwear deciſive Oaths upon it."[3] He alſo tells us that "it was an antient cuſtom among the Iſlanders to hang a He-Goat to the Boat's Maſt, hoping thereby to procure a favourable Wind."

[There is ſome curious matter bearing on this prolific ſubject in Mr.

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[1] "Deſcription of the Weſtern Iſlands," p. 120. [2] *Ibid.* p. 166.

[3] "Martin, p. 262, ſpeaking of Iona, ſays, there is a Stone erected here, concerning which the credulous Natives ſay, that whoever reaches out his arm along the Stone three times in the name of the Father, Son, and Holy Ghoſt, ſhall never err in ſteering the Helm of a Veſſel." Speaking (*ibid.* p. 59) of the Iſland Borera, he ſays: "There is a Stone in form of a Croſs, in the Row, oppoſite to St. Mary's Church, about five foot high: the Natives call it the Water-Croſs, for the antient Inhabitants had a cuſtom of erecting this ſort of Croſs to procure Rain, and when they had got enough, they laid it flat on the ground; but this cuſtom is now diſuſed." Again, in reference to Arran, he mentions a green Stone, much like a Globe in figure, about the bigneſs of a Gooſe-Egg, which for its intrinſic value has been carefully tranſmitted to poſterity for ſeveral ages. "The virtue of it is to remove ſtitches in the ſide, by laying it cloſe to the place affected. They ſay if the patient does not outlive the diſtemper, the Stone removes out of the Bed of its own accord, and *è contra*. The natives uſe this Stone for ſwearing deciſive Oaths upon it. The credulous Vulgar believe that if this Stone is caſt among the front of an enemy, they will all run away. The cuſtody of it is the peculiar privilege of a Family called Clan-Chattons, alias Mack-Intoſh. (*Ibid.* p. 225.)"

Wright's "Eſſays on the Superſtitions of the Middle Ages," 1846, in the chapter devoted to mythology. One of the magical devices, againſt which there is a general proteſt in a Saxon homily, quoted by this learned writer, was directed againſt any one "who places his child on the roof, *or in a furnace*, for the recovery of his health. . . . . ." That a belief in the power of reſuſcitation by fire had at one time ſome hold on the popular mind in our country, we have evidence in that ſtrange production called "The Treatyſe of the Smyth whych that forged hym a new dame," printed about the middle of the ſixteenth century, but a great deal older than the date of publication in its ſtructure and doctrine.

I do not know whether to this ſection, or that devoted to MAGIC, I ought to refer the miraculous garland given to the Wright's Chaſt wife by her father on her nuptials, in a tale of that name (from the "Geſta Romanorum") in verſe, recently edited by Mr. Furnivall. He ſays to the wright, on preſenting it as the only gift it is in his power to make:

> "Haue here thys garlonde of roſes ryche,
> In alle thys lond ys none yt lyche,
> For ytt wylle euer be newe.
> Wete thou wele withowtyn fable,
> Alle the whyle thy wyfe ys ſtable,
> The chaplett wolle hold hewe."]

Brooke, in his "Ghoſt of Richard the Third," 1614, figures the king in his youth, endeavouring by one of the antient forms of divination to aſcertain his deſtiny. The poem is, in imitation of the "Mirror for Magiſtrates," written in the firſt perſon:

> "—— Then at the ſlaughter-houſe, with hungry ſight,
> Vpon ſlaine beaſts my ſenſuall part did feede;
> And (that which gentler natures might affright)
> I ſearch't their entrayles, as in them to reade
> (Like th' ancient bards) what fate ſhould thence betide."

In the proſe Merlin, recently edited by Mr. Wheatley, we get the incident of the ſuppoſed miraculous power of the blood of the child "born without father," to ſtay the deſtruction of King Vortiger's ſtrong tower. This is to be regarded as an early example of the belief in charms, which was unqueſtionably far more ancient in this country than any exiſting records ſhew.

It ſeems to have been believed that there was ſome divination, or other ſupernatural medium, by which the robbers of orchards might be detected, for in "Cataplus, a Mock Poem," 1672, the writer ſays of the Sibyl:

> "Thou canſt in Orchard lay a charm
> To catch baſe felon by the arm."

Randolph, in his "Amyntas," 1638, makes fairies declare a partiality for apples ſtolen from orchards in the night:

> "*Jocaſtus.* What divine noiſe fraught with immortal harmony
> Salutes my ears?

> *Bromius.* Why this immortal harmony
> Rather ſalutes your Orchard: theſe young raſcals,
> Theſe peſcod ſhellers do ſo cheat my maſter,
> We cannot have an apple in the Orchard,
> But ſtraight ſome Fairy longs for 't."

Of courſe, however, in this particular caſe, the fairies are counterfeit, like thoſe in the "Merry Wives of Windſor."

3. Cornish Leechdoms.

[*Communicated by T. Q. Couch, Eſq.*]

There are numerous diſjointed fragments of ſuperſtition which have been ſo ſadly miſhapen by time as to defy all attempts to claſſify them, and yet are worthy of being preſerved againſt the period when the progreſs of education ſhall have rendered them obſolete. Theſe are the ſuperſtitions connected with animals, plants, and things inanimate, and the medical or other virtues attributed to them.

The domeſtic treatment of diſeaſe among our poor conſiſts chiefly of charms and ceremonies, and even when recourſe is had to material remedies, as much importance is attached to the rites which attend their employment as to the agents uſed. In many caſes we may notice remnants of the old doctrine of ſignatures, and the idea of ſympathies and antipathies between ſeparate and diſſimilar bodies. The brighteſt coloured decoctions, as ſaffron-water, are given to "throw out" exanthematous eruptions; whilſt the nettle raſh is treated by copious draughts of nettle tea. The fiſherman, whoſe hand is wounded by a hook, is very careful to preſerve the hook from ruſt during the healing of the wound.

The following inſtances will illuſtrate the ſuperſtitious character of the houſehold medicine of the poorer of our country people:—

If the infant is ſuffering from the *thruſh*, it is taken, faſting, on three following mornings, to have its mouth blown into by a poſthumous child. If afflicted with the hooping cough, it is fed with the bread and butter of a family, the heads of which bear reſpectively the names John and Joan. In the time of an epidemic, ſo numerous are the applications, that the poor couple have little reaſon to be grateful to their godfathers and godmothers for their gift of theſe particular names. Or, if a piebald horſe is to be found in the neighbourhood, the child is taken to it, and paſſed thrice under the belly of the animal; the mere poſſeſſion of ſuch a beaſt confers the power of curing the diſeaſe. The owner of a piebald horſe ſtates that he has frequently been ſtopped on the road by anxious mothers, who inquired of him, in a caſual way, what was good for the hooping cough? and the thing he mentioned, however inappropriate or abſurd, was held to be a certain remedy in that particular caſe.

The paſſing of children through holes in the earth, rocks, or trees, was once an eſtabliſhed rite, and the old Saxon penitentiaries record

ſtrict and protracted faſts againſt "the woman who uſeth any witchcraft to her child, or who draws it through the earth at the meeting of roads, becauſe that is great heathenneſs." Remnants of this pagan uſage are ſtill to be obſerved among the peaſantry. Boils are ſaid to be cured by creeping on the hands and knees beneath a bramble which has grown into the earth at both ends. Children afflicted with hernia are ſtill paſſed through a ſlit made in an aſh ſapling, before ſunriſe, faſting, after which the ſlit portions are bound up, in the hope that, as they unite, the malady will be cured.

The aſh is a tree of many virtues: venemous reptiles are never known to reſt under its ſhadow, and a ſingle blow from an aſh-ſtick is inſtant death to an adder; ſtruck by any other wand, it is ſaid to retain marks of life till the ſun goes down.[1] The mountain aſh, or care, has a ſtill greater reputation in the curing of ills ariſing from ſupernatural as well as ordinary cauſes: it is the dread of evil ſpirits, and renders null the ſpells of the witch. The countryman will carry for years a ſmall piece of it in his pocket, as a protection againſt the ill-wiſh, or as a remedy for the rheumatiſm. If his cow is out of health, and he ſuſpects that ſhe is *overlooked*, away he runs to the neareſt wood and brings home branches of *care*, which he ſuſpends over her ſtall, or wreathes round her horns, after which he conſiders her ſafe.

The cures for warts are many and various. A piece of fleſh is taken *ſecretly*, rubbed over the warts, and buried in the earth, and as the fleſh decays, the warts vaniſh. Or ſome myſterious vagrant deſires to have them carefully counted, and, marking the number on the inſide of his hat, leaves the neighbourhood, and takes the warts with him.

There are a few animals the ſubject of ſuperſtitious veneration, and a much greater number whoſe actions are ſuppoſed to convey intimations of the future. We are too little acquainted with the details of the practice of augury among the druids, and the differences between it and its obſervance by our Saxon and Daniſh forefathers, to be able to mark the origin of each particular ſuperſtition; at all events the belief is too general to have been the reſult of local or individual obſervation, and has all the appearance of being a ſyſtem once entire, but long ſince exploded. The deſire to look into the future belongs to all times and all conditions; but the perſiſtency and generality with which the faculty of foreſhadowing coming events has been attached to particular animals is very remarkable. In ſome inſtances it would almoſt ſeem as if they were conſidered more in the light of cauſes, than prognoſtics; yet as the doctrine of fataliſm, in a reſtricted ſenſe, runs through all our popular beliefs, we may conſider, for inſtance, the conduct of the inhoſpitable houſewife who drives off the cock that crows upon the door-ſtep, warning her of the approach of ſtrangers, as only a freſh illuſtration of a very old fallacy, which con-

[1] The antipathy of the ſerpent to the aſh is a very old popular fallacy.—*Vide* Pliny, "Hiſt. Mundi," Lib. xvi.

ſiſts in the belief that when the prophet is ſilenced, his predictions are averted. Here are ſome of our ſuperſtitions connected with certain animals. The howling of dogs, the continued croaking of ravens over a houſe, and the ticking of the death-watch, portend death. The magpie is a bird of good or ill omen, according to the number ſeen at one time:

> "One for ſorrow:—two for mirth:—
> Three for a wedding:—four for death."

A crowing hen is a bird of ill-luck. An old proverb in uſe here ſays:

> "A whiſtling woman, and a crowing hen,
> Are two of the unluckieſt things under the ſun."[1]

And the former is always reproved, and the latter got rid of without loſs of time. M. Pluquet gives a ſimilar proverb in his book on the ſuperſtitions of the people of Bayeux. "Une poule qui chante le coq, et une fille qui ſiffle, portent malheur dans la maiſon."

A country lad informed me that if, on firſt hearing the cuckoo, the ſounds proceed from the right, it ſignifies "that you will go vore in the world;" if from the left, "that the enſuing year will be one of ill-fortune."

Particular honour is paid to the robin and the wren. A local diſtich ſays:

> "He that hurts a robin or a wren
> Will never proſper ſea nor land."

This gives them an immunity which the moſt miſchievous urchin never dares to violate.

It is a very prevalent belief that a pillow ſtuffed with the feathers of wild birds delays the departure of the dying. Death is alſo thought to be prolonged until the ebb of the tide.

The killing of the firſt adder ſeen for the ſeaſon is a ſign that the perſon is to triumph over his enemies. The ſlough of an adder hung to the rafters preſerves the houſe againſt fire.

The wonderful polity of bees could ſcarcely have eſcaped obſervation in the earlieſt ages, and they were accordingly ſuppoſed to be endued with a portion, "divinæ mentis." Our forefathers appear to have been among thoſe who conſidered bees as poſſeſſing ſomething higher than ordinary inſtinct, for there is yet a degree of deference paid to them that would ſcarcely be offered to beings endowed with only the uſual kind of animal intelligence. On the death of any relative, the huſbandman takes care to acquaint the bees of it, by moving the hive, or putting it in mourning, by attaching to it pieces of black cloth or crape; which neglected, they are ſaid to leave the hive. The ſale of bees is a very unlucky proceeding, ſo they are always *given*, and a buſhel of wheat (the conſtant value of a ſwarm) is expected in return.

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[1] This is ſometimes put:—

> "A whiſtling woman, and a crowing hen,
> Are two of the unluckieſt things for men."

In ſome houſes when death has occurred, the indoor plants are alſo hung with black, for if this be neglected they are ſaid to droop and die. The cricket is a bringer of good luck, and its departure from a houſe is a ſign of coming misfortune.

Among the omens believed in, or exiſting in proverbs, we may further mention that the breaking of a looking-glaſs entails "ſeven years trouble, but no want." The dirgeful ſinging of children portends a funeral. There is ſcarcely a ſenſation but has its meaning. If you ſhudder, it implies that ſome one is walking over the ſpot that is to be your grave. If the left palm itches, you will ſoon have to pay, if the right, to receive money. If the knee itches, you will kneel in a ſtrange church. If the ſole of the foot tingles, you will walk over ſtrange ground. If the ear tingles, you will hear of "haſtis" news. If the cheek burns, ſome one is talking ſcandal of you. I have frequently heard the following lines ſpoken:

> "Right cheek! left cheek! why do you burn?
> Curſed be ſhe that doth me any harm.
> If it be a maid, let her be ſtaid:
> If it be a widow; long let her mourn:
> But if it be my own true love,
> Burn, cheek, burn!"

Even the white patches at the roots of the nails are not without their ſignificance. They are called "gifts;" and it is ſaid that—

> "A gift on the thumb, is ſure to come.
> A gift on the finger, is ſure to linger."][1]

4. Characts.

Characts ſeem to have been charms in the form of inſcriptions. "That he uſe ne hide no charme, ne charecte."[2]

So Gower:

> "With his Carrecte would him enchaunt."
>
> "Through his Carectes and figures."
>
> "And his Carecte as he was tawght
> He rad."[3]

In "Dives and Pauper," 1493, ſigna. c. 2, we find cenſured: "Charmes in gadering of Herbes, or *hangynge of Scrowes aboute Man or Woman or Childe or Beeſt for any Sekneſſe with any Scripture or*

[1 Mr. Baring-Gould, in his "Curious Myths of the Middle Ages," 1866, ſays: "I well remember having it impreſſed upon me by a Devonſhire nurſe, as a little child, that all Corniſhmen were born with tails; and it was long before I could overcome the prejudice thus early implanted in my breaſt againſt my Cornubian neighbours." Mr. Gould reminds us, that the ſame idea has been connected with Devonſhire and Kent.]

[2] See Dugdale's "Orig. Jurid." p. 81.

[3] "Confeſſio Amantis," lib. 1 and lib. 6 (quoted by Reed, Shakeſpeare, vi. 385.)

figures and Caractes, but if it be Pater Noſter, Ave, or the Crede, or holy wordes of the Goſpel, or of holy Wryt, for devocion nat for Curiouſtie, and only with the Tokene of the holy Croſſe."

In the Earl of Northampton's "Defenſative" we read: "One of the Reyſters which ſerved under the Frenche Admirall, at the Siege of Poictiers, was founde after he was dead, to have about his Necke a Purſſe of Taffata, and within the ſame a piece of parchment full of characters in Hebrew; beſide many Cycles, Semicircles, Tryangles, &c. with ſundrie ſhorte cuttes and ſhreddings of the Pſalmes. 'Deus miſereatur noſtri,' &c. 'Angelis ſuis mandavit de te,' &c. 'Super Aſpidem & Baſiliſcum,' &c. as if the prophecies which properly belong to Chriſte, might be wreſted to the ſafeguard and defence of every private Man."[1]

In the "Burnynge of Paules Church," 1561,[2] the author (Biſhop Pilkington) writes:—"What wicked blindenes is this than, to thinke that wearing Prayers written in rolles about with theym, as S. Johns Goſpell, the length of our Lord,[3] the meaſure of our Lady, or other like, thei ſhall die no ſodain death, nor be hanged,[4] or yf he be hanged, he ſhall not die. There is to manye ſuche, though ye laugh, and beleve it not, and not hard to ſhewe them with a wet finger." Our author continues to obſerve that our devotion ought to "ſtande in depe ſighes and groninges, wyth a full conſideration of our miſerable ſtate and Goddes majeſtye, in the heart, and not in ynke or paper: not in *hangyng written* SCROLLES *about the Necke*, but lamentinge unfeignedlye our Synnes from the hart."

Lodge,[5] ſpeaking of curioſity, ſays: "If you long to know this Slave, you ſhall never take him without *a Book of Characters* in his boſome. Promiſe to bring him to Treaſure-trove, and he will ſell his Land for it, but he will be couſened. Bring him but a Table of Lead, with Croſſes, (and Adonai or Elohim written in it,) he thinks it will heal the Ague."

Take the following paſſage[6]: "Others, that they may colourably

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[1] 1585, ſign. O 4 *verſo*. Lord Northampton cites as his authority, "Hiſtor. des Troubles," Liv. 8.

[2] 8°, 1563, ſign. I 8 *verſo*.

[3] See "Political, Religious, and Love Poems," ed. Furnivall, 1866, p. 33.]

[4] The following "Charm, or Protection," was "found in a linen purſe of Jackſon, the murderer and ſmuggler, who died (a Roman Catholic) in Chicheſter Gaol, Feb. 1749. He was ſtruck with ſuch horror on being meaſured for his Irons, that he ſoon after expired.

> "Ye three holy Kings,
> Gaſpar, Melchior, Balthaſar,
> Pray for us, now, and the hour of death.

"Theſe papers have touch'd the three heads of the holy Kings at Cologne. They are to preſerve Travellers from Accidents on the road, Head-achs, falling Sickneſs, Fevers, Witchcraft, all kinds of Miſchief, and ſudden Death."—*Gent. Mag. for Feb.* 1749.

[5] "Wits Miſerie," 1596, ſign. C 2.

[6] "Beware of Pick-purſes, or a Caveat for ſick Folkes to take heede of unlearned Phyſitions and unſkilfull Chyrurgians," 1605, p. 16.

and cunningly hide their groſſe ignorance, when they know not the cauſe of the Diſeaſe, referre it unto *Charmes*, Wichcrafts, magnifical Incantations, and Sorcerie, vainely and with a brazen forehead affirming that there is no way to help them, but by *Characters*, Circles, Figure-caſtings, Exerciſmes, Conjurations, and other impious and godleſſe meanes. Others ſet to ſale, at a great price, certaine amulets of Gold and Silver, ſtamped under an appropriate and ſelected Conſtellation of the Planets, with ſome magical character, ſhameleſly boaſting that they will cure all Diſeaſes, and worke I know not what other wonders." The author concludes with the very ſenſible obſervation of "a great learned Clarke in our Land, who in a daungerous ſickneſſe, being moved by ſome Friends to uſe an unlettered Empericke, 'Nay, quoth he, I have lived all my life *by the Booke*, and I will now (God willing) likewiſe dye by the Booke.'"

Blagrave[1] preſcribes a Cure of Agues by a certain Writing which the patient weareth, as follows: "When Jeſus went up to the Croſs to be crucified, the Jews aſked him, ſaying, Art thou afraid? or haſt thou the Ague? Jeſus anſwered and ſaid, I am not afraid, neither have I the Ague. *All thoſe which bear the name of Jeſus about them ſhall not be afraid, nor yet have the Ague.* Amen, ſweet Jeſus, Amen, ſweet Jehovah, Amen." He adds, "I have known many who have been cured of the Ague by this Writing only worn about them; and I had the Receipt from one whoſe Daughter was cured thereby, who had the Ague upon her two years." To this charact, then, may be given, on the joint authority of the old woman and our doctor, "*Probatum eſt.*"

Rameſey[2] ſays: "Neither doth Fanſie only cauſe, but alſo as eaſily cure Diſeaſes; as I may juſtly refer all magical and jugling Cures thereunto, performed, as is thought, by Saints, Images, Relicts, Holy-Waters, Shrines, Avemarys, Crucifixes, Benedictions, *Charms*, *Characters*, Sigils of the Planets and of the Signs, *inverted Words*, &c. and therefore all ſuch Cures are rather to be aſcribed to the force of the Imagination, than any virtue in them, or their Rings, Amulets, Lamens," &c.

The quack aſtrologer, we are told, "offers, for five pieces, to give you home with you a Taliſman againſt Flies; a Sigil to make you fortunate at gaming; and a Spell that ſhall as certainly preſerve you from being rob'd for the future; *a ſympathetical Powder* for the violent pains of the Tooth-ach."[3]

Cotta[4] very ſenſibly obſerves: "If there be any good or uſe unto the health by *Spels*, they have that prerogative by accident, and by the power and vertue of Fancie. If Fancie then be the foundation whereupon buildeth the good of Spels, Spels muſt needs be as Fancies are, uncertaine and vaine: ſo muſt alſo, by conſequent, be their uſe

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[1] "Aſtrological Practice of Phyſick," p. 135.
[2] "Elminthologia," 1668, p. 259.
[3] "Character of a Quack Aſtrologer," 1673, ſign. C 1 *verſo*.
[4] "Diſcoverie of the Dangers of Ignorant and Unconſiderate Practiſers of Phyſicke in England," 1612, p. 50.

and helpe, and no leſſe all they that truſt unto them." He elſewhere aſks: "How can Religion or Reaſon ſuffer Men that are not voyd of both, to give ſuch impious credite unto an inſignificant and ſenſeleſſe mumbling of idle words, contrary to reaſon, without preſident of any truly wiſe or learned, and juſtly ſuſpected of all ſenſible Men?" citing Fernel. "De abd. rer. Cauſis:" "*Scripta*, *Verba*, *Annuli*, *Caracteres*, *Signa*, nihil valent ad profligandos morbos, ſi nulla ſuperior Poteſtas divina vel Magica acceſſerit."

Waldron[1] mentions a charact, a copy of an inſcription, found under a croſs (which was carefully preſerved and carried to the vicar, who wrote copies of it and diſperſed them over the iſland). "They tell you," ſays he, "that they are of ſuch wonderful virtue to ſuch as wear them, that on whatever buſineſs they go, they are certain of ſucceſs. They alſo defend from Witchcraft, evil Tongues, and all efforts of the Devil or his Agents; and that a Woman wearing one of them in her boſom, while ſhe is pregnant, ſhall by no accident whatever loſe the fruit of her womb. I have frequently rode by the Stone under which they ſay the original paper was found, but it would now be looked on as the worſt Sacrilege to make any attempt to move it from the place." He gives alſo the tenor of the inſcription: "Fear God, obey the Prieſthood, and do by your Neighbour as you would have him to do to you."

Andrews[2] tells us that "On all the old Houſes ſtill exiſting in Edinburgh, there are remains of Taliſmanic or Cabaliſtical Characters, which the ſuperſtition of earlier ages had cauſed to be engraven on their fronts. Theſe were generally compoſed of ſome Text of Scripture, of the name of God, or, perhaps, of an emblematic repreſentation of the Reſurrection."

"It is recorded in divers authors (notes Maſon[3]) that in the Image of Diana, which was worſhipped at Epheſus, there were certaine obſcure words or ſentences, not agreeing together, nor depending one upon another: much like unto Riddles written upon the Feete, Girdle, and Crowne of the ſaid Diana: the which, if a Man did uſe, having written them out, and carrying them about him, hee ſhould have good lucke in all his buſineſſes: and hereof ſprung the proverbe *Epheſiæ Literæ*, where one uſeth any thing which bringeth good ſucceſſe." Our author alſo mentions the ſuperſtition of "Curing Diſeaſes with certaine Words or Characters."

Cotta[4] inſerts "A merrie hiſtorie of an approved famous Spell for ſore Eyes. By many honeſt teſtimonies, it was a long time worne as a Jewell about many Necks, written in paper and incloſed in Silke, never failing to do ſoveraigne good when all other helps were helpleſſe. No ſight might dare to reade or open. At length a curious mind, while the patient ſlept, by ſtealth ripped open the myſtical cover, and

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[1] "Deſcription of the Iſle of Man," Works, p. 175.
[2] Continuation of Henry's Hiſtory (quoting Arnot's "Hiſtory of Edinburgh.")
[3] "Anotomie of Sorcerie," 1612, p. 90.
[4] "Short Diſcoverie," &c. 1612, p. 49.

found the powerful Characters Latin: 'Diabolus effodiat tibi oculos, impleat foramina ſtercoribus.'"[1]

Mungo Park, in his Travels, ſpeaking of "certain Charms or Amulets called Saphies, which the Negroes conſtantly wear about them," ſays: "Theſe Saphies are Prayers or Sentences from the Koran, which the Mahometan Prieſts write on ſcraps of paper and ſell to the Natives, who ſuppoſe them to poſſeſs extraordinary virtues. Some wear them to guard againſt the attack of Snakes and Alligators: on ſuch an occaſion the Saphie is encloſed in a Snake or Alligator's ſkin, and tied round the Ancle. Others have recourſe to them in time of war, to protect their perſons from hoſtile attacks: but the general uſe of theſe Amulets is to prevent or cure bodily diſeaſes, to preſerve from hunger and thirſt, and to conciliate the favour of ſuperior powers." He informs us in another place, that his landlord requeſted him to give him a lock of his hair to make a ſaphie, as he ſaid he had been told it would give to the poſſeſſor all the knowledge of white men. Another perſon deſired him to write a ſaphie; Mr. Park furniſhed him with one containing the Lord's Prayer. He gave away ſeveral others. [Theſe ſaphies appear to have correſponded with the "charters of health," mentioned in ſome of our own early writers.]

5. Amulets.

Burton[2] has the following paſſage on this ſubject: "Amulets, and Things to be borne about, I find preſcribed, taxed by ſome, approved by others: looke for them in Mizaldus, Porta, Albertus, &c. A Ring made of the Hoofe of an Aſſe's right fore-foot carried about, &c. I ſay with Renodeus they are not altogether to be rejected. Piony doth help Epilepſies. Pretious Stones, moſt diſeaſes. A Wolf's dung carried about helps the Cholick. A Spider, an Ague, &c. . . Such Medicines are to be exploded that conſiſt of Words, Characters, Spells, and Charms, which can do no good at all, but out of a ſtrong conceit, as Pomponatius proves, or the Divel's policy that is the firſt founder and teacher of them."

Herring[3] has the following: "Perceiving many in this Citie to weare about their Necks, upon the region of the Heart, certaine Placents or Amulets, (as preſervatives againſt the Peſtilence,) confected of Arſenicke, my opinion is that they are ſo farre from effecting any good in that kinde, as a preſervative, that they are very dangerous and hurtfull, if not pernitious, to thoſe that weare them."

"To this kind," ſays Bingham, quoted by Bourne,[4] "belong all Ligatures and Remedies, which the Schools of Phyſitians reject and

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[1] Naſh in his "Notes on Hudibras," ſays, "Cato recommends the following as a Charm againſt Sprains: 'Haut, haut, hiſta piſta viſta.'"

[2] "Anatomy of Melancholy," 1621, p. 476.

[3] "Preſervatives againſt the Peſtilence," 1625, ſign. B 2 *verſo*.

[4] "Antiq. Vulgar." ch. xxv.

condemn; whether in Inchantments or in certain marks, which they call Characters, or in ſome other things which are to be hanged and bound about the Body, and kept in a dancing poſture. Such are Ear-rings hanged upon the tip of each Ear, and Rings made of an Oſtriche's bones for the Finger; or, when you are told, in a fit of Convulſions or ſhortneſs of Breath, to hold your left Thumb with your right hand." I remember it was a cuſtom in the north of England for boys that ſwam, to wear an eel's ſkin about their naked leg to prevent the cramp.

Armſtrong[1] ſays: "I have ſeen an old Woman placed on a Bier, dreſſed like a Franciſcan Monk, and ſo conducted by the good brothers of that order, with ſinging and the tinckling of the hand-bell, to their Church. This Superſtition was obſerved by Milton in his Travels through Roman Catholic Countries; for, when deſcribing the Paradiſe of Fools, he does not forget to mention thoſe—

> '—— Who to be ſure of Paradiſe,
> Dying, put on the Weeds of Dominick,
> Or in Franciſcan think to paſs diſguiſ'd.'"[2]

That this practice was not unknown in our own country at an earlier period will be ſeen by the following extract:[3] "It is recorded that on the 13th of May 1220 (4th Hen. III.) died Robert the ſecond Lord Berkeley æt^is^ 55. or thereabouts, and was buried in the North Iſle of the Church of the Monaſtery of St. Auguſtines (Briſtol) over againſt the high Altar, in a Monck's Cowle, an uſual faſhion for great Peeres in thoſe tymes, eſteemed as an Amulet or Defenſative to the Soule, and as a Scala Cœli, a Ladder of Life eternal." Gaule[4] enquires "whether Pericepts, Amulets, Præfiſcinals, Phylacteries, Niceteries, Ligatures, Suſpenſions, Charmes, and Spels, had ever been uſed, applyed, or carryed about, but for Magick and Aſtrologie? Their ſuppoſed efficacy (in curing Diſeaſes and preventing of Perils) being taught from their fabrication, configuration, and confection, under ſuch and ſuch ſydereal Aſpects, Conjunctions, Conſtellations." His preceding Obſervations upon Alchymy are too pointed and ſenſible not to be retained: "Whether Alchymie (that enticing yet nice Harlot) had made ſo many Fooles and Beggars, had ſhe not clothed or painted herſelf with ſuch Aſtrological Phraſes and Magical Practiſes? But I let this Kitchen Magick or Chimney Aſtrology paſſe. The ſweltering Drudges and ſmoaky Scullions of it (if they may not bring in new fuel to the Fire) are ſoon taught (by their paſt obſerved folly) to ominate their own late Repentance. But, if they will obſtinately perſiſt, in hope to ſell their ſmoak, let others beware how they buy it too dear." Lupton ſays: "a piece of a Child's Navell ſtring, born in a Ring, is good againſt the Falling Sickneſs, the pains of the Head, and the Collick."[5]

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[1] "Hiſtory of Minorca," p. 212. [2] "Par. Loſt," b. iii.
[3] Smyth's "Extracts from the Berkeley MSS." i. 117.
[4] "Mag-aſtro-mancers Poſed," &c. p. 192.
[5] "Notable Things," ed. 1660, p. 92.

Park, in his "Travels," ſpeaking of a Mahometan Negro who, with the ceremonial part of that religion, retained all his ancient ſuperſtition, ſays that, "in the midſt of a dark Wood he made a ſign for the Company to ſtop, and, taking hold of an hollow piece of Bamboo that hung as an Amulet round his Neck, whiſtled very loud three times; this, he ſaid, was to aſcertain what ſucceſs would attend the Journey. He then diſmounted, laid his ſpear acroſs the road, and, having ſaid a number of ſhort Prayers, concluded with three loud Whiſtles; after which he liſtened for ſome time as if in expectation of an Anſwer, and receiving none, ſaid, the Company might proceed without fear, as there was no danger."[1]

Douce[2] has given wood engravings of ſeveral Roman amulets: theſe were intended againſt faſcination in general, but more particularly againſt that of the evil Eye. Such, he obſerves, are ſtill uſed in Spain by women and children, preciſely in the ſame manner as formerly among the Romans.

Divination.

"Tu ne quæſieris ſcire nefas quem mihi, quem tibi
Finem Di dederint, Leuconoë: nec Babylonios
Tentaris numeros." *Hor. Carm.* lib. i. Od. 11.

Since 'tis Impiety to pry
Into the Rolls of Deſtiny,
Heed not the ſecrets they impart
Who ſtudy the divining Art.

DIVINATIONS differ from Omens in this, that the Omen is an Indication of ſomething that is to come to paſs, which happens to a perſon, as it were by accident, without his ſeeking for it: whereas Divination is the obtaining of the knowledge of ſomething future, by ſome endeavour of his own, or means which he himſelf deſignedly makes uſe of for that end. There were among the ancients Divinations by *Water*, Fire, Earth, Air; by the Flight of Birds, by Lots, by Dreams, by the Wind, &c.

I ſuppoſe the following ſpecies of Divination muſt be conſidered as

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[1 This ſubject alone is one on which ſeveral volumes might be written. The three Series of "Notes and Queries" already completed contain a vaſt aſſemblage of material and illuſtration; and every week adds to the ſtore. Fortunately, the excellent Indexes ſupplied to that uſeful periodical render it worſe than ſuperfluous to tranſplant hither more than occaſional paſſages. In the "Saxon Leechdoms, and Wart-Cunning, and Starcraft," edited by Mr. Cockayne, is a maſs of matter on this ſubject. There are ſome curious charms in the "Mountebank's Maſque," edited for the Shakeſpeare Society, 1848, and in "Lancaſhire Folk-Lore," 1867.]

[2] "Illuſtr. of Shakeſp." 1807, i. 493.

a veſtige of the ancient hydromancy. An eſſayiſt[1] introduces "a perſon ſurpriſing a Lady and her company in cloſe cabal over their Coffee; the reſt very intent upon one, who by her dreſs and intelligence he gueſſed was a Tire-woman; to which ſhe added the ſecret of divining by Coffee Grounds: ſhe was then in full Inſpiration, and with much ſolemnity obſerving the Atoms round the cup: on one hand ſat a Widow, on the other a Maiden Lady, both attentive to the predictions to be given of their future fate. The Lady (his acquaintance) tho' marryed, was no leſs earneſt in contemplating her Cup than the other two. They aſſured him that every Caſt of the Cup is a picture of all one's life to come: and every tranſaction and circumſtance is delineated with the exacteſt certainty." The ſame practice is noticed in the "Connoiſſeur," No. 56, where a Girl is repreſented divining to find out of what rank her Huſband ſhall be: "I have ſeen him ſeveral times in Coffee Grounds, with a ſword by his ſide; and he was once at the bottom of a Tea Cup in a Coach and ſix with two Footmen behind it." To the divination by water alſo muſt be referred the following paſſage in a liſt of ſuperſtitious practices preſerved in the "Life of Harvey the Conjuror," 1728, p. 58. "Immerſion of wooden Bowls in Water, ſinking incharmed and inchanted Amulets under Water, or burying them under a Stone in a Grave in a Churchyard." Among *Love Divinations* may be reckoned the Dumb Cake, already noticed in its proper place.[2]

[Gay deſcribes ſome other ruſtic methods of Divination with hazelnuts, and he mentions two other kinds by the lady-fly and by apple-parings. Groſe tells us that a "ſcalding of peas is a cuſtom in the North of boiling the common grey peas in the ſhell, and eating them with butter and ſalt, firſt ſhelling them. A bean, ſhell and all, is put into one of the pea-pods; whoever gets this bean is to be firſt married."

In the "Whitby Gloſſary," quoted by Atkinſon, this is called peaſcalding, and is deſcribed as "a kind of popular feſtivity, at which green peas ſcalded, or ſlightly boiled with their pods on, are the main diſh. Being ſet on the table in the midſt of the party, each perſon dips his peaſcod in a common cup of butter and ſalt, made fluid by the heat of the ſteaming maſs, and extracts the peas by the agency of his teeth."

Girls made trial alſo of the fidelity of their ſwains by ſticking an apple-kernel on each cheek; or, according to a writer in the "Connoiſſeur," two on the forehead. That which fell firſt indicated that the love of him whoſe name it bore was unſound. Something of this kind occurs in the eighth chapter of Beroaldus's "Life of Claudius Cæſar."[3]

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[1] "Gent. Mag." for March, 1731.

[2] Strutt's "Manners and Cuſtoms," vol. iii. p. 180. See a prodigious variety of theſe Divinations alphabetically enumerated and explained in Fabricius, "Bibliogr." cap. xii.

[3] Ad. C. Sueton-Tranq. xii. Cæſares Comment. 1610, col. 560. See alſo Lydii Ritus Sponſaliorum ap. Barlæum (Faces Auguſtæ five Poemata, 1643, p. 20.]

Snails alſo were uſed in love divinations: they were ſet to crawl on the hearth, and were thought to mark in the aſhes the initials of the lover's name. On the ſubject of theſe divinations there is a moſt curious paſſage in the third Idyl of Theocritus.

There is a charm known at Whitby, and in the Cleveland country generally, as well as in other parts, as *Smock-turning*. The women and laſſes of Whitby put their ſhifts on inſide out, to ſecure, as they fancy, a ſucceſsful voyage for their huſbands or ſweethearts, and a fair wind. The uſage ſeems originally to have had a more recondite meaning, and to have been connected with the almoſt univerſal creed in witchcraft and the power to diſſolve or weaken ſpells by various methods, ſome of them (to our modern apprehenſion) not very obvious. But, certainly, if a farmer could believe that his ox was ſecured from preternatural influences by firing a ſhot over him from tail to head, there was no reaſon why the poor folks at Whitby ſhould not indulge in their ſmock-turning ſuperſtition which, of courſe, proceeded on the common inverting theory.]

Gaule enumerates as follows the ſeveral ſpecies of Divination: "Stareomancy, or divining by the Elements; Aeromancy, or divining by the Ayr; Pyromancy, by Fire; Hydromancy, by Water; Geomancy, by Earth; Theomancy, pretending to divine by the Revelation of the Spirit, and by the Scriptures or word of God; Dæmonomancy, by the ſuggeſtions of Evill Dæmons or Devils; Idolomancy, by Idolls, Images, Figures; Pſychomancy, by Men's Souls, Affections, Wills, religious or morall Diſpoſitions; Antinopomancy, by the Entrails of Men, Women, and Children; Theriomancy, by Beaſts; Ornithomancy, by Birds; Ichthyomancy, by Fiſhes; Botanomancy, by Herbs; Lithomancy, by Stones; Cleromancy, by Lotts; Oniromancy, by Dreams; Onomatomancy, by Names; Arithmancy, by Numbers; Logarithmancy, by Logarithmes; Sternomancy, from the Breaſt to the Belly; Gaſtromancy, by the ſound of, or Signes upon the Belly; Omphalomancy, by the Navel; Chiromancy, by the Hands; Pedomancy, by the Feet; Onychomancy, by the Nayles; Cephalonomancy, by brayling of an Aſſes head; Tuphramancy, by Aſhes; Capnomancy, by Smoak; Livanomancy, by burning of Frankincence; Carromancy, by melting of Wax; Lecanomancy, by a baſin of Water; Catoxtromancy, by looking Glaſſes; Chartomancy, by writing in papers;" (this is retained in chuſing Valentines, &c.) "Macharomancy, by Knives or Swords; Chryſtallomancy, by Glaſſes; Dactylomancy, by Rings; Coſcinomancy, by Sieves; Axinomancy, by Sawes; Cattabomancy, by Veſſels of braſſe or other metall; Roadomancy, by Starres; Spatalamancy, by Skins, Bones, Excrements; Sciomancy, by Shadows; Aſtragalomancy, by Dice; Oinomancy, by Wine; Sycomancy, by Figgs; Typomancy, by the coagulation of Cheeſe; Alphitomancy, by Meal, Flower, or Branne; Crithomancy, by Grain or Corn; Alectromancy, by Cocks or Pullen; Gyromancy, by Rounds or Circles; Lampadomancy, by Candles and Lamps; and in one word for all, Nagomancy, or Necromancy, by inſpecting, conſulting, and divining by, with, or from the Dead.

In Holiday's "Marriage of the Arts," 1618, is introduced a ſpecies of divination not in the above ample liſt of them, intitled "Anthropomancie."

John of Saliſbury enumerates no fewer than thirteen different kinds of diviners or fortune tellers, who (in his time) pretended to foretell future events, ſome by one means and ſome by another.[1] Divination *by Arrows*, ſays Gibbon,[2] is antient, and famous in the Eaſt.

The magical divination which we find ſo humorouſly deſcribed in Butler's "Hudibras" as follows, is affirmed by Monſieur Le Blanc in his Travels to be uſed in the Eaſt Indies:

> "Your modern Indian Magician
> Makes but a hole in th' Earth to p—— in,
> And ſtraight reſolves all Queſtions by't,
> And ſeldom fails to be i' th' right."

[This faculty of divination is believed in the weſt to be confined to certain favoured perſons, and is termed *Dawzin*.]

1. Divining Rod.

> "*Virgula divina.*
> Some Sorcerers do boaſt they have a Rod,
> Gather'd with Vowes and Sacrifice,
> And (borne about) will ſtrangely nod
> To hidden Treaſure where it lies;
> Mankind is (ſure) that Rod divine,
> For to the Wealthieſt (ever) they incline."
> Sheppard's *Epigr.* 1651, p. 141.

Divination by the Rod or Wand is mentioned in the prophecy of Ezekiel.[3] Hoſea, too, reproaches the Jews as being infected with the like ſuperſtition: "My people aſk Counſel at their Stocks, and *their* Staff declareth unto them."

Not only the Chaldeans uſed rods for divination, but almoſt every nation, which has pretended to that ſcience, has practiſed the ſame method. Herodotus mentions it as a cuſtom of the [Scythians, Ammianus Marcellinus, of a tribe of that nation, the Alani], and Tacitus of the old Germans.[4]

I find the following account from Theophylact[5] on the ſubject of *rabdomanteia* or rod divination: "They ſet up two Staffs; and having whiſpered ſome verſes and incantations, the Staffs fell by the operation of Dæmons. Then they conſidered which way each of them fell, forward or backward, to the right or left hand, and agreeably gave reſponſes, having made uſe of the fall of their Staffs for their Signs."

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[1] "De Nugis Curialium," lib. i. c. 12, p. 36.

[2] "Decline and Fall," vol. x. p. 345, 4to edit. [See Mr. Baring-Gould's Paper on the Divining Rod in *Curious Myths of the Middle Ages*, 1866.]

[3] Chap. iv. v. 12.

[4] Bartholinus, "De Cauſis Contemptæ Mortis a Danis," p. 676.

[5] Bell's MS. "Diſcourſe on Witchcraft," 1705, p. 41.

Henry[1] tells us that, "after the Anglo Saxons and Danes embraced the Chriſtian Religion, the Clergy were commanded by the Canons to preach very frequently againſt *Diviners*, Sorcerers, Auguries, Omens, Charms, Incantations, and all the filth of the wicked and dotages of the Gentiles."

The vulgar notion, ſtill [1869] prevalent in the north [and other mining diſtricts] of England, of the hazle's tendency to a vein of lead ore, ſeam or ſtratum of coal, &c. ſeems to be a veſtige of this rod divination. The *virgula divina*, or *baculus divinatorius*, is a forked branch in the form of a Y, cut off an hazle [or apple-ſtick of twelve months' growth] by means whereof people have pretended to diſcover mines, ſprings, &c. under ground. The method of uſing it is this: the perſon who bears it, walking very ſlowly over the places where he ſuſpects mines or ſprings may be, the effluvia exhaling from the metals, or vapour from the water impregnating the wood, makes it dip, or incline, which is the ſign of a diſcovery. [The manner was, to hold the rod with both hands horizontally, and to go along the tract of land where the lode was ſuppoſed to lie, until the rod bent *of itſelf*, which at once indicated the preſence of the deſired metal. Such an experiment is known to have been made, in perfect good faith, not above twenty years ſince. Mr. Baring-Gould ſtates that it is ſtill (1866) employed in Wiltſhire (and on the Continent)[2] for this purpoſe.]

In Camerarius we read: "No Man can tell why forked Sticks of Hazill (rather than ſticks of other Trees growing upon the very ſame places) are fit to ſhew the places where the Veines of Gold and Silver are, the ſticke bending itſelfe in the places, at the bottome, where the ſame Veines are."[3]

In the "Gentleman's Magazine" for February, 1752, it is obſerved: "M. Linnæus, when he was upon his Voyage to Scania, hearing his Secretary highly extol the virtues of his divining Wand, was willing to convince him of its Inſufficiency, and for that purpoſe concealed a purſe of one hundred Ducats under a Ranunculus, which grew by itſelf in a meadow, and bid the Secretary find it if he could. The Wand diſcovered nothing, and M. Linnæus' mark was ſoon trampled down by the Company who were preſent; ſo that when M. Linnæus went to finiſh the Experiment by fetching the Gold himſelf, he was utterly at a loſs where to ſeek it. The Man with the Wand aſſiſted him, and pronounced that it could not lie the way they were going, but quite the contrary: ſo purſued the direction of his Wand, and actually dug out the Gold. M. Linnæus adds, that ſuch

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[1] "Hiſt. of Great Br." v. ii. 550, 4to edit. He cites Johnſon's "Eccles. Canons," A. D. 747, c. 3.

[2] Vallemont "Phyſique Occulte, ou Traité de la Baguette Divinatoire; et de ſon utilité pour la decouverte des ſources de l'eau des rivières, de Tréſors cachez, &c." 1693. See Lilly's "Hiſtory of his Life and Times," p. 32, for a curious experiment (which he confeſſes however to have failed in) to diſcover hidden treaſure by the hazel rod.

[3] "Living Librarie," &c. tranſl. by Molle, 1621, p. 283.

another Experiment would be ſufficient to make a proſelyte of him." We read in the ſame work for November, 1751: "So early as Agricola the divining Rod was in much requeſt, and has obtained great credit for its diſcovering where to dig for Metals and Springs of Water; for ſome years paſt its reputation has been on the decline, but lately it has been revived with great ſucceſs by an ingenious Gentleman who from numerous Experiments hath good reaſon to believe its effects to be more than Imagination. He ſays that Hazel and Willow Rods, he has by experience found, will actually anſwer with all perſons in a good ſtate of health, if they are uſed with moderation and at ſome diſtance of time, and after meals, when the operator is in good Spirits. The Hazel, Willow, and Elm are all attracted by Springs of Water: ſome perſons have the virtue intermittently, the Rod, in their hands, will attract one half hour, and repel the next. The Rod is attracted by all Metals, Coals, Amber, and Lime Stone, but with different degrees of ſtrength. The beſt Rods are thoſe from the Hazel or Nut Tree, as they are pliant and tough, and cut in the Winter Months. A ſhoot that terminates equally forked is to be preferred, about two feet and a half long; but as ſuch a forked Rod is rarely to be met with, two ſingle ones, of a length and ſize, may be tied together with thread, and will anſwer as well as the other." It has been alleged that "the Experiment of a Hazel's tendency to a Vein of Lead Ore is limited to St. John Baptiſt's Eve, and that with an hazel of that ſame year's growth."[1]

With the divining rod ſeems connected a *luſus naturæ* of aſh tree bough, reſembling the *litui* of the Roman augurs and the Chriſtian paſtoral ſtaff, which ſtill obtains a place, if not on this account I know not why, in the catalogue of popular ſuperſtitions. [In the laſt century Brand himſelf ſaw one of theſe, which he thought extremely beautiful and curious, in the houſe of an old woman at Beer Alſton, in Devonſhire, of whom he would moſt gladly have purchaſed it, but ſhe declined parting with it on any account, thinking it would be unlucky to do ſo.] Goſtling[2] has ſome obſervations on this ſubject. He thinks the *lituus* or ſtaff with the crook at one end, which the augurs of old carried as badges of their profeſſion and inſtruments in the ſuperſtitious exerciſe of it, was not made of metal, but of the ſubſtance above mentioned. Whether, ſays he, to call it a work of art or nature may be doubted: ſome were probably of the former kind: others Hogarth, in his "Analyſis of Beauty," calls *luſus naturæ*, found in plants of different ſorts, and in one of the plates to that work gives a ſpecimen of a very elegant one, a branch of aſh. I ſhould rather, continues he, ſtyle it a diſtemper or diſtortion of nature; for it ſeems the effect of a wound by ſome inſect which, piercing to the heart of the plant with its proboſcis, poiſons that, while the bark remains uninjured, and proceeds in its growth, but formed into various ſtripes, flatneſs and curves, for want of the

[1] "Athenian Oracle," Suppl. p. 234.
[2] "Antiquarian Repertory," vol. ii. p. 164.

ſupport which Nature deſigned it. The beauty ſome of theſe arrive at might well conſecrate them to the myſterious fopperies of heatheniſm, and their rarity occaſion imitation of them by art. The paſtoral ſtaff of the Church of Rome ſeems to have been formed from the vegetable lituí,[1] though the general idea is, I know, that it is an imitation of the ſhepherd's crook. The engravings given in the "Antiquarian Repertory" are of carved branches of the aſh.

2. Divination by Virgilian, Homeric, or Bible Lots.

This is a ſpecies of divination performed by opening the works of Virgil, &c., and remarking the lines which ſhall be covered with your thumb the inſtant the leaves are opened; by which, if they can be interpreted in any reſpect to relate to you, they are accounted prophetic. This cuſtom appears to have been of very ancient date, and was tried with Homer's poem as well as Virgil's. They who applied to this kind of oracle were ſaid to try the *Sortes Homericæ*, or *Sortes Virgilianæ*.

Welwood ſays[2] that Charles I. and Lord Falkland, being in the Bodleian Library, made this experiment of their future fortunes, and met with paſſages equally ominous to each. Aubrey, however, in his "Remains of Gentiliſm"[3] [*circa* 1670], tells the ſtory of conſulting the Virgilian lots differently. He ſays:—"In December 1648, King Charles the firſt being in great trouble, and priſoner at Caerſbrooke, or to be brought to London to his triall, Charles Prince of Wales, being then at Paris, and in profound ſorrow for his father, Mr. Abraham Cowley went to wayte on him. His Highneſſe aſked him whether he would play at cards, to divert his ſad thoughts. Mr. Cowley replied he did not care to play at cards, but if his Highneſſe pleaſed they would uſe *Sortes Virgilianæ:* Mr. Cowley alwaies had a Virgil in his pocket. The Prince accepted the propoſal, and prickt a pinne in the fourth booke of the Æneid at this place (iv. 615, et ſeq.):

> "'But vex'd with Rebels and a ſtubborn Race,
> His country baniſh'd, and his Son's embrace,
> Some foreign Prince for fruitleſs ſuccours try
> And ſee his friends inglorioufly die:
> Nor, when he ſhall to faithleſs terms ſubmit,
> His Throne enjoy, nor comfortable Light,
> But, immature, a ſhameful death receive
> And in the ground the unbury'd body leave.'[4]

The Prince underſtood not Latin well, and deſired Mr. Cowley to tranſlate the Verſes; which he did admirably well."

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[1] Moreſin, in his "Papatus," p. 126, ſays: "Pedum Epiſcopale eſt Lituus Augurum, de quo Livius, i."

[2] Welwood's Memoirs, 1718.

[3] Thoms' "Anecdotes and Traditions," 1839, p. 108.]

[4] Dryden's "Miſcellanies," vol. vi. In the original the paſſage runs thus:

> "At bello audacis populi vexatus et armis,
> Finibus extorris, complexu avulſus Iuli,

Johnſon, in his "Life of Cowley," ſuſpects that great poet to have been tinctured with this ſuperſtition, and to have conſulted the Virgilian lots on the great occaſion of the Scottiſh Treaty, and that he gave credit to the anſwer of the oracle.

Ferrand[1] mentions the "kinde of Divination *by the opening of a Booke at all adventures:* and this was called the *Valentinian Chance*, and by ſome, *Sortes Virgilianæ:* of which the Emperor Adrian was wont to make very much uſe." He adds, "I ſhall omit to ſpeak here of *Aſtragalomancy*, that was done with Huckle-bones; *Ceromancy*, and all other ſuch like Fooleries."

Home[2] ſays: "For ſorcery, properly ſo called, viz. Divination by Lotts, it is too much apparent how it abounds. For luſory Lots the State groans under the loſſe by them, to the ruine of many Men and Families; as the Churches lament under the Sins by them: and for other Lots, by Sieves, *Books*, &c. they abound as Witchery, &c. abounds."

Ramſay[3] has theſe lines:

> "Waes me, for baith I canna get,
> To ane by Law we're ſtented;
> Then *I'll draw Cuts*, and take my Fate,
> And be with ane contented."

In the Gloſſary he explains "Cuts, Lots. Theſe Cuts are uſually made of Straws unequally cut, which one hides between his Finger and Thumb, while another draws his Fate."

Jodrell[4] informs us that a ſimilar practice prevailed among the Hebrews, by whom it was called *Bath-Kol.*

The ſuperſtitious among the ancient Chriſtians practiſed a ſimilar kind of divination *by opening the Old and New Teſtament.* Gibbon ſpeaks of Clovis[5] who, "marching (A. D. 507) from Paris, as he proceeded with decent reverence through the holy dioceſe of Tours, conſulted the ſhrine of St. Martin, the ſanctuary and oracle of Gaul. His meſſengers were inſtructed to remark the words of the pſalm which ſhould happen to be chaunted at the preciſe moment when they entered the church. Theſe words, moſt fortunately, expreſſed the valour and victory of the champions of heaven, and the application was eaſily transferred to the new Joſhua, the new Gideon, who went forth to battle againſt the enemies of the Lord." He adds: "This mode of Divination by accepting as an Omen the firſt ſacred words which in particular circumſtances ſhould be preſented to the Eye or Ear, was derived from the Pagans, and the Pſalter or Bible was ſubſtituted for the poems of Homer and Virgil. From the fourth to the fourteenth

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> Auxilium imploret, videatque indigna ſuorum
> Funera; nec, quum ſe ſub leges pacis iniquæ
> Tradiderit: regno aut optatâ luce fruatur:
> Sed cadat ante diem, mediâque inhumatus arenâ."
>
> *Æneid*, lib. iv. l. 615.

[1] "Love Melancholy," 1640, p. 177. [2] "Dæmonologie," 1650, p. 81.
[3] "Poems," 1721, p. 81. [4] "Illuſtrations of Euripides," vol. i. p. 174.
[5] "Decline and Fall," 4to. edit. vi. 333.

Century, theſe *Sortes Sanctorum*, as they are ſtyled, were repeatedly condemned by the Decrees of Councils, and repeatedly practiſed by Kings, Biſhops, and Saints."[1]

It appears[2] that Ariſe Evans, in the time of the Commonwealth, uſed this ſpecies of divination by the Bible, and alſo that one of the Earls of Berkeley[3] had recourſe to the then prevailing ſuperſtition. His lordſhip's words are: "I being ſick, and under ſome dejection of ſpirit, opening my Bible to ſee what place I could firſt light upon, which might adminiſter comfort to me, caſually I fixed upon the ſixth of Hoſea: the firſt three Verſes are theſe. [Here follows the quotation.] I am willing to decline Superſtition upon all occaſions, yet think my ſelf obliged to make this uſe of ſuch a providential place of Scripture: Firſt, by hearty repenting me of my ſins paſt: Secondly, by ſincere reformation for the time to come."

Willis of Glouceſter bears teſtimony to this point: "As I was to paſſe through the roome where my little Grand-Childe was ſet by her Grandmother to read her Morning's Chapter, the 9th of Matthew's Goſpell, juſt as I came in ſhe was uttering theſe words in the ſecond verſe, 'Jeſus ſaid to the ſicke of the palſie, Sonne, be of good comfort, thy ſinnes are forgiven thee,' which words ſorting ſo fitly with my caſe, whoſe whole left ſide is taken with that kind of Diſeaſe, I ſtood at a ſtand at the uttering of them, and could not but conceive ſome Joy and Comfort in thoſe bleſſed words, though by the Childe's reading, as if the Lord by her had ſpoken them to myſelfe, a paralytick and a Sinner, as that Sicke man was," &c. This may be called a Bible omen.[4]

3. Divination by the Speal, or Bladebone.

Pennant gives an account of another ſort of divination uſed in Scotland, called *Sleina-nachd*, or *reading the ſpeal bone, or the bladebone of a ſhoulder of mutton*, well ſcraped (Mr. Shaw, ſays picked; no iron muſt touch it).[5] When Lord Loudon, he ſays, was obliged to retreat before the rebels to the Iſle of Skie, a common ſoldier, on the very moment the battle of Culloden was decided, proclaimed the victory at that diſtance, pretending to have diſcovered the event by looking through the bone.[6]

Drayton[7] mentions:

> "A diuination ſtrange the Dutch-made-Engliſh haue
> Appropriate to that place (as though ſome Power it gaue)

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[1] See a curious Diſſertation of the Abbé de Reſnel, in the "Mémoires de l'Academie," tom. xix. pp. 287-310.

[2] "Eccho to the Voice from Heaven," 1652, p. 227.

[3] Lord Berkeley's "Hiſtorical Applications," 1666 (but written ſome time before), ed. 1670, p. 90.

[4] "Mount Tabor, &c." 1639, pp. 199, 200.

[5] See Tacitus' "Annals," xiv.

[6] "Tour in Scotl." 1769, p. 155. See alſo his "Tour to the Hebrides," p. 282, for another inſtance of the uſe of the ſpeal bone. The word ſpeal is evidently derived from the French *eſpaule*, humerus.

[7] "Polyolbion," Song v., p. 81.

> By th' ſhoulder of a Ram from off the right ſide par'd
> Which vſuallie they boile, the ſpade-boane being bar'd,
> Which when the Wizard takes, and gazing there-vpon
> Things long to come fore ſhowes, as things done long agon."

He alludes to a colony of Flemings planted about Pembrokeſhire.

Selden writes hereupon: "Under Hen. II., one William Mangunel, a gentleman of thoſe parts, finding by his ſkill of prediction that his wife had played falſe with him, and conceiued by his own nephew, formally dreſſes the ſhoulder-bone of one of his own Rammes; and, ſitting at dinner, (pretending it to be taken out of his neighbours' flocke,) requeſts his wife (equalling him in theſe diuinations) to giue her iudgement; ſhe curiouſly obſerues, and at laſt with great laughter caſts it from her: the Gentleman importuning her reaſon of ſo vehement an affection, receiues anſwere of her, that his wife, out of whoſe flocke that Ram was taken, had by inceſtuous copulation with her huſbands Nephew, fraughted herſelf with a yong one. Lay all together and iudge, Gentlewomen, the ſequele of this croſſe accident. But why ſhe could not as well diuine of whoſe flocke it was, as the other ſecret, when I haue more ſkill in Oſteomantie, I will tell you."[1]

Hanway gives us to underſtand, that in Perſia, too, they have a kind of divination by the bone of a ſheep.[2]

In Caxton's "Deſcription of England,"[3] we read: "It ſemeth of theſe men a grete wonder that in a Boon of a Wethers ryght Sholder whan the Fleſhe is ſoden awaye and not roſted, they knowe what have be done, is done, and ſhall be done, as it were by ſpyryte of prophecye and a wonderful Crafte. They telle what is done in ferre Countres, tokenes of Peas or of Warre, the ſtate of the Royame, ſleynge of Men, and Spouſebreche, ſuch thynges theye declare certayne of Tokenes and Sygnes that is in ſuche a Sholder Bone."

Camden ſays: "They [the Iriſh] look through the bare blade bone of a Sheep, and if they ſee any ſpot in it darker than ordinary, foretell that ſomebody will be buried out of the Houſe."[4]

[There is a vulgar opinion, that the character of the coming ſummer may be prognoſticated by the appearance of the larva of the cicada. If the larva ſhould lie in the froth or *cuckoo-ſpit* (as it is commonly called) with the head of the inſect upwards, it would portend a dry ſummer, if downwards, a wet one.]

There is a ruſtic ſpecies of divination by bachelor's buttons, a plant ſo called. There was an ancient cuſtom, ſays Grey,[5] amongſt the country fellows, of trying whether they ſhould ſucceed with their miſtreſſes by carrying the bachelor's buttons, a plant of the lychnis kind, whoſe flowers reſemble alſo a button in form, in their pockets: and they judged of their good or bad ſucceſs by their growing or not growing there. Bachelor's buttons[6] are deſcribed as having

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[1] "Polyolb." edit. 1613, pp. 84-5. He refers to Girald. "Itin." i. cap. 11.
[2] "Travels," i. 177. [3] Edit. 1500, ſign. c 1 *verſo*.
[4] Gough's "Camden," 1789, vol. iii. p. 659.
[5] "Notes upon Shakeſpeare," vol. i. p. 108.
[6] Greene's "Qvip for an Vpſtart Covrtier," 1592, repr. Collier, p. 10.

been worn alſo by the young women, and that too under their aprons. "Thereby I ſaw the Batchelers buttons, whoſe vertue is to make wanton maidens weepe, when they have worne it forty weekes under their aporns for a favour."[1]

Borlaſe[2] ſays that the Druids, "beſides the ominous appearances of the Entrails, had ſeveral ways of divining. They divined by Augury, that is, from the obſervations they made on the Voices, Flying, Eating, Mirth or Sadneſs, Health or Sickneſs of Birds."

4. Divination by the erecting of Figures Aſtrological.

Lilly the aſtrologer made, it ſhould ſeem, by the deſire of Charles I. an experiment, to know in what quarter of the nation the king might be moſt ſafe, after he ſhould have effected his eſcape, and not be diſcovered until he himſelf pleaſed. Madam Whorewood was deputed to receive Lilly's judgment. He ſeems to have had high fees, for he owns he got on this occaſion twenty pieces of gold.

Johnſon, ſpeaking of Hudibras, ſays: "Aſtrology, however, againſt which ſo much of the Satire is directed, was not more the folly of the Puritans than of others. It had at that time a very extenſive dominion. Its predictions raiſed hopes and fears in minds which ought to have rejected it with contempt. In hazardous undertakings care was taken to begin under the Influence of a propitious Planet; and, when the King was priſoner in Cariſbrook Caſtle an Aſtrologer was conſulted [as to] what Hour would be found moſt favourable to an eſcape."[3]

It appears that figures were often erected concerning the voyages of ſhips from London to Newcaſtle, &c.[4] We are told in one place that the prediction was verified; the ſhip, though not loſt, had been in great danger thereof, having unhappily run aground at Newcaſtle, ſprung a ſhroud, and wholly loſt her keel. In another, there is a figure given of a ſhip that ſet ſail from London towards Newcaſtle, Aug. 27, 11 P.M. 1669. This proved a fortunate voyage. "As indeed," ſaith Gadbury, "under ſo auſpicious a poſition of Heaven it had been ſtrange if ſhe had miſſed ſo to have done; for herein you ſee Jupiter in the aſcendant in ſextile aſpect of the Sun; and the Moon,

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[1] "Germanos veteres *ex hinnitu* et *fremitu Equorum* cepiſſe Auguria, nec ulli auſpicio majorem fidem adhibitam, teſtatur Tacitus, Lib. de Moribus Germanorum."—*Pet. Molinæi Vates*, p. 218.

[2] "Antiquities of Cornwall," p. 133.

[3] "Lives of the Poets," ed. Hazlitt, ii. 79. Some years ago, a periodical entitled *The Aſtrologer* was ſet up in London, for the purpoſe of caſting the horoſcopes of correſpondents, and furniſhing intelligence connected with aſtrology. Its ſucceſs was great; but in fact that very ſucceſs it was, which killed it. The preſſure of applicants was ſo enormous, it is ſaid, that the poſt brought the letters for the editor in ſacks, and the undertaking had to be given up. It is difficult to ſay when the belief in divination by the ſtars will be extinguiſhed or expire: at preſent that belief is entertained by a numerous body of people, educated and uneducated, whoſe enthuſiaſm and credulity remain unabated.]

[4] Gadbury's "Nauticum Aſtrologicum," 1710, pp. 93, 123, &c.

who is Lady of the Horoſcope, and Governeſs of the Hour in which ſhe weighed anchor, is applying ad Trinum Veneris. She returned to London again very well laden, in three weeks time, to the great content as well as advantage of the owner." I have to obſerve here that the ſhipowners in the Newcaſtle trade are now much wiſer than to throw away money on ſuch fooleries, and, with much greater propriety, when things augur ill, apply to the aſſurance office, in preference to that of the diviner or fortune-teller.

Henry,[1] ſpeaking of aſtrology, tells us, "Nor did this paſſion for penetrating into futurity prevail only among the common people, but alſo among perſons of the higheſt rank and greateſt learning. All our Kings, and many of our Earls and great Barons, had their Aſtrologers, who reſided in their families, and were conſulted by them in all undertakings of great importance. Of this," he ſays, "we meet with a very curious example, in the account given by Matthew Paris of the Marriage of Frederick Emperor of Germany and Iſabella, Siſter of Henry III. A.D. 1235.[2] The great man kept theſe to caſt the horoſcopes of his Children, diſcover the ſucceſs of his Deſigns, and the public Events that were to happen." "Their predictions," he adds, "were couched in very general and artful terms."

Aſtrology is ridiculed in a maſterly manner in King Lear, 1608. Maſon[3] mentions in his liſt of the then prevailing ſuperſtitions: "erecting of a Figure to tell of ſtolne Goods." [Philip Henſlowe[4] has a receipt "*To know wher a thinge is that is ſtolne:*—Take vergine waxe and write upon yt 'Jaſper + Melchiſor + Balthaſar +,' and put yt under his head to whome the good partayneth, and he ſhall knowe in his ſleape wher the thinge is become."]

Zouch[5] ſays, mentioning Queen Mary's reign, "Judicial Aſtrology was much in uſe long after this time. Its predictions were received with reverential awe; and men, even of the moſt enlightened underſtandings, were inclined to believe that the Conjunctions and Oppoſitions of the Planets had no little influence in the affairs of the World. Even the excellent Joſeph Mede diſdained not to apply himſelf to the ſtudy of Aſtrology."

In "Dives and Pauper," 1493, Signat. E 2, we meet with the following: "Or take hede to the Judicial of Aſtronomy—or dyvyne a Mans lyf or deth by nombres and by the Spere of Pyctagorus, or make any dyvyning therby, or by Songuary or Sompnarye, the Boke of Dremes, or by the Boke that is clepid the Apoſtles lottis." The author adds: "And alle that uſe any maner Wichecraft or any miſbileve, that alle ſuche forſaken the feyth of holy Churche and their Criſtendome, and bicome Goddes Enmyes and greve God full

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[1] "Hiſtory of Great Britain," iii. 575, and iv. 577.

[2] "Nocte vero prima qua concubuit Imperator cum ea, noluit eam carnaliter cognoſcere, donec competens hora ab aſtrologis ei nunciaretur." M. Paris, p. 285, ad ann. 1235.

[3] "Anotomie of Sorcerie," 1612, p. 91.

[4] "Diary," edited by Collier, 1845.]

[5] Walton's "Lives," edit. 1796, p. 131, *note*.

grevouſly and falle into dampnacion withouten ende, but they amende theym the ſoner."

Agrippa[1] expoſes aſtrology as the mother of hereſy, and adds: "Beſides this ſame fortune-telling Aſtrology, not only the beſt of moral Philoſophers explode, but alſo Moſes, Iſaias, Job, Jeremiah, and all the other Prophets of the ancient Law; and among the Catholick writers, St. Auſtin condemns it to be utterly expelled and baniſh'd out of the territories of Chriſtianity. St. Hierome argues the ſame to be a kind of Idolatry. Baſil and Cyprian laugh at it as moſt contemptible. Chryſoſtome, Euſebius, and Lactantius, utterly condemn it. Gregory, Ambroſe, and Severianus inveigh againſt it. The Council of Toledo utterly abandon and prohibit it. In the Synod of Martinus, and by Gregory the younger, and Alexander the third, it was anathematized and puniſhed by the civil Laws of the Emperors. Among the ancient Romans it was prohibited by Tiberius, Vitellius, Diocleſian, Conſtantin, Gratian, Valentinian, and Theodoſius, ejected alſo, and puniſh'd. By Juſtinian made a capital crime, as may appear in his Codex." He pleaſantly obſerves of aſtrologers, that "undertaking to tell all people moſt obſcure and hidden ſecrets abroad, they at the ſame time know not what happens in their own Houſes and in their own Chambers. Even ſuch an aſtrologer as More laught at them in his Epigram:

"The Stars, ethereal Bard, to thee ſhine clear,
And all our future Fates thou mak'ſt appear.
But that thy Wife is common all Men know,
Yet what all ſee, theres not a Star doth ſhow.
Saturn is blinde, or ſome long Journey gone,
Not able to diſcern an Infant from a Stone.
The Moon is fair, and as ſhe's fair ſhe's chaſt,
And wont behold thy wife ſo leudly embrac't,
Europa Jove, Mars Venus, ſhe Mars courts,
With Daphne Sol, with Hirce Hermes ſports.
Thus while the Stars their wanton Love purſue,
No wonder, Cuckold, they'll not tell thee true."

Strype[2] ſays, under the year 1570: "And becauſe the welfare of the Nation did ſo much depend upon the Queen's Marriage, it ſeems ſome were employed ſecretly by calculating her Nativity, to inquire into her Marriage. For which Art even Secretary Cecil himſelf had ſome opinion. I have met among his Papers with ſuch a Judgement made, written all with his own hand."

Lodge[3] thus glances at the ſuperſtitious "follower of the planetary houſes:"—"And he is ſo buſie in finding out the Houſes of the Planets, that at laſt he is either faine to houſe himſelfe in an Hoſpitall, or take up his Inne in a Priſon. . . . His name is Curioſitie, who not content with the Studies of Profite and the practiſe of commendable Sciences, ſetteth his mind wholie on Aſtrologie, Negromancie, and Magicke. This Divel prefers an Ephimerides before a Bible; and his Ptolemey

[1] "Vanity of Sciences," p. 98. [2] "Annals of the Reformation," vol. ii. p. 16.
[3] "Wits Miſerie," 1596, pp. 11, 12, 95.

and Hali before Ambroſe, golden Chriſoſtome, or S. Auguſtine: promiſe him a Familier, and he will take a Flie in a Box for good paiment. . . . He will ſhew you the Devill in a Chriſtal, calculate the Nativitie of his gelding, talke of nothing but Gold and Silver, Elixir, Calcination, Augmentation, Citrination, Commentation, and ſwearing to enrich the World in a Month, he is not able to buy himſelfe a new Cloake in a whole year. Such a Divell I knewe in my daies, that having ſold all his Land in England to the benefite of the Cooſener, went to Andwerpe with proteſtation to enrich Monſieur the King's Brother of France, le feu Roy Harie I meane; and miſſing his purpoſe, died miſerably in ſpight at Hermes in Fluſhing. . . . He [Deſpair] perſuades the Merchant not to traffique, becauſe it is given him in his Nativity to have loſſe by Sea; and not to lend, leaſt he never receive again."

Biſhop Hall[1] ſays:

> "Thou damned Mock-Art, and thou brain-ſick Tale
> Of old Aſtrologie"—
> "Some doting Goſſip 'mongſt the Chaldee wives
> Did to the credulous world thee firſt derive:
> And Superſtition nurſ'd thee ever ſence,
> And publiſht in profounder Arts pretence:
> That now, who pares his Nailes, or libs his Swine,
> But he muſt firſt take counſell of the Signe."

A proſe writer of later date[2] obſerves: "Surely all Aſtrologers are Erra Pater's Diſciples, and the Divel's Profeſſors, telling their opinions in ſpurious ænigmatical doubtful Tearmes, like the Oracle at Delphos. What a blind Dotage and ſhameleſſe Impudence is in theſe men, who pretend to know more than Saints and Angels? Can they read other Men's fates by thoſe glorious Characters the Starres, being ignorant of their owne? Qui ſibi neſcius, cui præſcius? Thracias the ſooth-ſayer, in the nine years drought of Egypt, came to Buſiris the Tyrant and told him that Jupiter's wrath might bee expiated by ſacrificing the blood of a ſtranger: the Tyrant aſked him whether he was a ſtranger: he told him he was,

> "'Thou, quoth Buſiris, ſhalt that Stranger bee,
> Whoſe blood ſhall wet our ſoyle by Deſtinie.'

If all were ſerved ſo, we ſhould have none that would relye ſo confidently on the falſhood of their Ephemerides, and in ſome manner ſhake off all divine providence, making themſelves equal to God, between whom and Man the greateſt difference is taken away, if Man ſhould foreknow future events."

Fuller[3] has this paſſage: "Lord, hereafter I will admire thee more and fear Aſtrologers leſſe: not affrighted with their doleful predictions of Dearth and Drought, collected from the Collections of the Planets. Muſt the Earth of neceſſity be ſad, becauſe ſome ill-natured Star is

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[1] "Virgidemiarum," book ii. ſat. 7.
[2] Browne's "Map of the Microcoſme," 1642, ſign. D 8 *verſo*.
[3] "Good Thoughts in bad Times," 1645, ed. 1669, p. 37.

ſullen? As if the Graſs could not grow without aſking it leave. Whereas thy power, which made Herbs before the Stars, can preſerve them without their propitious, yea, againſt their malignant aſpects."

The quack aſtrologer has been thus portrayed or characterized:[1] "Firſt, he gravely inquires the buſineſs, and by ſubtle Queſtions pumps out certain particulars which he treaſures up in his memory; next, he conſults his old ruſty Clock, which has got a trick of lying as faſt as its maſter, and amuſes you for a Quarter of an Hour, with ſcrawling out the all-revealing Figure, and placing the Planets in their reſpective Pues; all which being diſpatch'd you muſt lay down your Money on his Book, as you do the Wedding Fees to the Parſon at the Delivery of the Ring; for 'tis a fundamental Axiome in his Art, that, without croſſing his hand with Silver no Scheme can be radical: then he begins to tell you back your own Tale in other Language, and you take that for Divination which is but Repetition. . . . His groundleſſe Gueſſes, he calls Reſolves, and compels the Stars (like Knights o' th' Poſt) to depoſe things they know no more than the Man i' th' Moon: as if Hell were acceſſary to all the cheating Tricks Hell inſpires him with. . . . He impairs God's Univerſal Monarchy, by making the Stars ſole keepers of the Liberties of the ſublunary World, and, not content they ſhould domineer over Naturals, will needs promote their Tyranny in things artificial too, aſſerting that all Manufactures receive good or ill Fortunes and Qualities from ſome particular radix, and therefore elects a Time for ſtuing of Pruins, and chuſes a Piſſpot by its horoſcope. Nothing puſles him more than fatal Neceſſity: he is loth to deny it, yet dares not juſtify it, and therefore prudently baniſhes it his Theory, but hugs it in his Practice, yet knows not how to avoid the Horns of that excellent Dilemma, propounded by a moſt ingenious modern Poet:

> "'If Fate be not, how ſhall we ought foré-ſee,
> Or how ſhall we avoid it, if it be?
> If by Free-will in our own Paths we move,
> How are we bounded by Decrees above?'"

Werenfels[2] ſays, ſpeaking of a ſuperſtitious man: "He will be more afraid of the Conſtellation-Fires, than the flame of his next Neighbour's Houſe. He will not open a Vein till he has aſked leave of the Planets. He will avoid the Sea whenever Mars is in the middle of Heaven, leſt that warrior God ſhould ſtir up Pirates againſt him. In Taurus he will plant his Trees, that this Sign, which the Aſtrologers are pleaſed to call fix'd, may faſten them deeper in the Earth. . . . He will make uſe of no Herbs but ſuch as are gathered in the planetary Hour. Againſt any ſort of misfortune he will arm himſelf with a Ring, to which he has fixed the benevolent aſpect of the Stars, and the lucky hour that was juſt at the inſtant of flying

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[1] "Character of a Quack Aſtrologer," 1673, ſign. B 3 *r°*. and *v°*.
[2] "Diſſertation upon Superſtition," p. 6.

away, but which, by a wonderful nimbleneſs, he has ſeized and detained."

Gaule[1] aſks, "Where is the ſource and Root of the ſuperſtition of vain Obſervation, and the more ſuperſtitious Ominations thereupon to be found, ſave in thoſe Arts and Speculations that teach to obſerve Creatures, Images, Figures, Signes, and Accidents, for conſtellational; and, (as they call them,) *ſecond* Stars; and ſo to ominate and preſage upon them, either as touching themſelves, or others? as, namely, to obſerve dayes for lucky or unlucky, either to travail, ſail, fight, build, marry, plant, ſow, buy, ſell, or begin any buſineſſe in."

Sir Aſton Cokain has a quip for the aſtrologers:[2]

"*To Aſtrologers.*

Your Induſtry to you the Art hath given
To have great knowledge in th' outſide of Heaven:
Beware leſt you abuſe that Art, and ſin,
And therefore never viſit it within."

"Aſtrology," ſays "a perſon of honour,"[3] "imagines to read in the Conſtellations, as in a large Book, every thing that ſhall come to paſs here below; and figuring to itſelf admirable Rencounters from the Aſpects and Conjunctions of the Planets, it draws from thence conſequences as remote from Truth as the Stars themſelves are from the Earth. I confeſs I have ever eſteemed this Science vain and ridiculous: for, indeed, it muſt be either true or falſe; if true, that which it predicts is infallible and inevitable, and conſequently unuſeful to be foreknown. But, if it is falſe, as it may eaſily be evinced to be, would not a Man of ſenſe be blamed to apply his minde to, and loſe his time in, the ſtudy thereof? It ought to be the occupation of a ſhallow Braine, that feeds itſelf with chimerical Fancies, or of an Impoſtor who makes a myſtery of every thing which he underſtands not, for to deceive Women and credulous people."

Sheridan[4] ſays: "To give ſome little notion of the Ancients concerning *Horoſcopes*. The *Aſcendant* was underſtood by them, to be that part of Heaven which ariſes in the Eaſt the moment of the Child's Birth. This, containing thirty Degrees, was called *the firſt Houſe*. In this point the Aſtrologers obſerved the poſition of the celeſtial Conſtellations, the Planets, and the fixed Stars, placing the Planets and the Signs of the Zodiack in a Figure, which they divided into twelve Houſes, repreſenting the whole circumference of Heaven. The firſt was *Angulus Orientis*, (by ſome called the Horoſcope) ſhewing the form and complexion of the Child then born; and likewiſe the reſt had their ſeveral Significations, too tedious to be inſerted here, becauſe of no uſe in the leaſt. The Heathen Aſtrologers, in caſting Nativities, held that every Man's Genius was the Companion of his Horoſcope, and that the Horoſcope was tempered by it: hence proceeded that Union of Minds and Friendſhip which was obſerved

[1] "Mag-aſtro-mancers Poſed and Puzzel'd," p. 181.
[2] "Poems," 1658.
[3] "The Courtier's Calling," 1675, p. 242.
[4] "Notes on Perſius," edit. 1739, p. 79.

among ſome. This appears from Plutarch in his Life of Anthony, concerning the Genii of Anthony and C. Octavius. Thoſe who have the Curioſity of being farther informed in theſe Aſtrological Traditions, let them conſult Ptolomy, Alcabitius, Albo Hali, Guido Bonat, &c."

Dallaway[1] tells us that aſtrology was a favourite folly with the Turks. "Ulugh-bey," he ſays, "amongſt very numerous Treatiſes is moſt eſteemed. He remarks the 13th, 14th, and 15th of each Month as the moſt fortunate; the Ruz-nameh has likewiſe its three unlucky Days, to which little attention is paid by the better ſort. The Sultan retains his chief Aſtrologer, who is conſulted by the Council on ſtate emergencies. When the Treaty of Peace was ſigned at Kainargi in 1774, he was directed to name the Hour moſt propitious for that ceremony. The Vizier's Court ſwarms with ſuch impoſtors. It was aſſerted that they foretold the great Fire at Conſtantinople in 1782. There was likewiſe an Inſurrection of the Janiſſaries which they did not foretel, but their credit was ſaved by the ſame Word bearing two Interpretations of *Inſurrection* and *Fire*. It may now be conſidered rather as a ſtate expedient to conſult the Aſtrologer, that the Enthuſiaſm of the Army may be fed and ſubordination maintained by the prognoſtication of Victory."

[There are even at this day perſons who pretend *to caſt nativities*, and to foretell the deſtinies of thoſe who think proper to conſult them. A man reſided ſome years ago in Blackfriars, who made ſome remarkably lucky gueſſes, and had a conſiderable circle of believers.]

5. Chiromancy, or Manual Divination by the Lines of the Hand.

In Indagine[2] there is a great waſte of words on this ridiculous ſubject. The lines in the palm of the hand are diſtinguiſhed by formal names, ſuch as the table line, or line of fortune, the line of life or of the heart, the middle natural line, the line of the liver or ſtomach &c. &c. &c., the triangle, the quadrangle. The thumb too, and fingers have their "Hills" given them, from the tops of which theſe manual diviners pretended that they had a proſpect of futurity. The reader will ſmile at the name and not very delicate etymon of it, given in this work to the little finger. It is called the ear finger, becauſe it is commonly uſed to make clean the ears.

Agrippa,[3] ſpeaking of chiromancy, ſays that, it "fancies ſeven Mountains in the palm of a Man's Hand, according to the number of the ſeven Planets; and by the Lines which are there to be ſeen, judges of the complection, Condition, and Fortune of the perſon; imagining the harmonious diſpoſition of the Lines to be, as it were,

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[1] "Tour to Conſtantinople," p. 390.
[2] "Book of Palmeſtry and Phyſiognomy," tranſlated by Fabian Withers, 1656.
[3] "Vanity of Sciences," p. 101.

certain cæleſtial Characters ſtampt upon us by God and Nature, and which, as Job ſaith, God imprinted or put in the Hands of Men, that ſo every one might know his works; though it be plain, that the divine author doth not there treat of vain Chiromancy, but of the liberty of the Will." He gives a great catalogue of names of ſuch authors as have written on this ſcience falſely ſo called, but obſerves that "none of them have been able to make any farther progreſs than Conjecture, and obſervation of Experience. Now that there is no certainty in theſe Conjectures and Obſervations, is manifeſt from thence, becauſe they are Figments grounded upon the Will; and about which the Maſters thereof of equal learning and authority do very much differ."

Maſon[1] ridicules the vanity and frivolity of palmiſtry "where Men's Fortunes are tolde by looking on the palmes of the hande."

Newton[2] inquires whether the "governors of the commonwealth" "have ſuffered *Palmeſters*, Fortune-Tellers, Stage-Players, Sawce-boxes, Enterluders, Puppit-players, Loyterers, Vagabonds, Land-leapers, and ſuch like cozening Make-Shifts to practiſe their cogging Tricks and rogiſh Trades, within the circuite of their authoritie, and to deceive the ſimple people with their vile forgerie and palterie."

Ferrand[3] tells us that "this Art of Chiromancy hath been ſo ſtrangely infected with Superſtition, Deceit, Cheating, and (if I durſt ſay ſo) with Magic alſo; that the Canoniſts, and of late years Pope Sixtus Quintus, have been conſtrained utterly to condemn it. So that now no Man profeſſeth publickely this cheating Art, but Theeves, Rogues, and beggarly Raſcals; which are now every where knowne by the name of Bohemians, Egyptians, and Caramaras."

Gaule[4] expoſes the folly of Palmiſtry which tells us, "that the Lines ſpreading at the bottom joynt of the Thumb, ſigne contentions; the Line above the middle of the Thumbe, if it meet round about, portends a hanging deſtiny; many Lines tranſverſe upon the laſt joynt of the Fore-finger, note Riches by heirdome; and right Lines there, are a note of a jovial Nature; Lines in the points of the middle Finger (like a Gridiron) note a melancholy wit, and unhappy; if the ſigne on the little Finger be conſpicuous, they note a good witt and eloquent, but the contrary, if obſcure. Equal Lines upon the firſt joynt of the Ring-Finger, are marks of an happy wit."

"*To ſtrike another's Palm*," ſays an old author, "is the habit of expreſſion of thoſe who plight their troth, buy, ſell, covenant, &c. He that would ſee the vigour of this Geſture in puris naturalibus muſt repaire to the Horſe-Cirque or Sheep-pens in Smithfield, where thoſe crafty Olympique Merchants will take you for no Chapman, unleſſe you *ſtrike them with good lucke and ſmite them earneſt in the palme.*"[5]

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[1] "Anotomie of Sorcerie," 1612, p. 90.
[2] "Tryall of a Mans owne Selfe," 1602, p. 145.
[3] "Love Melancholy," 1640, p. 173.
[4] "Mag-aſtro-mancers Poſed and Puzzel'd," p. 188.
[5] Bulwer's "Chirologia," pp. 93, 105.

6. Divination by the Finger Nails.

There was anciently a ſpecies of divination called onychomancy, or onymancy, performed by the nails of an unpolluted boy. Veſtiges of this are ſtill retained. Sir Thomas Browne, as has been already noticed, admits that "Conjectures of prevalent Humours may be collected from the ſpots in our Nails," but rejects the ſundry divinations vulgarly raiſed upon them: ſuch as "that ſpots on the top of the Nails ſignify things paſt, in the middle things preſent, and, at the bottom, Events to come. That white Specks preſage our Felicity, blue ones our Misfortunes; that thoſe in the Nail of the Thumb have ſignifications of Honour; of the Fore-finger, Riches."

7. Divination by Sieve and Shears.

Butler mentions this:—

> "Th' Oracle of *Sieve* and *Shears*,
> That turns as certain as the Spheres."[1]

This is called ſomewhere,[2] "The Trick of the Sieve and Scizzars, the *Coſkiniomancy* of the Antients, as old as Theocritus."

> "To Agrio too I made the ſame demand,
> A cunning Woman ſhe, I croſſ'd her Hand:
> She turn'd the Sieve and Sheers, and told me true,
> That I ſhould love, but not be lov'd by you."[3]

"This," ſays Potter,[4] "they call'd Κοσκινομαντεία; it was generally practiſed to diſcover Thieves, or others ſuſpected of any Crime, in this manner: they tied a Thread to the Sieve, by which it was upheld, or elſe placed a pair of Sheers, which they held up by two Fingers; then prayed to the Gods to direct and aſſiſt them; after that, they repeated the names of the Perſons under ſuſpicion, and he, at whoſe name the Sieve whirled round, or moved, was thought to have committed the fact. Another ſort of Divination was commonly practiſed upon the ſame account, which was called Ἀξινομαντεια." At the end

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[1] "Hudibras," P. II. canto iii. l. 569. [2] "Athenian Oracle," ii. 309.

[3] Theocritus's words are:

> Εἶπε καὶ Ἀγροιὼ ταλαθέα, κοσκινόμαντις,
> Ἅ πρὰν ποιολογεῦσα, παραιβάτις, ἕνεκ' ἐγὼ μὲν
> Τὶν ὅλος ἔγκειμαι· τὺ δὲ μεῦ λόγον ἐδέν᾽ ποιῇ.

[4] "Greek Antiquities," vol. i. p. 352.

of Agrippa[1] is a good repreſentation, from an iron plate, of the mode of performing this ſpecies of divination by ſieve and ſhears.

[Of *coſcinomantia* it is ſaid, that this method of divination is aſſiſted by ſpirits, and that it was conſidered a ſurer one than any other by the people on the continent. The proceſs was accompliſhed by two perſons holding the ſieve with a forceps or pair of pincers by their middle fingers, and repeating ſix unintelligible words over it; whereupon, the names of all thoſe who are ſuſpected of the theft, act of violence, or whatever it may be that they ſeek to diſcover, being called, at the mention of the culprit the utenſil moves, trembles, or turns round under the influence of the preſiding (though inviſible) ſpirit, and the divination is completed.] Delrio's account is ſimilar;[2] and it has been merely tranſlated (as it were) by Groſe. Holiday, an Engliſh author, who repeats the ſame deſcription,[3] adds, that the ceremony was alſo employed for the purpoſe of aſcertaining whom ſuch an one was to have in marriage. The charm is not overlooked by Maſon and Melton.[4] Lodge ſeems to intimate that it was ſometimes performed by a ſieve and key;[5] which was, no doubt, the caſe, as this other form of the operation is explained in a later work thus: "A Bible having a Key faſtened in the middle, and being held between the two forefingers of two perſons, will turn round after ſome words ſaid; as, if one deſires to find out a Thief, a certain Verſe taken out of a Pſalm is to be repeated, and thoſe who are ſuſpected nominated, and if they are guilty, the Book and Key will turn, elſe not."[6]

Scot[7] tells us that "Popiſh Prieſts, as the Chaldeans uſed the Divination by Sive and Sheers for the detection of Theft, do practice with a Pſalter and Key faſtened upon the forty-ninth [fiftieth] Pſalm, to diſcover a Thief; and when the Names of the ſuſpected perſons are orderly put into the pipe of the Key, at the reading of theſe words of the Pſalm 'If thou ſaweſt a Thief thou did'ſt conſent

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[1] "De Occulta Philoſophia," 1567, p. 472, cap. 21. The title of this part is: "De ſpeciebus Magiæ Cæremonialis, quam Goetiam vocant, Epitome per Georgium Pictorium Villinganum, Doctorem Medicum, nuperrime conſcripta." "De Coſcinomantia, cap. xxi. 'Huc enim Coſcinomantia ſcribenda venit, quæ, Dæmone urgente, per Cribrum Divinationem ſuſcitari docet, quis rei patratæ author ſit, quis hoc commiſerit furtum, quis hoc dederit vulnus, aut quicquid tale fuerit. Cribrum enim inter duorum aſtantium medios digitos, per forcipem ſuſpendunt, ac dejeratione facta per ſex Verba, nec ſibi ipſis, nec aliis intellecta, quæ ſunt *Dies Mies Jeſchet Benedoftet, Dovvina Enitemaus*, Dæmonem in hoc compellum ut reo nominato (nam omnes ſuſpectos nominare oportet) confeſtim circum agatur, ſed per obliquum Inſtrumentum è forcipe pendens, ut reum prodat: Iconem hic ponimus. Annis abactis plus minus triginta, ter hujus divinationis genere ſum ipſe uſus—ubi ſemper pro voto aleam cecidiſſe comperi. Hanc Divinationem cæteris arbitrabantur veriorem, ſicut etiam Eraſmus, ſcribit in proverbio, 'Cribro divinare.'"

[2] "Diſquis. Mag." p. 245.

[3] "Marriage of the Arts, a Comedy," 1618, ed. 1630, ſign. G 2.

[4] "Anotomie of Sorcerie," 1612, p. 91; "Aſtrologaſter," 1620, p. 45.

[5] "Wits Miſerie," 1596, p. 12.

[6] "Athenian Oracle," i. 425.

[7] "Diſcovery," 1584, ed. 1665, p. 286.

unto him,' the Book will wagg, and fall out of the fingers of them that hold it, and he whoſe name remaineth in the Key muſt be the Thief."

[But, after all, it may remain a matter of legitimate doubt, whether this ſuperſtition was ever widely prevalent in England. Scot is the earlieſt writer of our nation who refers to it, and his teſtimony does not ſeem to diſturb an impreſſion that all the Engliſh accounts (which implicitly follow each other) are borrowed from the continental writers, and do not eſtabliſh the exiſtence of this mode of detection as a genuine Engliſh practice or belief, except as a marriage charm.]

8. Divination by Physiognomy.

[Bartholinus[1] refers to the confident reliance of the ancients on the teſt of a perſon's character and diſpoſition ſupplied by his expreſſion and complexion. He cites Cicero for this, but irrelevantly enough, as it appears;[2] for Cicero is diſcuſſing, in the paſſage to which we are referred, a different branch of the ſubject.] Shakeſpeare makes Duncan ſpeak of the "mind's conſtruction in the face," and doubt whether there was ſuch an art.[3] But the opinion of the moderns cannot be ſaid to be much in favour of this ſo-called ſcience; nor has it derived additional credit or weight from the rather weak and ſhallow arguments of Spurtzeim and his allies, the *bump*-ologiſts.

Indagine[4] records ſundry divinations, too abſurd to be tranſcribed (I refer the modern devotees of Lavater to the work itſelf) on "upright Brows"—"Brows hanging over"—"playing with the Bries"—"narrow Foreheads"—"Faces plain and flat"—"lean Faces"—"ſad Faces"—"ſharp Noſes"—"Ape-like Noſes"—"thick Noſtrils"—"ſlender and thin Lips"—"big Mouths," &c., &c. Melton[5] tells us: "That a Man may know what's a Clocke only by a Ring and a ſilver Beaker." This ſeems equally probable with what we read in Hudibras:

> "And wiſely tell what Hour o' th' Day
> The Clocke does ſtrike by Algebra."

Some faint veſtiges of theſe fooleries may ſtill be traced in our villages, in the obſervations of ruſtic old women. To this head may be referred the obſervation ſomewhere to be met with, I think in one of our dramatic pieces, on a raſcally-looking fellow: "There's Tyburn in his Face without benefit of Clergy."

Agrippa[6] obſerves that "Phyſiognomy, taking Nature for her Guide, upon an Inſpection, and well obſerving the outward parts of

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[1] "De Cauſis Contemptæ Mortis a Danis," p. 683.]
[2] "De Divinatione," lib. i. [3] "Macbeth," i. 4.]
[4] "Book of Palmiſtry and Phyſiognomy," tranſl. by F. Withers, 1656.
[5] "Aſtrologaſter," 1620, p. 45.
[6] "Vanity of Arts and Sciences," Engl. tranſl., ed. 1676, p. 100.

the Body, preſumes to conjecture by probable Tokens at the Qualities of the Mind and Fortune of the perſon; making one Man to be Saturnal, another a Joviſt, this Man to be born under Mars, another under Sol, ſome under Venus, ſome under Mercury, ſome under Luna; and from the Habits of the Body collects their Horoſcopes, gliding, by little and little, from Affections to Aſtrological Cauſes, upon which foundations they erect what idle Structures they themſelves pleaſe:" and he adds concerning Metopoſcopie, a ſpecies of Phyſiognomy: "Metopoſcopie, to know all things from the ſole Obſervation of the Forehead, prying even into the very beginnings, progreſs, and end of a Man's life, with a moſt acute Judgement and learned Experience; making herſelf to be like a foſter Child of Aſtrology."

"Phyſiognomy," ſays Gaule,[1] "following from the inſpection of the whole Body, preſumeth it can by probable ſigns attain to know, what are the affections of Body and Mind, and what a Man's fortune ſhall be; ſo far forth as it pronounces him Saturnial, or Jovial: and him Martial or Solar: another Venerial, Mercurial, or Lunar: and collecting their Horoſcopes from the habitude of the Body, and from Affections tranſcending, as they ſay, by little and little, unto cauſes, namely Aſtrological; out of which they afterwards trifle as they liſt. Metopoſcopy, out of a ſagacious Ingenie and learned Experience, boaſts herſelf to foreſent all the beginnings, the progreſſes, and the ends of Men; out of the ſole Inſpection of the Forehead: making herſelf alſo to be the pupil of Aſtrologie." He concludes: "We need no other reaſon to impugne the error of all theſe Arts, than this ſelf-ſame, namely, that they are void of all Reaſon."

9. Divination by Onions and Faggots in Advent.

Burton[2] ſpeaks of "Cromnyſmantia," a kind of divination with Onions laid on the altar at Chriſtmas Eve, practiſed by girls, to know when they ſhall be married, and how many huſbands they ſhall have. This appears from Naogeorgus[3] to have been a German cuſtom:—

"In theſe ſame Dayes young wanton Gyrles, that meete for Marriage bee,
Doe ſearch to know the Names of them that ſhall their Huſbandes bee.
Four Onyons, five, or *eight* they take, *and make in every one*
Such names as they do fanſie moſt, and beſt do think upon.
Thus neere the Chimney them they ſet, *and that ſame Onyon than,*
That firſte doth ſproute, doth ſurely beare the name of their good Man.
Their Huſbandes nature eke they ſeeke to know, and all his guiſe,
When as the Sunne hath hid himſelfe, and left the ſtarrie Skies,
Unto ſome Wood-ſtacke do they go, and while they there do ſtande,
Eche one drawes out a faggot-ſticke, the next that comes to hande,

[1] "Mag-aſtro-mancers Poſed," &c. l. 2.
[2] "Anatomy," 1621, edit. 1660, p. 538.
[3] "Popiſh Kingdome," tranſl. by Googe, 1570, fol. 44 *verſo*.

Which if it ſtreight and even be, and have no knots at all,
A gentle Huſband then they thinke ſhall ſurely to them fall.
But if it fowle and crooked be, and knottie here and theare,
A crabbed churliſh Huſband then, they earneſtly do feare.
Theſe things the wicked Papiſts beare," &c.

"With the Introduction of the Proteſtant Faith," ſays an early writer, "were introduced your Gallegaſcones, your Scabilonians, your *St. Thomas Onions*, your Ruffes, your Cuffes, and a thouſand ſuch new-deviſed Luciferian Trinckets."[1]

In a tract of later date[2] is the following paſſage: "*Macq.* Some convenient well ſcituated Stall (wherein to ſit and ſell Time, Rue, and Roſemary, Apples, Garlike, and *Saint Thomas Onyons*,) will be a fit Palace for me to practice Pennance in."

10. Divination by a Green Ivy Leaf.

Lupton, in his "Tenth Book of Notable Things,"[3] No. 87, ſays: "Lay a green Ivie-Leaf in a Diſh, or other Veſſel of fair Water, either for yourſelfe or for any other, on New-Year's Even at Night, and cover the Water in the ſaid Veſſel, and ſet it in a ſure or ſafe place, until Twelfe Even nexte after, (which will be the 5th day of January,) and then take the ſaid Ivie-Leafe out of the ſaid Water, and mark well if the ſaid Leafe be fair and green as it was before, for then you, or the party for whome you lay it into the Water, will be whole and ſound, and ſafe from any ſickneſſe all the next yeare following. But if you find any black ſpots thereon, then you, or the parties for whome you laid it into the Water, will be ſicke the ſame yeare following. And if the ſpots be on the upper part of the Leafe toward the Stalke, then the ſickneſſe or paine will be in the Head, or in the Neck, or thereabout. And if it be ſpotted nigh the midſt of the Leaf, then the ſickneſſe will be about the Stomach or Heart. And likewiſe judge, that the diſeaſe or grief will be in that part of the body, according as you ſee the black ſpots under the ſame in the Leafe, accounting the Spots in the nether or ſharp end of the Leafe to ſignifie the paines or diſeaſes in the Feet. And if the Leafe bee ſpotted all over, then it ſignifies that you, or the partie, ſhall dye that yeare following. You may prove this for many or few, at one time, by putting them in Water, for everie one a Leaf of green Ivie (ſo that every Leafe be dated or marked to whom it doth belong). This was credibly told me to be very certain."

[11. Divination by the Rind of the Bay-Tree or Laurel.

Browne, in a ſonnet to Coelia,[4] evidently alludes to ſome ancient love-omen or portent, ſtill current in his time, in connexion with the rind of the laurel:

"Fair Laurell, that the onelye witnes art
To that diſcourſe, which vnderneath thy ſhade

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[1] "Quatron of Reaſons of Catholike Religion," by Thos. Hill, 1600, p. 86.
[2] "A Dialogue between Miſtris Macquerella a ſuburb Bawd, Mrs. Scolopendra a noted Curtezan, and Mr. Pimpinello an Uſher," &c. 1650, p. 4.
[3] Edit. 1660, p. 300. [4] Roxb. Lib. edit. of his "Works," ii. 288.]

Our griefe ſwolne breſts did lovinglie impart
With vowes as true as ere Religion made:
If (forced by our ſighs) the flame ſhall fly
Of our kinde love, and get within thy rind,
Be warye, gentle Baye, & ſhrieke not bye,
When thou doſt ſuch vnuſuall feruor finde."]

12. Divination by Flowers.

In Bradſhaw's "Shepherds Starre," 1591, ſig. B, we find "a paraphraſe upon the third of the Canticles of Theocritus, Dialogue-wiſe. Amaryllis. Corydon. Tityrus." Corydon ſays: "There is a Cuſtome amongeſt us Swaynes in Crotona, (an auncient Towne in Italy, on that ſide where Sicilia bordereth,) to elect by our divination Lordes and Ladies, with the leaf of the flower Telephilon, which being laide before the fier leapeth unto them whom it loveth, and ſkippeth from them whom it hateth. Tityrus and I, in experience of our lott, whoſe happe it ſhould be to injoye your Love, inſteade of Telephilon we burned Miſletoe and Boxe for our divination, and unto me Amaryllis you fled, and choſe rather to turne to an unworthy Shepherd, then to burne like an unworthy Lover." Again, at ſig. G 2, occurs: "Lately, I aſked counſell of Agræo, a Propheteſſe, how to know Amaryllis ſhould ever love mee, ſhee taught mee to take Telephilon, a kinde of leafe that Pepper beareth, ſo called of Δηλεφιλον, becauſe it foreſheweth Love, and to clap the leaves in the palme of my hand. If they yeelded a great ſound, then ſurely ſhee ſhould love me greatly; if a little ſound, then little love. But either I was deafe, being ſenceles through Love, or elſe no ſound at all was heard, and ſo Agræo the Divinatrix tolde me a true Rule. Now I preferre my Garlande made in ſorrowfull haſt, of which the flowers, ſome ſignifying Death, and ſom Mourning, but none belonging to Marriage, do manifeſt that Amaryllis hath no reſpect of meane Men." He had before ſaid: "I will go gather a Coronet, and will weave and infolde it with the knottes of trueſt Love, with greene Lawrell Apollos ſcepter, which ſhall betoken her Wiſedome, and with the Myrtle faire Venus poeſie, which ſhall ſhewe her beautie. And with Amaranthus Dianas Herbe, whereby bloud is ſtenched, ſo may ſhee imitate the herbe, and have remorce."

Borlaſe,[1] ſpeaking of the Druids, ſays: "They were exceſſively fond of the Vervaine, they uſed it in caſting Lots, and foretelling Events." "It was to be gathered at the riſe of the Dog-Star."

Herrick[2] deſcribes a

"*Divination by a Daffadill.*

When a Daffadill I ſee,
Hanging down her head t'wards me;
Gueſſe I may, what I muſt be:
Firſt, I ſhall decline my head;
Secondly, I ſhall be dead,
Laſtly, ſafely buried."

[1] "Antiquities of Cornwall," p. 91. [2] "Heſperides," edit. 1648, p. 40.

Popular Errors.

I. The Wandering Jew.

THIS is a vulgar error of conſiderable antiquity. Percy tells us that it obtained full credit in this part of the world before the year 1228, as we learn from Matthew Paris. In that year it ſeems there came an Armenian archbiſhop into England to viſit the ſhrines and relics preſerved in our churches, who being entertained at the monaſtery of St. Alban's, was aſked ſeveral queſtions relating to his country, &c. Among the reſt, a monk who ſat near him inquired "if he had ever ſeen or heard of the famous perſon named Joſeph, that was ſo much talked of, who was preſent at our Lord's crucifixion and converſed with him, and who was ſtill alive in confirmation of the Chriſtian Faith." The archbiſhop anſwered that the fact was true; and afterwards one of his train, who was well known to a ſervant of the abbot's, interpreting his maſter's words, told them in French that his lord knew the perſon they ſpoke of very well; that he dined at his table but a little while before he left the Eaſt; that he had been Pontius Pilate's porter, by name Cartaphilus, who, when they were dragging Jeſus out of the door of the judgment hall, ſtruck him with his fiſt on the back, ſaying, "Go faſter Jeſus, go faſter; why doſt thou linger?" Upon which Jeſus looked at him with a frown, and ſaid, "I, indeed, am going; but thou ſhalt tarry till I come." Soon after he was converted and baptized by the name of Joſeph. He lives for ever, but at the end of every hundred years falls into an incurable illneſs, and at length into a fit of ecſtaſy, out of which, when he recovers, he returns to the ſame ſtate of youth he was in when Jeſus ſuffered, being then about thirty years of age. He remembers all the circumſtances of the death and reſurrection of Chriſt, the Saints that aroſe with him, the compoſing of the Apoſtles' Creed, their preaching and diſperſion, and is himſelf a very grave and holy perſon. This is the ſubſtance of Matthew Paris's account, who was himſelf a monk of St. Alban's, and was living at the time when this Armenian archbiſhop made the above relation. Since his time ſeveral impoſtors have appeared at intervals under the name and character of the Wandering Jew.[1]

[Brand himſelf remembered to have ſeen one of theſe impoſtors in the laſt century in the north of England, who made a very hermit-like appearance, and went up and down the ſtreets of Newcaſtle with a long train of boys at his heels, muttering "Poor John alone, alone! poor John alone!"[2] Brand thought he pronounced his name in a manner ſingularly plaintive.]

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[1] See Calmet's "Dictionary of the Bible," and the "Turkiſh Spy," vol. ii. book iii. lett. 1.

[2] Otherwiſe "Poor Jew alone." But Sir William Muſgrave had a portrait of him inſcribed "Poor Joe alone!" This correſponds with his name in the above account.

[2. The Blood of Hales.

Perhaps to the number of miraculous agencies to which credit was given by our forefathers may be added the holy blood of Chriſt in Hales. This was a phial alleged to contain ſome of the Saviour's blood, brought from Paleſtine by Edmund, Earl of Cornwall, and preſented to the Ciſtercian brotherhood at Hales, Glouceſterſhire. There are occaſional alluſions to this relic in our houſehold books, periodical oblations being made to it, and Thomas Baker, of St. John's College, Cambridge, ſtates that there was a ſhort poetical narrative of the prodigy, from the preſs of Wynkyn de Worde. This, it is believed, nobody has ever ſeen ſince Baker's day.

At the Diſſolution, we find the Abbot of Hales himſelf writing to Cromwell, and ſuggeſting the demolition of the ſhrine (worth, according to him, ſcarcely £30 for the gold and ſilver about it), where "the *faynyd relycke* callyd the Bloode" was exhibited, in order, as the abbot ſays, that it may not "myniſtre occaſyon to any weke perſon, loking thereupon, to abuſe his conſcyens therwith!" In a ſubſequent letter from Biſhop Latimer to Cromwell the whole trick is laid bare.[1] Latimer, in his ſeventh Lent ſermon before Edward VI., 1549, ſays:—"What became of hys blud that fell downe trowe ye? Was the bloude of Hales of it (wo worthe it). What ado was it to brynge thys out of the Kynges heade, thys greate abhominacion of the bloud of hales could not be taken a great whyle out of his mynde. . . . Vnpreacheynge Prelates haue bene the cauſe, that the bloud of Hales did ſo long blynd the Kynge."

3. The Rood of Grace.

Geffrey Chamber, one of Cromwell's viſitors at the Reformation, found in the monaſtery at Boxley "the Rood of Grace," as it was called, an object, he writes to his employer, of great veneration; and, in fact, Henry VIII. himſelf, at the commencement of his reign, had been repeated by a votary there. Chamber thus expoſes, in a letter he wrote about 1536 to Cromwell, the miſerable ſyſtem of impoſture:—"I founde," ſays he, "in the Image of the Roode callede the Roode of Grace, the whiche heretofore hath beene hadd in great veneracion of people, *certen ingynes and olde wyer, wyth olde roton ſtykkes in the backe of the ſame, that dyd cauſe the eyes of the ſame to move and ſtere in the hede thereof lyke unto a lyvelye thyng; and alſo the nether tippe in lyke wiſe to move as thoughe itt ſhulde ſpeke;* whiche, ſo famed, was not a little ſtraunge to me and other that was preſent at the pluckyng down of the ſame." It will be recollected that, in 1538, Fiſher, Biſhop of Rocheſter, exhibited this rood from the pulpit at Paul's Croſs. This latter circumſtance is mentioned in a contemporary diary[2]:—"M.

[1] See Ellis, Third Series, Letter 353.

[2] "Diary of a Londoner," temp. Hen. VII. and VIII. in "Reliq. Antiq." ii. 34.]

Greſſam, mayir. On Saynt Mathies day thapoſtulle, the xxiiij. day of February, Sonday, did the biſhop of Rocheſter preche at Polles Cros, and had ſtandyng afore hym alle his ſermon tyme the pictur of the Roode of Grace in Kent, that had byn many yeris in the abbey of Boxley in Kent and was gretely ſought with pilgryms, and when he had made an ende of his ſermon, the pictor was toorn alle to peces."]

4. Barnacles.

"That Scottiſh Barnacle, if I might chooſe,
That of a Worme doth waxe a winged Gooſe."
Hall's *Virgid.* iv. 2.

"—— Like your Scotch Barnacle, now a block,
Inſtantly a Worm, and preſently a great Gooſe."
Marſton's *Malcontent*, 1604.

It ſeems hardly credible in this enlightened age that ſo groſs an error in natural hiſtory could ſo long have prevailed, as that the barnacle, a well known kind of ſhellfiſh which is found ſticking on the bottom of ſhips, ſhould when broken off become a ſpecies of Gooſe.

Old writers of the firſt credit[1] in other reſpects have fallen into this miſtaken and ridiculous notion: and we find no leſs an authority than Holinſhed gravely declaring that with his own eyes he ſaw the feathers of theſe barnacles "hang out of the ſhell, at leaſt two inches." It were unneceſſary to add that ſo palpable an error merits no ſerious confutation.

5. Haddock.

Pennant tells us[2] that, "on each ſide beyond the Gills of a Hadock is a large black ſpot. Superſtition aſſigns this mark to the impreſſion St. Peter left with his Finger and Thumb, when he took the Tribute out of the Mouth of a Fiſh of this Species, which has been continued to the whole Race of Hadocks ever ſince that miracle."[3]

6. Doree.

The ſame author[4] informs us that "Superſtition hath made the

[1] "There are" (ſays Gerard, in his "Herbal," edit. 1597, p. 1391) "in the North parts of Scotland certaine Trees, whereon do grow Shell-fiſhes, &c. &c. which, falling into the Water, do become Fowls, whom we call *Barnakles;* in the North of England *Brant Geeſe;* and in Lincolnſhire *Tree Geeſe*," &c.

[2] "Zoology," vol. iii. p. 182, edit. 1776.

[3] "But ſuperſtitious *Haddock*, which appear
With marks of Rome, *St. Peter's Finger* here.

Haddock has ſpots on either ſide, which are ſaid to be marks of St. Peter's Fingers, when he catched that Fiſh for the Tribute."—"*Metellus his Dialogues*," *&c.* 1693, p. 57.

"*O ſuperſtitious Dainty, Peter's Fiſh,*
How com'ſt thou here to make ſo godly Diſh?"—*Ibid.*

[4] "Zoology," vol. iii. p. 221, edit. 1776.

Doree rival to the Hadock for the honour of having been the Fiſh out of whoſe mouth St. Peter took the Tribute-Money, leaving on its ſides thoſe inconteſtible proofs of the identity of the Fiſh, the marks of his Finger and Thumb."

It is rather difficult at this time to determine on which part to decide the diſpute; for the doree likewiſe aſſerts an origin of its ſpots of a ſimilar nature, but of a much earlier date than the former. St. Chriſtopher,[1] in wading through an arm of the ſea, having caught a fiſh of this kind *en paſſant*, as an eternal memorial of the fact, left the impreſſion on its ſides to be tranſmitted to all poſterity.

7. The Ass.

There is a ſuperſtition remaining among the vulgar concerning the aſs, that the marks on the ſhoulders of that uſeful and much injured animal were given to it as memorials that our Saviour rode upon an aſs. "The Aſſe," ſays Sir Thomas Browne,[2] "having a peculiar mark of a Croſſe made by a black liſt down his Back, and another athwart, or at right Angles down his Shoulders, common Opinion aſcribes this figure unto a peculiar Signation: Since that Beaſt had the honour to bear our Saviour on his back." [This belief has been already alluded to under an earlier head.]

8. Dark Lanterns.

Barrington,[3] ſpeaking of the Curfew, obſerves "that there is a general Vulgar Error, that it is not lawful to go about with a Dark Lantern. All popular Errors," he adds, "have ſome foundation: and the regulation of the Curfew may poſſibly have been the occaſion of this." But he derives this notion from Guy Fawkes' dark lantern.[4]

9. Bears' Cubs.

"In Natural Hiſtory" [obſerves Thomas Vaughan, otherwiſe *Eugenius Philalethes*[5]], "I ſhall here gainſay that groſs opinion, that the

[1] His hiſtory is in his name, Χριστοφορος, being ſaid to have carried our Saviour, when a child, over an arm of the ſea. [This legend is in Voragine, and in moſt of the works on the ſubject. By her will made in 1495, Cecily, Ducheſs of York, bequeathed to her daughter-in-law, the Queen of Edward IV., among other things, "a pix with the fleſhe of Saint Criſtofer" ("Wills from Doctors' Commons," Camd. Soc. 1863, p. 2). A popular account of the ſaint occurs in "A Helpe to Diſcourſe." The noted incident deſcribed above is a very favourite and common ſubject in the early paintings on glaſs. See Ottley's "Hiſt. of Printing," ch. ix. and "Notes and Queries," Fourth Series, ii. 313, *et ſeqq.*

[2] "Vulgar Errors," p. 282.

[3] "Obſervations on the Statutes," p. 154, note.

[4] *Ibid.* p. 274.

[5] "Brief Natural Hiſtory," 1669, p. 87.

Whelps of Bears are, at firſt littering, without all form or faſhion, and nothing but a little congealed Blood, or Lump of Fleſh, which afterwards the Dam ſhapeth by licking, yet is the Truth moſt evidently otherwiſe, as by the Eye-witneſs of Joachimus Rheticus Geſner, and others it hath been proved. And herein, as in many other fabulous Narrations of this Nature (in which experience checks report) may be juſtly put that of Lucretius [thus rendered by Vaughan]:—

> "'What can more certain be than ſenſe
> Diſcerning Truth from falſe pretence.'"

Browne places this among his "Vulgar Errors," but Roſs, in his "Medicus Medicatus,"[1] affirms that "the Bears ſend forth their young ones deformed and unſhaped to the ſight, by reaſon of the thick membran in which they are wrapt, which alſo is covered over with ſo mucous and flegmatick matter, which the Dam contracts in the winter time, lying in hollow Caves, without motion, that to the Eye it looks like an unformed Lump. This mucoſity is licked away by the Dam, and the Membran broken, and ſo that which before ſeemed to be informed, appears now in its right ſhape. This is all that the Antients meant, as appears by Ariſtotle,[2] who ſays that, in ſome manner, the young Bear is for a while rude and without ſhape."

10. Ostriches.

Roſs[3] ſays:—"Dr. Brown denies that oſtriches eat and digeſt iron for theſe reaſons: (Book iii. c. 22.) Becauſe Ariſtotle and Oppian are ſilent in this ſingularity. 2. Pliny ſpeaketh of its wonderful digeſtion. 3. Ælian mentions not Iron. 4. Leo Africanus ſpeaks diminutively. 5. Fernelius extenuates it, and Riolanus denies it. 6. Albertus Magnus refutes it. 7. Aldrovandus ſaw an Oſtrich ſwallow Iron, which excluded it again undigeſted.

"*Anſw.* Ariſtotle's, Oppian's, and Ælian's ſilence are of no force; for arguments, taken from a negative authority, were never held of any validity. Many things are omitted by them, which yet are true. It is ſufficient that we have Eye-witneſſes to confirm this truth. As for Pliny, he ſaith plainly that it concocteth whatſoever it eateth. Now the Doctor acknowledgeth it eats Iron: ergo, according to Pliny, it concocts Iron. Africanus tells us that it devours Iron. And Fernelius is ſo far from extenuating the matter, that he plainly affirms it, and ſhews, that this concoction is performed by the nature of its whole eſſence. As for Riolanus, his denial without ground we regard not. Albertus Magnus ſpeaks not of Iron, but of Stones which it

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[1] At the end of "Arcana Microcoſmi," 1652, p. 115.
[2] "Animal." lib. vi. c. 31. [3] *Ibid.* p. 141.

ſwallows, and excludes again without nutriment. As for Aldrovandus, I deny not but he might ſee one Oſtrich, which excluded his Iron undigeſted; but one Swallow makes no Summer."

11. The Phœnix.

[Philip de Thaun, in his Anglo-Norman twelfth-century "Beſtiary,"[1] ſays: "Phœnix is a bird, which is very elegant and handſome; it is found in Arabia, and is ſhaped like a Swan; no man can ſeek ſo far as to find another on the earth; it is the only one in the world, and is all purple; it lives five hundred years and more, Iſidore ſays ſo (*ceo dit Yſidorus*). When it perceives age coming on, it goes and collects twigs, and precious ſpice of good odour; as leaves it takes them, and ſpreads itſelf upon [them]; by the ſun's ray it takes the pure fire (of the heaven); voluntarily it ſpreads its wings over [them]; theſe it burns of its own will, and is reduced to powder. By the fire of the ſpice, by the good ointment—of the heat and humour the powder takes ſweetneſs, and ſuch is its nature, as the writing ſays, on the third day it comes to life [again]."]

Browne tells us: "that there is but one Phœnix in the World, which, after many hundred years burns herſelf, and from the Aſhes thereof riſeth up another, is a Conceit not new or altogether popular, but of great antiquity; not only delivered by humane authors, but frequently expreſſed by holy writers; by Cyril, Epiphanius and others, by Ambroſe in his Hexameron, and Tertullian in his Poem de Judicio Domini, and in his excellent Tract de Reſurrectione Carnis; all which notwithſtanding we cannot preſume the exiſtence of this animal, nor dare we affirm there is any Phœnix in Nature. For firſt there wants herein the definitive Confirmator and Teſt of things uncertain, that is, the Senſe of Man. For though many writers have much enlarged thereon, there is not any ocular deſcriber, or ſuch as preſumeth to confirm it upon aſpection; and therefore Herodotus, that led the ſtory unto the Greeks, plainly ſaith, he never attained the ſight of any, but only the picture." The learned author proceeds to make Herodotus himſelf confeſs that the account ſeems to him improbable, as alſo Tacitus and Pliny expreſſing very ſtrong doubts on the ſubject. Some, he ſays, refer to ſome other rare bird, the bird of Paradiſe, &c. He finds the paſſage in Pſalms, "Vir juſtus ut Phœnix florebit," a miſtake ariſing from the Greek word Phœnix, which ſignifies alſo a palm tree. By the ſame equivoque he explains the paſſage in Job where it is mentioned. In a word the unity, long life, and generation of this ideal bird are all againſt the exiſtence of it.

[The following paſſage is founded on I hardly know what authority:[2] "The third note is, that our life is but ſhort; the Rauen, *the*

[1] Wright's "Popular Treatiſes on Science," 1841, p. 113.]

[2] "The Plaine Mans Pilgrimage, or Journey towards Heaven," by W. W[ebſter], 1613, p. 43.]

Phenix, the Hart, Lion, and the Elephant, *fulfill their hundreds*, but Man dyeth, when he thinketh yet his ſun riſeth ——."]

12. The Bird of Paradise. The Pelican.

An old author[1] tells us: "The Bird of Paradiſe is found dead with her Bill fixed in the Ground, in an Iſland joyning to the Maluccos not far from Macaca; whence it comes thither, unknown, though great diligence hath been imployed in the ſearch, but without ſucceſs. One of them dead came to my hands. I have ſeen many. The Tayl is worn by Children for a penaſhe, the Feathers fine and ſubtile as a very thin cloud. The Body not fleſhy, reſembling that of a Thruſh. The many and long Feathers (of a pale invivid colour, nearer white than aſh colour,) which cover it, make it of great beauty. Report ſays of theſe Birds, that they alwaies fly from their birth to their death, and are not diſcovered to have any feet. They live by flyes they catch in the ayr where, their diet being ſlender, they take ſome little repoſe. They fly very high, and come falling down with their wings diſplayed. As to their generation, Nature is ſaid to have made a hole in the back of the Male, where the Female laies her Eggs, hatcheth her young, and feeds them till they are able to fly: great trouble and affection of the Parent! I ſet down what I have heard. This is certainly the Bird ſo lively drawn in our Maps. The *Pelican* hath better credit, (called by Quevedo the ſelf-diſciplining Bird,) and hath been diſcovered in the land of Angola, where ſome were taken. I have ſeen two. Some will have a Scar in the Breaſt, from a wound of her own making there, to feed (as is reported) her young with her own bloud, an action which ordinarily ſuggeſts devout fancies."

[Philip de Thaun, in his Anglo-Norman "Beſtiary,"[2] *circa* 1120, introduces the common fallacy reſpecting the pelican, as follows: "Of ſuch a nature it is, when it comes to its young birds, and they are great and handſome, and it will fondle them, cover them with its wings; the little birds are fierce, take to pecking it—deſire to eat it, and pick out its two eyes; then it pecks, and takes them, and ſlays them with torment; and thereupon leaves them—leaves them lying dead—then returns on the third day, is grieved to find them dead, and makes ſuch great lamentation, when it ſees its little birds dead [that] with its beak it ſtrikes its body that the blood iſſues forth; the blood goes dropping, and falls on its young birds—the blood has ſuch quality [that] by it they come to life——."]

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[1] "A Short Relation of the River Nile," 1673, p. 27.

[2] Wright's "Popular Treatiſes on Science," 1841, p. 115-6.]

13. The Remora.[1]

Browne doubts whether the ſtory of the remora be not unreaſonably amplified. But Roſs cites Scaliger as ſaying that this is as poſſible as for the loadſtone to draw iron: for neither the reſting of the one, nor moving of the other, proceeds from an apparent, but an occult virtue: for as in the one there is an hid principle of motion, ſo there is in the other a ſecret principle of quieſcence.

[Browne's nameſake, the paſtoral poet, alludes to this ſtrange legendary agent and Power:[2]

14. The Chameleon.

Roſs aſſerts it to be true that this creature lives on air. However, Browne writes to the contrary, for the following reaſons: 1. The teſtimonies both of ancient and modern writers, except a few, and the witneſſes of ſome yet living, who have kept chameleons a long time, and never ſaw them feed but on air. 2. To what end hath Nature given it ſuch large lungs beyond its proportion? Sure not for refrigeration; leſſe lungs would ſerve for this uſe, ſeeing their heat is weak; it muſt be then for nutrition. 3. There is ſo little blood in it, that we may eaſily ſee it doth not feed on ſolid meat. 4. To what end ſhould it continually gape more than other animals but that it ſtands more in need of air than they, for nutrition as well as generation. 5. He that kept the chameleon which I ſaw, never perceived it to void excrements backwards: an argument it had no ſolid food.

15. The Beaver.

"The Bever" [obſerves Vaughan][2] "being hunted and in danger to be taken, biteth off his Stones, knowing that for them his Life only is ſought, and ſo often eſcapeth: hence ſome have derived his name, Caſtor, *a caſtrando ſeipſum;* and upon this ſuppoſition, the Egyptians in their Hierogliphicks, when they will ſignify a Man that hurteth himſelf, they picture a Bever biting off his own Stones, though Alciat in his Emblems turns it to a contrary purpoſe, teaching us by that example to give away our purſe to Theeves, rather than our Lives, and by our wealth to redeem our danger. But this relation touching the Bever is undoubtedly falſe, as both by ſenſe and experience, and the teſtimony of Dioſcorides, lib. iii. cap. 13, is manifeſted. Firſt, becauſe their Stones are very ſmall, and ſo placed in their Bodies as

[1] Of which the ſtory is that it ſtays ſhips under ſail.
[2] "Brief Natural Hiſtory," p. 89.

are a Bore's, and therefore impoſſible for the Bever himſelf to touch or come by them: and ſecondly, they cleave ſo faſt unto their back, that they cannot be taken away; but the Beaſt muſt of neceſſity loſe his Life, and conſequently moſt ridiculous is their Narration who likewiſe affirm that when he is hunted, having formerly bitten off his Stones, he ſtandeth upright, and ſheweth the Hunters that he hath none for them, and therefore his death cannot profit them, by means whereof they are averted, and ſeek for another."

[An early eſſayiſt refers to this belief without ſeeming to queſtion the accuracy of it. "The Beauer, when hee heares the houndes, hee knows for what they hunt, and immediately to ſecure his ſkinne, he biteth of his ſtones. Nature hath taught both it and vs how to preſerue our ſelues——."][1]

16. The Mole. The Elephant.

Vaughan alſo informs us,[2] "That the Mole hath no Eyes, nor the Elephant Knees, are two well known Vulgar Errors: both which, notwithſtanding, by daily and manifeſt experience are found to be untrue."

17. Ovum Anguinum.

The *ovum anguinum*, or Druids' egg, has been already noticed among the "Phyſical Charms." The reputed hiſtory of its formation has been reſerved for inſertion among the "Vulgar Errors." "Near Aberfraw," in the Iſle of Angleſey, ſays Gough,[3] "are frequently found the Glain Naidr or Druid Glaſs Rings. Of theſe the vulgar Opinion in Cornwall and moſt parts of Wales is, that they are produced through all Cornwall by Snakes joining their heads together and hiſſing, which forms a kind of bubble like a ring about the head of one of them, which the reſt by continual hiſſing blow on, till it comes off at the Tail, when it immediately hardens and reſembles a Glaſs Ring. Whoever found it, was to proſper in all his undertakings. Theſe Rings are called *Glain Nadroedh*, or Gemmæ Anguinæ. Glûne in Iriſh ſignifies Glaſs. In Monmouthſhire they are called *Maen magl*, and corruptly *Glaim* for *Glain*. They are ſmall glaſs annulets, commonly about half as wide as our finger rings, but much thicker, uſually of a green colour, though ſome are blue, and others curiouſly waved with blue, red, and white. Mr. Lluyd had ſeen two or three earthen Rings of this kind, but glazed with blue, and adorned with tranſverſe ſtrokes or furrows on the outſide. The ſmalleſt of them might be ſuppoſed to have been glaſs beads worn for ornaments by the

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[1] "Eſſayes Morall and Theologicall," by D. Tuvill, 1609, ſign. I 3 *verſo*.]

[2] "Brief Natural Hiſtory," p. 89.

[3] "Camden," edit. 1789, vol. ii. p. 571. He quotes the "Hiſtory of Angleſey," p. 41. [Theſe are the ſuperſtitious ſnake-rings already alluded to by me in a note.]

Romans, becauſe ſome quantities of them, with ſeveral amber beads, had been lately diſcovered in a ſtone pit near Garford, in Berkſhire, where they alſo dig up Roman Coins, Skeletons, and pieces of Arms and Armour. But it may be objected, that a battle being fought there between the Romans and Britons, as appears by the bones and arms, theſe glaſs beads might as probably belong to the latter. And, indeed, it ſeems very likely that theſe ſnake ſtones, as we call them, were uſed as charms or amulets among our Druids of Britain on the ſame occaſion as the Snake-eggs among the Gauliſh Druids. Thus, continues Mr. Lluyd, we find it very evident that the opinion of the vulgar concerning the generation of theſe Adder-beads, or Snake-ſtones, is no other than a relic of the Superſtition or perhaps impoſture of the Druids; but whether what we call Snake-Stones be the very ſame Amulets that the Britiſh Druids made uſe of, or whether this fabulous origin was aſcribed formerly to the ſame thing, and in aftertimes applied to theſe glaſs beads, I ſhall not undertake to determine. As for Pliny's Ovum Anguinum[1] it can be no other than a ſhell (marine or foſſil) of the kind we call *Echinus marinus*, whereof one ſort, though not the ſame he deſcribes, is found at this day in moſt parts of Wales. Dr. Borlaſe, who had penetrated more deeply into the Druidical Monuments in this Kingdom than any writer before or ſince, obſerves that inſtead of the natural Anguinum which muſt have been very rare, artificial rings of ſtone, glaſs, and ſometimes baked clay, were ſubſtituted as of equal validity." The Doctor adds, from Mr. Lhwyd's Letter, March 10, 1701,[2] that "the Corniſh retain variety of Charms, and have ſtill, towards the Land's End, the Amulets of *Maen Magal* and *Glainneider*, which latter they call a Melprev (or Milprev, *i. e.* a thouſand Worms), and have a Charm for the Snake to make it, when they have found one aſleep, and ſtuck a hazel wand in the centre of her Spiræ."

The opinion of the Corniſh, Borlaſe continues,[3] is ſomewhat differently given us by Carew, "The country-people have a perſuaſion that the Snakes here breathing upon a hazel wand, produce a ſtone ring of blue colour, in which there appears the yellow figure of a ſnake, and that beaſts bit and envenom'd being given ſome water to drink, where

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[1] "Præterea eſt ovorum genus in magna Galliarum fama, omiſſum Græcis. Angues innumeri æſtate convoluti, ſalivis faucium corporumque ſpumis artifici complexu glomerantur anguinum appellatur. Druidæ ſibilis id dicunt in ſublime jactari, ſagoque oportere intercipi, ne tellurem attingat. Profugere raptorem equo: ſerpentes enim inſequi, donec arceantur amnis alicujus interventu. Experimentum ejus eſſe, ſi contra aquas fluitet vel auro vinctum. Atque, ut eſt Magorum ſolertia occultandis fraudibus ſagax, certa Luna capiendum cenſent, tanquam congruere operationem eam ſerpentium, humani ſit arbitrii. Vidi equidem id ovum mali orbiculati modici magnitudine, cruſta cartilaginis, velut acetabulis brachiorum polypi crebris, inſigne Druidis. Ad victorias litium, ac regum aditus, mire laudatur: tantæ vanitatis, ut habentem id in lite in ſinu equitem Romanum e Vocontiis, a Divo Claudio Principe interemptum non ob aliud ſciam."—*Plinii* "*Hiſt. Nat.*" *edit. Harduin*, lib. xxix. 12.

[2] At the end of Rowland's "Mona Antiqua," p. 342.

[3] "Antiq. of Cornwall," p. 137.

in this ſtone has been infuſ'd, will perfectly recover of the poiſon." Theſe beads are not unfrequently found in barrows,[1] or occaſionally with ſkeletons whoſe nation and age is not aſcertained. Biſhop Gibſon engraved three: one of earth enamelled with blue, found near Dol Gelhe in Merionethſhire; a ſecond of green glaſs, found at Aberfraw; and a third, found near Maes y Pandy, co. Merioneth.

18. The Salamander.

There is a vulgar error, ſays Vaughan,[2] "that a Salamander lives in the Fire. Yet both Galen and Dioſcorides refute this Opinion: and Mathiolus in his Commentaries upon Dioſcorides, a very famous Phyſician, affirms of them, that by caſting of many a Salamander into the Fire for tryal, he found it falſe. The ſame Experiment is likewiſe avouched by Joubertus."[3]

19. Manna.

Peacham[4] tells us, "There are many that believe and affirm the Manna which is ſold in the Shoppes of our Apothecaries, to be of the ſame which fell from Heaven, and wherewith the Iſraelites were fedde." He then proceeds to give reaſons why this cannot be.[5]

[Not unlike what is popularly known as manna is the ſweet gum, which is yielded by the damſon and other trees in this country, and which accumulates on the bark. We all remember the line in Virgil,[6] where he feigns that when the golden age ſhould return under the auſpices of Aſinius Gallus, among other prodigies,

"—— duræ quercus ſudabunt roſcida mella—"

This is, of courſe, our mel-dew or honey-dew; it drops, to a modified extent, from the full-leaved lime; but in New Zealand, the manuka-tree exudes a reſin, which readily clots into a hard ſubſtance, very agreeable to the palate, and much liked.][7]

20. Tenth Wave and Tenth Egg.

Browne tells us, "that Fluctus decumanus, or the tenth wave, is greater or more dangerous than any other, ſome no doubt will be offended if we deny: and hereby we ſhall ſeem to contradict Antiquity:

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[1] Stukeley's "Abury," p. 44. [2] "Brief Natural Hiſtory," p. 91.

[3] "Should a Glaſs-Houſe Fire be kept up, without extinction, for a longer term than ſeven years, there is no doubt but that a Salamander would be generated in the Cinders. This very rational Idea is much more generally credited than wiſe Men would readily believe."—*Andrews' Anecdotes* [edit. 1790], p. 359.

[4] "Truth of our Times," 1638, p. 174.

[5] See alſo Browne's "Vulgar Errors," fol. edit. p. 299. [6] Ecl. iv. l. 30.]

[7] W. Browne's "Works," ed. Hazlitt, ii. *Notes*, art. "Mel-dew."]

for, anſwerable unto the literal and common acceptation, the ſame is averred by many Writers, and plainly deſcribed by Ovid:

> " 'Qui venit hic fluctus, fluctus ſupereminet omnes
> Poſterior nono eſt, undecimoque prior.'

which, notwithſtanding, is evidently falſe; nor can it be made out by Obſervation either upon the ſhore or on the Ocean, as we have with diligence explored in both. And ſurely in vain we expect a regularity in the Waves of the Sea, or in the particular motions thereof, as we may in its general Reciprocations, whoſe Cauſes are conſtant and Effects therefore correſpondent. Whereas its fluctuations are but motions ſubſervient: which Winds, Storms, Shores, Shelves and every Interjacency irregulates.

" Of affinity hereto is that Conceit of Ovum decumanum, ſo called becauſe the tenth Egg is bigger than any other, according to the reaſon alleged by Feſtus, 'Decumana Ova dicuntur, quia Ovum decimum majus naſcitur.' For the honour we bear unto the Clergy, we cannot but wiſh this true: but herein will be found no more verity than the other." He adds: " The Conceit is numeral."

21. The Swan.

[" Ad vada Meandri concinit albus olor."—*Ovid.*]

It is ſaid " that Swans, a little before their death, ſing moſt ſweetly, of which, notwithſtanding, Pliny[1] thus ſpeaks: 'Swans are ſaid to ſing ſweetly before their death, but falſely, as I take it, being led ſo to think by ſome experiments.' Ælian[2] ridicules this belief properly enough; 'That Swans are ſkilful in ſinging is now riſe in every man's mouth, but, for myſelf, I never heard them ſing, and perchance no man elſe;'[3] and Scaliger[4] to the like purpoſe writes: 'Touching the ſweet ſinging of the Swan, which with Greece, the mother of Lies, you dare to publiſh, I cite you to Lucian's Tribunal, there to ſet abroach ſome new ſtuff.'"

22. The Basilisk or Cockatrice.

Browne informs us that the generation of a baſiliſk is ſuppoſed to proceed from a cock's egg hatched under a toad or Serpent. A conceit which he obſerves is as monſtrous as the brood itſelf. This writer endeavours to account for its killing at a diſtance. " It killeth at a diſtance—it poiſoneth by the Eye, and by priority of Viſion. Now that deleterious it may be at ſome diſtance, and deſtructive

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[1] " Hiſt." x. 23.

[2] Lib. x. c. 14. [See alſo Browne's Poems, ed. Hazlitt (Roxburghe Library, 1869), Notes in v. *Swan.*]

[3] Vaughan's " Nat. Hiſt." p. 88.

[4] " Exercitat." 23.

without corporal contaction, what uncertainty ſoever there be in the effect, there is no high improbability in the relation. For, if plagues or peſtilential Atomes have been conveyed in the Air from different Regions: if Men at a diſtance have infected each other: if the Shadowes of ſome Trees be noxious: if Torpedoes deliver their Opium at a diſtance, and ſtupifie beyond themſelves: we cannot reaſonably deny that there may proceed from ſubtiller Seeds, more agile Emanations, which contemn thoſe Laws, and invade at diſtance unexpected. Thus it is not impoſſible what is affirmed of this Animal; the viſible Rayes of their Eyes carrying forth the ſubtileſt portion of their poiſon which, received by the Eye of Man or Beaſt, infecteth firſt the Brain, and is from thence communicated unto the Heart." He adds: "Our Baſiliſk is generally deſcribed with Legs, Wings, a ſerpentine and winding Taile, and a Criſt or Comb ſomewhat like a Cock. But the Baſiliſk of elder times was a proper kind of Serpent, not above three palmes long, as ſome account, and differenced from other Serpents by advancing his head and ſome white marks or coronary Spots upon the Crown, as all authentic Writers have delivered."

23. The Unicorn.

The original word Rem, tranſlated Unicorn in our verſion of the Book of Job, xxxix. 9, is by Jerome, Montanus, and Aquila, rendered Rhinoceros: in the Septuagint, Monoceros.

[There was formerly a feeling, almoſt amounting to certainty, even among ſcientific perſons, that the one-horned rhinoceros was the unicorn of fable; but this idea can hardly be ſaid to have maintained its ground; and, indeed, a few years ſince, an animal was ſaid to have been diſcovered much more cloſely approximating in form and appearance to the mythical unicorn.]

The fabulous animal of heraldry, ſo called, is nothing more than a horſe with the horn of the priſtis, or ſword fiſh, ſtuck in his forehead.

[In the "Hiſtory of Sign-boards," edit. 1867, it is ſaid[1]: "The qualities attributed to the Unicorn cauſed this animal to be uſed as a ſign both by chemiſts and goldſmiths. It was believed that the only way to capture it was to leave a handſome young virgin in one of the places where it reſorted. As ſoon as the animal had perceived her, he would come and lie quietly down beſide her, reſting his head in her lap, and fall aſleep, in which ſtate he might be ſurpriſed by the hunters who watched for him. This laying his head in the lap of a virgin" (of which there is a repreſentation in Plate 16) "made the firſt Chriſtians chooſe the unicorn as the type of Chriſt born from the Virgin Mary."

[1 This legend is to be found in many places. Northbrooke quoted it in his "Treatiſe againſt Dauncing, &c. (1577)," ed. 1843, p. 110.]

Browne[1] refers to this whimſical legend, where he writes:

> "Rather the ſtately Vnicorne
> Would in his breaſt enraged ſcorne,
> *That Maids committed to his charge*
> *By any beaſt in Forreſt large*
> Should ſo be wronged—"

The hackneyed rhyme ariſing out of the aſſociation of the lion and the unicorn in the royal arms of England is ſo well known that its repetition ſeems almoſt ridiculous:

> "The lion and the unicorn,
> Fighting for the crown,
> The lion chaſed the unicorn
> All round the town."

The earlieſt mention of this fabulous creature I have met with hitherto is in the "Ancren Riwle," a manual of monaſtic life, compoſed in what is termed (for want of a better name) *ſemi*-Saxon, during the thirteenth century. It is anterior, therefore, to Mandeville. There we find, adopting for the convenience of the general reader Mr. Morton's tranſlation: "An angry woman is a ſhe-wolf, and an angry man is a wolf, or a lion, *or an unicorn*." In an inventory taken by direction of Cromwell, Vicar-General, in or about 1536, of the Church of St. Swithin's, Wincheſter, appear the two following items: "One paſtoral ſtaf of an Unicorns horn," "One Rectors ſtaf of Unicorns horn." Rhinoceros horn was probably the real ſubſtance in theſe caſes.]

[24. The Root Mandragoria, or Mandrake.

> "The fleſhy Mandrake where 't doth grow
> In noonſhade of the miſtletow,
> And where the Phœnix airyes."—
> Drayton's *Muſes Elizium*, 1630, p. 24.

The earlieſt reference to the *mandragoria*, or *mandrake*, and its extraordinary properties is, ſo far as I know, in Geneſis, reſpecting which Cruden has a note, in the courſe of which he ſays: "It is reported that in the province of Pekin there is a kind of Mandrake ſo valuable, that a pound of that root is worth thrice its weight in ſilver, for they ſay it ſo wonderfully reſtores the ſinking ſpirits of dying perſons, that there is often time for the uſe of other means, and thereby recovering them to life and health. Thoſe mandrakes which Reuben brought home to his mother, are by ſome called violets, by others lilies or jeſſamins, by others citrons. Some reckon them to be ſuch agreeable flowers of the field wherewith children were pleaſed, Reuben that gathered them being then only about five or ſix years of age."

In his Anglo-Norman "Beſtiary," written in the firſt half of the

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[1 "Works," Roxburghe Library edit. vol. i. p. 56.]

twelfth century, Philip de Thaun writes[1]: "He (Iſidore) ſays of the mandragore, that it has two roots, which have the make of man and woman; the female root reſembles woman and girl; the female is leaved like a leaf of lettuce; the male remains leaved as the heart is (*i. e.*, has the leaves peculiar to the plant). It is gathered by a ſtratagem. . . The man who is to gather it muſt fly round about it; muſt take great care that he does not touch it; then let him take a dog bound—let it be tied to it—which has been cloſe tied up, and has faſted three days—and let it be ſhown bread, and call from afar; the dog will draw it to him; the root will break; it will ſend forth a cry[2]; the dog will fall down dead at the cry which he will hear—ſuch virtue this herb has, that no one can hear of it, but he muſt always die; and if the man heard it, he would directly die—therefore he muſt ſtop his ears, and take care that he hear not the cry, leſt he die, as the dog will do, which ſhall hear the cry. When one has this root, it is of great value for medicine, for it cures of every infirmity—except only death."

But the belief in the ſemi-human character and phyſiology of the mandrake appears to have been ſhaken at a very early date in our country, for in the "Grete Herball," 1526, the idea of an herb endowed with human faculties and ſenſibilities is expreſsly declared to be inadmiſſible.

M. Berjeau has engraved a repreſentation found in an old Dutch Herbal of the female *mandragoria*, a woodcut of which is alſo found in the early Engliſh Herbal printed by Treveris at Southwark in 1526. The figure is that of a naked woman, with the plant ſhooting into leaf and flower from her head.[3]

Even when the faith in its miraculous nature no longer exiſted, however, the mandragoria, or mandrake, was ſtill regarded as a ſtrong narcotic, a property which may perhaps explain the medicinal virtue juſt imputed to it. Maſſinger, in the "Unnatural Combat," makes the uſher ſay:

> "Here's muſic
> In this bag ſhall wake her, though ſhe had drunk opium,
> Or eaten mandrakes—"

Shakeſpeare himſelf makes Iago ſay of Othello[4]:

> "—— Not poppy, nor mandragora,
> Nor all the *drowſy ſyrups* of the world,

[1 Wright's "Popular Treatiſes on Science," 1841, pp. 101-2.]

[2 This is what Dekker refers to in his "Newes from Hell," 1606. Randolph, in the "Jealous Lovers," 1632, makes Dipſos ſay to Chremylas:

> "The Ravens, Screech-owls, and the Mandrakes voice
> Shall be thy conſtant Muſick."

Nobbes, in his play of "Totenham Court," 1638, has this paſſage; it is Worthgood, who ſpeaks:

> "—— The diſmal ſhrieks
> Of fatall Owles, and groanes of dying Mandrakes,
> Whilſt her ſoft palme warm'd mine, were muſicke to me."]

[3 "Bookworm," vol. iii. p. 105.] [4 Dyce's ſecond edition, vol. vii. p. 426.]

Shall ever medicine thee to that ſweet ſleep
Which thou ow'dſt yeſterday."

The mandrake is mentioned in the "Flyting betwixt Montgomery and Polwart," 1629:

"The Weird Siſters wandring, as they were wont then,
Saw Reavens rugand at that Ratton, be a Ron ruit,
They muſed at the Mandrake, vnmade lik a man;
A Beaſt bund with a bonerand, in ane old buit."

25. Mermaids, &c.

Stories of mermaids, water-bulls, and other marine phenomena, are current among the inhabitants of the Iſle of Man. An account of this branch of the ſubject may be found in Waldron's "Deſcription" of the Iſle, and in Train's "Antiquities" of it.

26. The Headless Steeds of Haddon, or Hardwicke—Old Coles.

The following letter appeared ſome years ago in the "Athenæum." *Mr. Ambroſe Merton* is Mr. W. J. Thoms:

"Lower Wick, near Worceſter.

"Your correſpondent, Mr. Ambroſe Merton, in his letter, which appeared in p. 886 of the 'Athenæum' of the 29th of Auguſt laſt, in ſpeaking of Derbyſhire, ſays, 'Is not the neighbourhood of Haddon, or of Hardwicke, or of both, ſtill viſited by the coach drawn by headleſs ſteeds, driven by a coachman as headleſs as themſelves? Does not ſuch an equipage ſtill haunt the manſion of Parſloes, in Eſſex?' Now, whether thoſe places are ſtill ſuppoſed to be ſo haunted I cannot ſay; but I well remember that, in my juvenile days, old people uſed to ſpeak of a ſpectre that formerly appeared in the pariſh of Leigh, in this county, whom they called *Old Coles;* and ſaid that he frequently uſed, at the dead of night, to ride as ſwift as the wind down that part of the public road between Bransford and Brocamin, called Leigh Walk, in a coach drawn by four horſes, with fire flying out of their noſtrils, and that they invariably daſhed right over the great barn at Leigh Court, and then on into the River Teme. It was likewiſe ſaid that this perturbed ſpirit was at length *laid* in a neighbouring pool by twelve parſons, at dead of night, by the light of an inch of candle; and as he was not to riſe again until the candle was quite burnt out, it was therefore thrown into the pool, and, to make all ſure, the pool was filled up—

'And peaceful after ſlept Old Coles's ſhade.'

Now, as this legend belongs to ghoſt inſtead of fairy lore, and as the ſcene of action was not in a reputed fairy locality, I therefore did not

notice it in my little work "On the Ignis Fatuus; or Will-o'-the-Wiſp and the Fairies;" but it appears to be of kin to thoſe mentioned by your correſpondent.

"Upon my lately conſidering the tenor of this legend, I was led to think that 'Old Coles' muſt have been a perſon of ſome quality, and it induced me to look into Naſh's Hiſtory of Worceſterſhire, hoping it might throw ſome light upon the ſubject. Therein, in his account of Leigh (vol. ii. p. 73), the author ſays: 'This ancient lordſhip of the abbots of Perſhore falling by the diſſolution of monaſteries into the king's hands, remained there till Elizabeth's time. The tenants of the houſe and demeſne, both under the abbot and under the king and queen, were the Colles, of which family was Mr. Edward (Edmund) Colles,[1] 'a grave and learned juſtice of this ſhire, who purchaſed the inheritance of this manor,' whoſe ſon, William Colles,[2] ſucceeded him; whoſe ſon and heir, Mr. Edmund Colles, lived in the time of Mr. Habingdon, and being loaded with debts (which like a ſnowball from Malvern Hill gathered increaſe), thought fit to ſell it to Sir Walter Devereux, Bart.'

"The Colleſes were alſo poſſeſſed of the manor of Suckley.[3] There is a farm called Colles Place (*vulgo* Coles Place, or Cold Place), in Luſley,—'which is mentioned in a ledger of the Priory of Malvern, in the reign of Henry III. as belonging to the family of Colles'—ſee Naſh, vol. ii. p. 400,—which adjoins Leigh; and it ſhared the ſame fate, as appears by Naſh's Hiſtory, vol. ii. p. 397, as follows:

"'The manor of Suckley remained in the name of Hungerford till it paſſed, by purchaſe, from them to Mr. Edmunds Colles, of Leigh, in the reign of Elizabeth. He left it to his ſon, Mr. William Colles, whoſe heir, Mr. Edmund Colles, ſold it to Sir Walter Devereux, knight and baronet.'

"Now, it is not improbable that the legend may have referred to the unfortunate Edmund Colles, the ſecond ſon who, having loſt his patrimony, and perhaps died in diſtreſs, his ſpirit may have been ſuppoſed to haunt Leigh Court, which was the ſeat of his joys in proſperity and the object of his regrets in adverſity."

27. The Lee-penny, or Lee-stone.[4]

I am indebted to the laſt edition of the preſent work for a communication by a correſpondent, furniſhing an account of this relic and its legendary hiſtory:

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[1] He died 19th December, 1606, aged 76.

[2] Died 20th September, 1615. See Naſh's account of the family monuments in Leigh Church.

[3] This manor includes the Hamlets of Alfrick and Luſley.

[4] On this tradition Scott's tale of "The Taliſman" is founded. But the idea is probably, or rather almoſt certainly, much older.]

"The Lee-penny, or Lee-ſtone, is a curious piece of antiquity belonging to the family of Lee in Scotland.

"It is a ſtone, of a dark red colour and triangular ſhape, and its ſize about half an inch on each ſide. It is ſet in a piece of ſilver coin which, though much defaced, by ſome letters ſtill remaining, is ſuppoſed to be a ſhilling of Edward the Firſt, the croſs being very plain, as it is on his ſhillings. It has been, by tradition, in the Lee family ſince the year 1320; that is, a little after the death of King Robert Bruce, who having ordered his heart to be carried to the Holy Land, there to be buried, one of the noble family of Douglas was ſent with it, and it is ſaid got the crowned heart in his arms from that circumſtance; but the perſon who carried the heart was Simon Locard of Lee, who juſt about this time borrowed a large ſum of money from Sir William de Lindſay, a prior of Ayr, for which he granted a bond of annuity of ten pounds of ſilver, during the life of the ſaid Sir William de Lindſay, out of his lands of Lee and Cartland. The original bond, dated 1323, and witneſſed by the principal nobility of the country, is ſtill remaining among the family papers.

"As this was a great ſum in thoſe days, it is thought it was borrowed for that expedition; and from his being the perſon who carried the royal heart, he changed his name to *Lockheart*, as it is ſometimes ſpelt, or Lockhart, and got a heart within a lock for part of his arms, with the motto *Corda ſerata pando.* This Simon Lockhart having taken priſoner a Saracen prince or chief, his wife came to ranſom him, and on counting out the money or jewels, this ſtone fell out of her purſe, which ſhe haſtily ſnatched up; which Simon Lockhart obſerving, inſiſted to have it, elſe he would not give up his priſoner. Upon this the lady gave it him, and told him its many virtues, viz. that it cured all diſeaſes in cattle, and the bite of a mad dog both in man and beaſt. It is uſed by dipping the ſtone in water, which is given to the diſeaſed cattle to drink; and the perſon who has been bit, and the wound or part infected, is waſhed with the water. There are no words uſed in the dipping of the ſtone, nor any money taken by the ſervants, without incurring the owner's diſpleaſure. Many are the cures ſaid to be performed by it; and people come from all parts of Scotland, and even as far up in England as Yorkſhire, to get the water in which the ſtone is dipped, to give their cattle, when ill of the murrain eſpecially, and black leg. A great many years ago, a complaint was made to the eccleſiaſtical courts, againſt the Laird of Lee, then Sir James Lockhart, for uſing witchcraft. It is ſaid, when the plague was laſt at Newcaſtle, the inhabitants ſent for the Lee-penny, and gave a bond for a large ſum in truſt for the loan; and that they thought it did ſo much good, that they offered to pay the money, and keep the Lee-penny; but the gentleman would not part with it. A copy of this bond is very well atteſted to have been among the family papers, but ſuppoſed to have been ſpoiled along with many more valuable ones, about fifty years ago, by rain getting into the charter-room, during a long minority, and no family reſiding at Lee.

"The moſt remarkable cure performed upon any perſon, was that

of Lady Baird, of Sauchton Hall, near Edinburgh; who having been bit by a mad dog, was come the length of hydrophobia; upon which, having ſent to beg the Lee-penny might be ſent to her houſe, ſhe uſed it for ſome weeks, drinking and bathing in the water it was dipped in, and was quite recovered. This happened about eighty years ago; but it is very well atteſted, having been told by the lady of the then Laird of Lee, and who died within theſe thirty years. She alſo told, that her huſband, Mr. Lockhart, and ſhe were entertained at Sauchton Hall, by Sir Robert Baird and his lady, for ſeveral days, in the moſt ſumptuous manner, on account of the lady's recovery, and in gratitude for the loan of the Lee-penny ſo long, as it was never allowed to be carried from the houſe of Lee.

"It was tried by a lapidary, and found to be a ſtone; but of what kind he could not tell."

28. Tregeagle and Dosmare Pool.

(*Communicated by T. Q. Couch, Eſq. to the Penzance Literary Society.*)

A little to the north of St. Neot's Church, in Eaſt Cornwall, is a melancholy moor bordered by rough granite tors. The rude cottages, ſcattered ſparſely over the landſcape, are ſuch ſhapeleſs heaps of unhewn granite that, at a diſtance, and when not ſending up their wreaths of ſmoke they give little more evidence of human neighbourhood than the wonderfully poiſed piles which creſt the hills around. On this bleak marſh is a lonely mountain tarn filled by the drainage of the moors, and having until of late years no viſible outlet or inlet.

> "Doſmery poole amid the moores
> On top ſtands of a hill;
> More than a mile about, no ſtreames
> It empt, nor any fill."

So ſays or ſings Carew, who gives what is ſtill the belief of the country ſide, that it ebbs and flows with the ſea, and ſo deep is it, that a fagot once thrown in was ſucked down by a central whirlpool, and after paſſing among the baſes of the hills, was taken up in Fowey harbour. It avails little that ſome matter-of-fact perſons have, by actual experiment of ſounding, ſought to deſtroy this old and well-eſtabliſhed fact. No finer picture of ſavage deſolation can be imagined than this ſpot, in ſome of its aſpects, preſents. On a lowering November day, when the guſts are driving the rain-clouds acroſs this deſert, and ſoughing among the ruſhes and bent graſs, and when the low of the half-wild herds is mingled with the plaintive whiſtle of the curlew, it looks like a bit of primitive barrenneſs, untouched ſave by the wild workings of the elements. It will be expected that a ſpot ſo weird and wild will not be without its grim and awful ſtory; accordingly we find it eſpecially aſſociated with the deeds of giant Tregeagle. When travelling over this neighbourhood, ſome few years ago, I gleaned, from oral

tradition and written record, all that was known of his ſtory, and as it well illuſtrates the influences at work to modify and debaſe popular fable, I have thought that my notes might be worthy of a place in the Reports of this Society. It will be well firſt to give the ordinary and current book-verſions of the legend.

Tregeagle was ſteward to John, Earl [of] Radnor,[1] of Lanhydrock. He was a very wicked man, who by craft and cruelty became very rich and powerful. Neither pity nor remorſe checked him in his avarice; indeed, ſome ſay that the curſe of blood reſted on his ill-gotten gains. With all this, however, riches flowed in too ſlowly for his longings, ſo, for preſent advantage, he entered into a compact with the Evil-one, whereby for a certain time his wealth and influence became unbounded, and his greed and tyranny growing with his means, he did ſuch deeds as made him the bye-word of after generations. In the midſt of his enjoyment of his power the Devil claimed the forfeited ſoul. As the price of the unholy bargain he finds no reſt, but is bound to the fulfilment of ſome endleſs taſk, ſuch as the baling of this ever-filling pool with a limpet-ſhell, varied by his binding the ſhifting ſands of the northern coaſts in bundles with bands of the ſame material. Every now and then he is diſturbed in his hopeleſs labour by the perſecution of the inſatiable fiend, from whom he flies over moorland and hill tracked by the remorſeleſs hunter and his hell-hounds, and finds reſpite only when he can get a temporary ſhelter in the chapel of St. Michael on Roche rock. The howls of the haraſſed Tregeagle are often heard by the belated hind, and 'he roars like the great Tregeagle' is the common exclamation of the Corniſh mother of her ſcreaming child.

Another ſtory, ſtill more terrible, is related of him. Some time after Tregeagle had diſappeared from amongſt men a tenant of the Earl was ſued by the new ſteward for arrears of rent. The ſum, it ſeems, had really been paid, but Tregeagle had not given credit for it in his books. At the trial, the ſuppoſed debtor contrived by glamour to raiſe the ſpirit of Tregeagle and preſent him as a witneſs in the court, and by the evidence produced the plaintiff was nonſuited.[2] 'On retiring from the bar this ſingular witneſs was left behind in court; the defendant being requeſted by ſome gentlemen of the long robe to take him away, he ſternly replied, that, as he had been at the pains of bringing the evidence, thoſe who complained might take the trouble to remove him.' The ſpirit of Tregeagle was with difficulty exorciſed; and, 'as perpetual reſt was deemed impoſſible, ſome work of extreme difficulty was thought neceſſary to furniſh his ſpirit with employment,' and his taſk was the *lading* Doſmery pool with a limpet-ſhell and truſſing the northern ſands with ropes of the ſame.

The ſtory, of which the book verſion is here given, preſents many points of intereſt, and has an important bearing upon the hiſtoric value of legend in general, and the mode in which it becomes

[1] Michell's "Hiſtory of St. Neot's," p. 58.
[2] Hitchins and Drew's "Hiſtory of Cornwall," vol. i. p. 71.

altered and vitiated. In looking into the hiſtory of this fable, I may remark, that, becauſe Carew, in his 'Survey' (temp. Eliz.), and Hals, in his 'Parochial Hiſtory' (temp. 1736), make no mention of Tregeagle, we are not to conclude that ſuch a ſtory did not exiſt in one of its earlier verſions. Little truſt is, in theſe matters, to be placed in negative evidence, as it is only until lately that our popular tales have been looked upon but as 'unconſidered trifles.' The circumſtance that Tregeagle is ſtated to have been ſteward to John, Earl [of] Radnor, permits us to fix the date of the legend, or rather of its lateſt modification. Robartes of Lanhydrock was made Earl [of] Radnor by Charles II. in 1679, and Tonkin, in his deſcription of the pariſh of St. Allen, gives ſome particulars reſpecting the Tregeagles connecting them with this nobleman, and offering ſome curious confirmation of this ſtrange ſtory. He tells us that Sir Richard Roberts, afterwards Lord Roberts, poſſeſſed the manor of Boſvellick towards the latter part of Queen Elizabeth's reign, and that John Roberts his ſon, firſt Earl of Radnor, 'was nurſed here by Mrs. Tregeagle, the daughter of Degory Polwhele, Eſq. and wife of John Tregeagle, Gent., who held a leaſe of the eſtate from Sir Richard Roberts. And this was the riſe of the Tregeagles, for John Tregeagle their ſon, being foſter-brother to the ſaid Earl, was afterwards by him made his *chief ſteward*, and brought forward in the world.' A John Tregeagle, probably the ſame, was ſheriff of Cornwall in 1695, and twice repreſented Boſſiney in Parliament. The fall of the Tregeagles was as rapid as their riſe, for Hals ſays that the ſons by ill-conduct waſted and ſold all their lands, temp. George II. It may be aſked, Is there any warrant for the blot on the ſcutcheon of Tregeagle—any circumſtance to ſhow that his name is juſtly ſent down to poſterity with the brand of infamy and mark of blood upon it? It is a remarkable fact that the ſcandal-loving Hals makes no mention of tyranny or crime in connection with Tregeagle, which it is probable he would have done, had there been any great occaſion, ſince the very completion of the publication of his Hiſtory was prevented by the free way in which he handled the private hiſtory of many of our county families, and the conſequent withdrawal of their patronage. The modern legend may, however, be held as bearing ſome evidence that John Tregeagle was, at leaſt, a harſh and arbitrary man, and there is one authority which repreſents him as cruel and ſevere. We find, from an intereſting narrative[1] communicated by Moſes Pitt to Dr. Fowler, Biſhop of Glouceſter, that there lived in the 17th century, in the pariſh of St. Teath, a woman, Ann Jefferies, who was under the deluſion that ſhe was viſited and fed by fairies, who conferred on her the power of curing diſeaſes. This was ſo generally believed that multitudes of ſick people repaired to her from all parts, from Land's-end, and even from London. The writer relates that John Tregeagle, Eſq., Juſtice of Peace, and *ſteward to John Earl of Radnor*, apprehended Ann by warrant as an impoſtor, and ſent her to Bodmin gaol, 'and ordered the

[1] Reprinted in C. S. Gilbert's "Survey of Cornwall."

priſon-keeper that ſhe ſhould be kept without victuals, and ſhe was ſo kept, and yet ſhe lived, and that without complaining.' On her diſmiſſal Tregeagle continued his ſeverity to the deluded or deluding girl, and even kept her a priſoner in his own houſe without meat, for the purpoſe of teſting the truth of her ſtatement that ſhe was fed by fairies.

Popular fable is liable to modification by the changing circumſtances of man, and the varying aſpects of external nature; but even then the proceſs is ſlow, and the additions generally in keeping with the original plan. It is fortunate that the interpolations of books are not eaſily admitted into the oral verſion of thoſe ſtories. There is no doubt that this tale, which our late Corniſh hiſtories would bring down to a date ſcarcely exceeding a hundred and fifty years, is really very old, but overlaid and disfigured by the accretions of ſucceeding ages. The additions are, however, not without their value, for they are as regular and definite as a geological ſection, each modification clearly indicating the age to which it belongs. With the plain country people this man of rents and leaſes, growing from the unſcrupulous pettifogger to the overbearing *parvenu*, is a ſpirit grim, ſhadowy, and gigantic, doomed to be the ſport of ſome ſpirit more powerful than himſelf, by whom he is bound to ſome interminable and purpoſeleſs labour.

The antiquity of Tregeagle, as well as his giant proportions, may be illuſtrated by many inſtances in Cornwall, where there are ſo many remarkable natural objects to be accounted for in the popular mythology. Near Penare point, on the ſouthern ſhore, are ſcattered huge blocks of quartz, which tradition ſays were hurled there by the great Tregeagle from the oppoſite coaſt. Rocks and dark caverns are frequently aſſociated with his name.

The firſt germ of this legend may be Britiſh, as is the name: at all events thoſe acquainted with European folk-lore will readily recognize the Scandinavian element, and ſee its affinity with the *Wũthend Heer* of Germany and the other forms which have reſulted from amalgamation with pre-exiſting or ſubſequent traditions. In our own country various are its ſhapes. The Corniſh peaſant who ſtartles at the far-off wailing of Tregeagle, herein proves his kinſhip with the Weſtmoreland hind, who

> "—— oftentimes will ſtart,
> For overhead are ſweeping Gabriel's hounds,
> Doom'd, with their impious lord, the flying hart
> To chaſe for ever on aërial grounds."

The monkiſh additions are ſeen in the ſanctuary which is afforded to the haraſſed ſpirit by St. Michael of Roche, and the dread which the purſuing fiend has of the holy rock and its chapel. It was a ſtrange coincidence that, in much later times, John Tregeagle, the unjuſt and unpitying ſteward, ſhould have happed upon a tradition ſo capable, with a little adaptation, of perpetuating the memory of his miſdeeds to all ages.

29. Ephialtes, or the Night Mare.

"*Black Jeſting Pawn.* So make him my white jennet, while I prance it.
After the Black Knight's litter.
White Pawn. And you'd look then
Juſt like the Devil ſtriding o'er a nightmare,
Made of a miller's daughter."

A Game at Cheſſe, by Thomas Middleton, 1624
("Works," 1840, vol. iv. p. 368).

The Ephialtes, or Night-Mare, is called by the common people *Witch-riding*, and *Wytche* is the old Engliſh name for the complaint. This is, in fact, an old Gothic or Scandinavian ſuperſtition. Marca, whence our Night-mare is derived, was in the Runic theology a Spectre of the Night, which ſeized men in their ſleep, and ſuddenly deprived them of ſpeech and motion.[1] A great deal of curious learning upon the Night-mare, or Nacht-mare, as it is called in German, may be ſeen in Keyſler[2] and in Ihre.[3] According to Pliny's "Natural Hiſtory," the antients believed that a nail drawn out of a ſepulchre and placed on the threſhold of the bedchamber-door, would drive away phantoms and viſions which terrified people in the night.

A correſpondent of "Notes and Queries" in 1851,[4] ſays: "I recently obſerved a large ſtone, having a natural hole through it, ſuſpended inſide a Suffolk farmer's cow-houſe. Upon inquiring of a labourer, I was informed this was intended as a preventive of night-mare in the cattle. My informant (who evidently placed great faith in its efficacy), added that a ſimilar ſtone ſuſpended in a bed-room, or a knife or ſteel laid under the foot of the bed, was of equal ſervice to the ſleeper, and that he had himſelf frequently made uſe of this charm."

The night-mare is, of courſe, now almoſt univerſally referred to its true origin, dyſpepſia or indigeſtion, but even now it is eaſy to account for the prevalence of the ſuperſtition among a credulous and uneducated people, when the frightfully painful nature of the ſtruggle during its continuance, and the aſtoniſhingly vivid phantoms conjured up before us, are conſidered.[5]

In Scot[6] there is the following ſpell againſt this *incubus*:

"S. George, S. George, our Ladies Knight,
He walkt by day, ſo did he by night,

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[1] Warton's "Diſſertation on the Origin of Romantic Fiction in Europe," prefixed to the editions of his "Hiſtory of Engliſh Poetry."

[2] "Antiquitates Seleƈtæ Septentrionales," p. 497 *et ſeqq.*

[3] "Gloſſarium Suio-Gothicum," vol. ii. p. 135. [4] 1ſt S. vol. iv. p. 53.

[5] There is an account of Johannes Cuntius of Pertſch, in Sileſia, inſerted in the "Antiquarian Repertory" from Henry More's Philoſophical writings. This perſon was ſuſpected of having ſold one of his ſons, and of having made a contract with the Devil; he died ſuddenly under painful circumſtances: and the narrative informs us (ii. 321), "He had not been dead a day or two, but ſeveral rumours were ſpread in the town, of a Spiritus Incubus *or Ephialtes*, in the ſhape of Cuntius, that would have forced a woman. But this *Ephialtes* ſeems to be different from our conception of the Night-Mare."

[6] Dyce's "Beaumont and Fletcher," vol. vii. p. 388, *Note*.

Until ſuch time as he her found:
He her beat, and he her bound,
Until her troth ſhe to him plight,
He would not come to her that night."

30. The Barguest, or Great Dog-fiend.

"—— Let night-dogs tear me,
And goblins ride me in my ſleep to jelly,
Ere I forſake my ſphere."
—*Thierry and Theodoret*, Act i. ſc. i.

In the North of England ghoſt is pronounced "gueſt." The ſtreets of Newcaſtle-upon-Tyne were formerly, according to vulgar tradition, haunted by a nightly gueſt, which appeared in the ſhape of a maſtiff dog, &c., and terrified ſuch as were afraid of ſhadows. This word is a corruption of the Anglo-Saxon ȝaȝ, *ſpiritus*, *anima*. Brand heard when a boy many ſtories concerning it. [The *bar-gueſt* is the "Rongeur d'Os" of Norman folk lore, and the *boggart* of Lancaſhire, both great dog-ſpirits, which prowl about in the night time, dragging heavy chains behind them. The authors of "Lancaſhire Folk Lore," 1867, ſay: "Near Blakeley, in Lancaſhire, is a romantic ſpot, ſtill known as the 'Boggart Hole,' the poſition of which may ſeem to militate ſomewhat againſt Drake's etymology of Bargueſt—burh, *a town*, and gaſt, *a ghoſt*, that is, a ſpirit haunting towns. The fact is, however, that this derivation is not at all likely to be correct on other grounds, for the Lancaſhire and Yorkſhire *boggart* or *bargueſt* was, from all the evidence we have, an ubiquitous goblin, who did not reſtrict himſelf to any particular localities."

The appearance of the *bargueſt* is ſtill conſidered in Lancaſhire a "certain death ſign," and "has obtained the local names of *Traſh* and *Skriker*," ſay the authors of "Lancaſhire Folk Lore."

This dog-ſpirit may be the malignant influence referred to under the name of *Fray-bug*, in a curious extract from a letter of Maſter Saunders to his wife, 1555, printed in the "Dialect of Craven," 1828.

Under the name of *boggle* this incubus or ſpirit is introduced into the "Flyting Betwixt Montgomery and Polwart," written about 1580. Sir Patrick Hume, of Polwart, is made to ſay to Montgomery:

"Leaue *boggles*, brownies, gyr-carlings, and gaiſts;
Daſtard, thou daffes, that with ſuch divilrie mels."

Perhaps the Cleveland *beeagle* (a ſcarecrow), the Whitby *beagle* (the ſame), and the other Yorkſhire forms *boggle*, *bogle*, or *bogill* (ſame as bogie?), are merely varieties of the boggart or bargueſt.

31. Boe Bulbagger.

In "Jacke of Dover, his Queſt of Inquirie for the Verieſt Foole in England," 1604, this is mentioned as a ſort of bogie or bugbear.

Taylor the water poet, in his "Great Eater of Kent," 1630, ſays of his hero, Nicholas Wood: ". . . he is a maine enemy to Ember weekes, he hates Lent worſe than a Butcher or a Puritan, and the name of Good Friday affrights him *like a Bull-beggar.*"

32. The Dragon.

The modern Greeks ſeem to have claſſed what we now are ſufficiently familiar with under the denomination of the *water-ſpout* among dragons. Mr. Wright, in his "Eſſays," 1846, quotes a curious extract from the chronicle of John of Bromton in confirmation of this theory. The Spout is deſcribed by the chronicler as a great black dragon deſcending from the clouds, and hiding its head in the water, while its tail reached to the ſky; and he tells us that any ſhips which were paſſing at the time, he ſwallowed up with all their contents. The theatre of this reputed monſter's depredations was the Gulf of Satalia.

In the old romances the dragons are frequently denominated *worms*, a phraſe employed by our forefathers with conſiderable latitude, as I think will be allowed when I mention that, in the "Towneley Myſteries," the plague of locuſts in Egypt is deſcribed as a viſitation of "wyld wormes."

33. Shewri While.

This name uſed to be applied to a ſuppoſed evil ſpirit of the female ſex, which haunted one of the hills in Monmouthſhire, and moleſted and miſled any travellers who happened to have occaſion to paſs that way. She was accuſtomed, when ſhe ſaw anyone who had miſſed his road over the mountain, to greet him with "*Whoo-whoop*," and to beckon him from a diſtance to follow her; ſhe would then lead her dupe a long dance, and end by bringing him back to the ſtarting place. This ſuperſtition appears to have died out.

34. The Werwolf.

An account of this remarkable ſuperſtition, which was well known to the antients, or at leaſt was familiar in the time of Pliny, who refutes it, is given in Sir Frederic Madden's Introduction to the romance of "William and the Werwolf," a tranſlation from the French "Roman de Guillaume de Palerne," and in Mr. Thomas Wright's "Eſſays on the Superſtitions of the Middle Ages," 1846. The *werwolf*, or *loup-garou*, as the French call it, is ſimply a man tranſformed, as a penance, into a wolf, and doomed to remain in that ſhape for a term of three or ſeven years. He wanders about by night, and can only obtain reſtoration to the human form before the allotted time by the ſtroke of a key and effuſion of blood. Blood-letting is the

uſual mode, it may be obſerved, of breaking this kind of ſpell. Sir Frederic Madden remarks:[1] "This term [werwolf] has the ſame meaning, and is compounded of the ſame elements, as the λυκ-ανθρωπος of the Greeks. From the high antiquity of the tradition reſpecting were-wolves, and its having been current among the Celtic as well as Gothic nations, we find the expreſſion in moſt of the dialects formed from each of the parent languages, and all correſponding to the ſignification above affixed of *man*-wolf, *i. e.* a wolf partaking of the nature of man, or, in other words, a man changed, by magical art, into the temporary form of a wolf." In William Baldwin's tract entitled, "Beware the Cat," firſt printed in 1561, if not before, there is a paſſage which appears to indicate a ſomewhat varying form of the ſame ſtrange belief. It is as follows: "There is alſo in Ireland one nacion whereof *ſome one man and woman* are at euery ſeuen yeeres end turned into Wulves, and ſo continew in the woods the ſpace of *ſeuen yeers;* and if they happen to liue out the time, they return to their own form again and *other twain* are turned for the like time into the ſame ſhape; which is penance (as they ſay) enioyned that ſtock by Saint Patrick for ſome wickednes of their anceſtors; and that this is true witneſſed a man whom I left alive in Ireland, *who had performed this ſeuen yeeres penance, whoſe wife was ſlain while ſhe was a Wulf in her laſt yeer.*"[2]

The author of a paſſage in the "Flyting betwixt Montgomery and Polwart," 1629 (but written long before) ſeems to have formed a ſomewhat indiſtinct notion of the werwolf, where he ſpeaks of *wor wolfes and wilde cates* in the ſame line.

35. Hen and Chickens.

This is a Devonſhire legend. I cannot reſiſt the temptation of tranſcribing the account of it I find in "Notes and Queries:" "The vicar of a certain Devonſhire pariſh was a diſtinguiſhed ſtudent of the black art, and poſſeſſed a large collection of myſterious books and MSS. During his abſence at church one of his ſervants entered his ſtudy, and, finding a large volume open on the deſk, imprudently began to read it aloud. He had ſcarcely read half a page, when the ſky became dark and a great wind ſhook the houſe violently; ſtill he read on, and in the midſt of the ſtorm the doors flew open, and a black hen and chickens came into the room. They were of the ordinary ſize, when they firſt appeared, but gradually became larger

[1] "Ancient Engliſh Romance of William of Palerne," re-edit. by Skeat, 1867, xx.

[2] "There is a Poliſh ſtory of a witch who made a girdle of human ſkin, and laid it acroſs the threſhold of a door, where a marriage feaſt was being held. On the bridal pair ſtepping acroſs the girdle they were transformed into wolves. Three years after, the witch ſought them out, and caſt over them dreſſes of fur with the hair turned outward, whereupon they recovered their human forms."—*Curious Myths of the Middle Ages*, by S. Baring-Gould, 1866, p. 143.]

and larger, until the hen was of the bigneſs of a good-ſized ox. At this point the vicar [in the church] ſuddenly cloſed his diſcourſe and diſmiſſed his congregation, ſaying he was wanted at home, and hoped he might arrive there in time. When he entered the chamber, the hen was already touching the ceiling. But he threw down a bag of rice, which ſtood ready in the corner; and whilſt the hen and chickens were buſily picking up the grains, the vicar had time to reverſe the ſpell." The ſame writer adds: "I believe a hen and chickens is ſometimes found on the boſſes of early church roofs: a ſow and pigs certainly are. A black ſow and pigs haunt many croſs-roads in Devonſhire."

36. The Vampire.

As early as the twelfth century, a belief in the exiſtence and noxious power of vampires was entertained in this country. It probably came to us from Germany and the north; but the ancient Greeks had a ſimilar ſuperſtition. The vampire was ſuppoſed to be a wicked man, whoſe remains, though buried with the cuſtomary forms, did not ſuffer diſſolution. Mr. Wright, in his "Eſſays," 1846, has given an account of this article of faith. He ſays: "His body did not undergo the ſame proceſs of diſſolution as other corpſes, but the ſkin became dry and diſtended like the parchment of a drum; and the man's ſpirit, or ſome demon, entered into it, and at night the dead man left his grave and walked about the ſtreets, and knocked at people's doors, and always called by name ſome perſon in the houſe. If the perſon who was named anſwered, he was ſure to die on the following day. Hence, from caution, it became a cuſtom that no one anſwered to his name at night till it had been called twice, for the burrulaca [vampire] never called the ſame perſon a ſecond time in one night." But, as Mr. Wright points out, the vampire alſo purſued his wanderings occaſionally in the daytime.

37. The Dwarf.

It appears that the Saxons treated the malady which is now well known under the name of *convulſions*, as the viſitation of a dwarf. It was a belief which they brought with them from the north of Europe, and which was common to the whole Gothic family. The *Saxon Leechdoms* furniſh a receipt for this diſeaſe or affliction, which was ſaid to be "doing away a dwarf." Unlike the night-mare, which was excluſively a nocturnal viſitor, the dwarf came to his victim, as may be ſuppoſed from the character of the complaint which the ſuperſtition thus perſonifies, at any time during the four-and-twenty hours. Mr. Cockayne has ſome remarks on this matter in his preface.

38. The Seven Whistlers.

This ſuperſtition ſeems to be peculiar to Leiceſterſhire. The ſeven whiſtlers are ſeven birds, whoſe voices warn the colliers in that locality of impending danger; and it is ſaid that formerly, at leaſt, no one would deſcend a pit if he heard the ſeven whiſtlers, whoſe prophetic notes no miner could diſregard. Caſes had been known in which men who had deſcended the pits, after this admonition, loſt their lives.[1] The belief in theſe ſupernatural ſongſters has expired, perhaps; yet ſcores of human beings periſh yearly in our mines.

39. The Lubin.

I do not find that there has ever been any traditional belief in a creature of this ſort in England. It appears to have been credited in France, or at leaſt in ſome parts of that country, that a ſpirit, in the likeneſs of a wolf, haunted the vicinity of cemeteries and churchyards, in the endeavour to prey on the bodies of the dead, like the *ghoul* of Arabian fiction.

40. The Pad-Foot.

Not very diſſimilar, apparently, from the bargueſt or boggart, is the pad-foot or ſupernatural ſheep, or at leaſt, animal of a ſomewhat ſimilar deſcription, the exiſtence of which obtains credit in the Leeds diſtrict. It evidently belongs to the ſame type of ſuperſtition, and poſſeſſes analogous characteriſtics. A fuller account of the pad-foot may be found in the "Dialect of Leeds," 1862, 8vo.

41. The Highland Urisk.

Scott, in his Notes to the "Lady of the Lake," deſcribes this as "a figure between a goat and a man; in ſhort, preciſely, that of a Grecian ſatyr." This ſpirit or deity is not mentioned by Campbell.[2]

42. The Gabriel-Rachet.

This, ſays Mr. Atkinſon, in his "Cleveland Gloſſary, 1868," is a name for a yelping ſound heard at night, more or leſs reſembling the cry of hounds or yelping of dogs, probably due to flocks of wild geeſe (*anſer ſegetum*) which chance to be flying by night, and [is] taken as an omen or warning of approaching death to the hearer or

[1] "Current Notes" for April, 1855.]
[2] "Popular Tales of the Weſt Highlands," 1860-2, 4 vols. 8vo.]

ſome one connected with him [or her.]" Mr. Atkinſon ſpeaks of a Cleveland tradition about the *local* origin of the Gabriel-rachet; but probably very ſlight credit is due to the legend narrated by him. It ſeems to be nothing more or leſs than a form of the belief current all over the world from the remoteſt times in ſpectral apparitions and ſounds ſeen or heard in the deadneſs of night.

43. The Black Dog Pompey.

For a brief account of this nurſery phantom in ſome parts of the country, the reader may be referred elſewhere.[1]

44. Hob.

Mr. Atkinſon, in his "Cleveland Gloſſary, 1868," obſerves: "Probably, like the niſſes of popular faith in Denmark, there were many Hobs, each with a 'local' habitation and a 'local' name. Thus there is a Hob Hole at Runſwick, a Hob Hole near Kempſwithen, a Hob's Cave at Mulgrave, Hobt'ruſh Rook on the Farndale Moors, and ſo on."

45. The Chin.

He was, ſays Forby, in his "Vocabulary of Eaſt Anglia, 1830," "a ſort of imp which inhabits the chimneys of nurſeries, and is ſometimes called down to take away naughty children."

46. Wayland Smith.

Of late years, the reſearches of ſeveral able antiquaries have appeared to exhauſt all that can be diſcovered or ſaid of this Scandinavian myth, ſo ſtrangely tranſplanted to Engliſh ſoil, and converted into a Britiſh provincial legend or tradition. Mr. Halliwell, in his Preface to the romance of "Torrent of Portugal," 1842, remarks: "Wayland Smith is ſaid to have taken up his abode in the valley of the White Horſe (in Berkſhire), in the midſt of a number of upright, but rude and mis-ſhapen ſtones. There he is ſaid to ſhoe all horſes brought thither, provided a piece of money be left upon one of the ſtones."[2]

[1 "Engliſh Proverbs and Proverbial Phraſes," 1869, p. 317.]

[2 See Singer's little monograph on this ſtory (adapted chiefly, with additions, from a publication in 1833 by M. M. Depping and Michel), 1847, where the reader will find many references to information, and a large aſſemblage of intereſting particulars, for which there is no ſpace here.]

47. The Hedgehog.[1]

Philip de Thaun, in his Anglo-Norman Beſtiary, circâ 1120, has this odd fallacy: "Hear," ſays he, "of the hedgehog, what we underſtand by it. Phyſiologus ſays of it in his writings, 'It is made like a little pig, prickles in its ſkin—in the time of wine-harveſt it mounts the tree, where the cluſter of grapes is; it knows which is the ripeſt, and knocks down the grapes: it is a very bad neighbour to it [the tree]: then it deſcends from the tree, ſpreads itſelf out upon the grapes, then folds itſelf up upon them, round like a ball; when it is well charged, and has ſtuck its prickles into the grapes, thus by kind it carries its food to its children.'"

48. Various Vulgar Errors.

Barrington[2] ſays, it is ſuppoſed to be penal to open a coal mine, or to kill a crow, within five miles of London: as alſo to ſhoot with a wind-gun; as to the wind-gun he takes that to ariſe from a ſtatute of Henry VII. prohibiting the uſe of a croſs-bow [without a licence; but this, I apprehend, refers to ſtatute 6 Hen. VIII. already noticed.[3]

The *Schola Salernitana*[4] records ſome curious fallacies of an analogous character: that rue ſprinkled in a houſe kills all the fleas; that, when the young ſwallows are blind, the mother, by applying the plant *celendine*,[5] can make them ſee: that watercreſſes taken as a beverage or as an ointment, are ſpecifics againſt baldneſs and the itch; that willow-juice poured into the corn-ear will kill the blight; and that the rind of the tree boiled in vinegar will remove warts; and the preſent catalogue of abſurdities might be enlarged with great eaſe.]

It is alſo a vulgar error to ſuppoſe that there is a ſtatute which obliges the owners of aſſes to crop their ears, leſt the length of them ſhould frighten the horſes which they meet on the road. In the "Gentleman's Magazine" for September, 1734, we have the following from Bayle: "There is nothing ſtrange in errors becoming univerſal, conſidering how little men conſult their reaſon. What multitudes believe, one after another, *that a Man weighs more faſting than full; that a Sheepſkin drum burſts at the beat of a Wolfſkin Drum; that young Vipers deſtroy the old Females* when they come to the Birth,[6] and *ſtrike the Male dead at the inſtant of their Conception*, with many other truths of equal validity?" To theſe vulgar errors, adds Barrington,[7] may be added perhaps the notion, *that a woman's*

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[1] Wright's "Popular Treatiſes on Science," 1841, p. 105.]

[2] "Obſervations on the Statutes," p. 474. [3] See Notes on Sports *ſuprâ*.]

[4] "Regimen Sanitatis Salerni," tranſl. by P. Holland, 1649, ſign. T 3-4.]

[5] Or *Celandine;* hence called popularly *ſwallow-wort*.—"Reg. San. Sal." *ibid.*]

[6] Scaliger from his own experience and obſervations aſſerts the falſehood of this.

[7] *Ut ſuprâ*, p. 475.

marrying a man under the gallows, will ſave him from the execution.[1] This probably aroſe from a wife having brought an appeal againſt the murderer of her huſband; who afterwards, repenting the proſecution of her lover, not only forgave the offence, but was willing to marry the appellee. In "the caſe of Margaret Clark, lately executed for firing her Maſter's houſe in Southwark, 1680," it is ſaid,[2] at her execution, "there was a Fellow who deſigned to marry her under the Gallows (according to the antient laudable Cuſtome) but ſhe being in hopes of a Reprieve, ſeemed unwilling, but when the Rope was about her neck, ſhe cryed ſhe was willing, and then the Fellow's friends diſſwaded him from marrying her; and ſo ſhe loſt her huſband and her Life together." [But among ſome ſavage tribes a woman may ſave a perſon of the other ſex, who has been taken priſoner, from a cruel death by demanding him in marriage. Captain Marryat, if I am not miſtaken, has introduced this incident into "Midſhipman Eaſy."

I may likewiſe add to theſe *that any one may be put into the Crown office for no cauſe whatſoever, or the moſt trifling injury.* It is alſo a very prevailing error *that thoſe who are born at ſea belong to Stepney pariſh.*

Barrington ſuppoſes that an exemption granted to ſurgeons from ſerving on juries is the foundation of the vulgar error that a ſurgeon or butcher (from the barbarity of their buſineſs) may be challenged as jurors. [This is ſtill a prevailing notion; and it may perhaps hardly be out of place to add that it is no vulgar error, but a matter of eſtabliſhed and recognized uſage, that no butcher, attorney, or (I think) brewer ſhall be placed on the commiſſion of the peace. The Lord Chancellor ſends a notice to this effect to any new borough, which has to forward for his approval the liſt of candidates]. It is difficult, Barrington adds, to account for many of the prevailing vulgar errors with regard to what is ſuppoſed to be law. Such are *that the body of a debtor may be taken in execution after his death:* which, however, was practiſed in Pruſſia before Frederic II. aboliſhed it by the Code Frederique. Other vulgar errors are, *that the old ſtatutes have prohibited the planting of vineyards*, or *the uſe of ſawing mills*, relating to which I cannot find any ſtatute: they are however eſtabliſhed in Scotland, to the very great advantage both of the proprietor and the country.

One of Mr. Brand's correſpondents ſent him a notice of two other vulgar errors, viz: *When a man deſigns to marry a woman who is in debt, if he take her from the hands of the prieſt, clothed only in her ſhift, it is ſuppoſed that he will not be liable to her engagements.* The ſecond is *that there was no Land Tax before the reign of William the third.*

There is a vulgar error *that the hare is one year a male and the other a female.* This deſerves no ſerious conſideration. *That a wolf if he ſee a man firſt, ſuddenly ſtrikes him dumb.* To the relators of this Scaliger wiſhes as many blows as at different times he had ſeen wolves without loſing his voice. This is well anſwered. *That there is a nation of pigmies*, not above two or three feet high, and that they

[1] *Ut ſupra*, p. 475. [2] 4to, p. 31.

ſolemnly ſet themſelves in battle array to fight againſt the cranes. Strabo thought this a fiction; and our age, which has fully diſcovered all the wonders of the world, as fully declares it to be one. [It is a common belief in Lincolnſhire, that when pigs are taken from the ſow, they muſt be drawn backwards, if they are expected to do well: the ſow will then go to boar before Saturday night; and that they are not to be killed when the moon is on the wane, for that if they are, the bacon when cooked, will waſte away.]

A writer in the "Gentleman's Magazine" for June, 1771, refutes the following errors; aſſerting "*that the Scorpion does not ſting itſelf when ſurrounded by Fire*, and that its ſting is not even venemous:" "*that the Tarantula is not poiſonous*, and *that Muſic has no particular effects on perſons bitten by it*, more than on thoſe ſtung by a Waſp:" "*that the Lizard is not friendly to man in particular*, much leſs does it awaken him on the approach of a Serpent:" "*that the Remora has no ſuch power as to retard the ſailing of a Ship by ſticking itſelf* to its bottom:" "*that the ſtroke of the Cramp Fiſh is not occaſioned by a Muſcle:*" "*that the Salamander does not live in fire*, nor is it capable of bearing more heat than other Animals:" "*that the bite of the Spider is not venemous*, that it is found in Ireland too plentifully, that it has no diſlike to fixing its Web on Iriſh Oak, and that it has no antipathy to the Toad:" "*that the Porcupine does not ſhoot out his Quills for annoying his Enemy;* he only ſheds them annually, as other feathered Animals do:" "*that the Jackall, commonly called the Lion's provider, has no connection at all with the Lion:*" &c.

Miſcellanies.

1. Neck Verse.

THE beginning of the 51ſt Pſalm uſed to bear this name from the fact that in all capital caſes, within benefit of clergy, the priſoner, by repeating his neck-verſe, ſaved his neck or life.

In Braithwaite's "Whimzies," 1631, p. 69, in the character of "a Jaylor" is the following paſſage: "If any of his more happy Priſoners be admitted to his *Clergy*, and by helpe of a compaſſionate *Prompter*, hacke out his Necke-Verse, hee has a cold Iron in ſtore, if he be hot; but a hot Iron if hee be cold. If his pulſe (I mean his purſe) bee hot, his Fiſt may cry fizze, but want his Impreſſion: but if his pulſe be cold, the poore beggarly Knave muſt have his *literal* expreſſion." Lodge, ſpeaking of an intelligencer, ſays: "hee will give a ſhroud wound with his Tongue, that may bring a Man to his *Necke-Verſe*."[1]

[1] "Wits Miſerie," 1596, ſign. N 3 *verſo*. Sir Walter Scott notices the neck-verſe as a cant term formerly uſed by the marauders on the Border:

[The following explanation muſt be received *cum grano:*][1]

"When Popery long ſince, with Tenets of Nonſenſe
And Ignorance fill'd all the Land,
And Latin alone, to Church-men was known,
And the reading a legible hand:

This privilege then, to ſave learned Men,
Was granted 'em by Holy Church,
While Villains, whoſe crimes were leſſer nine times
Were certainly left in the lurch.

If a Monk had been taken for ſtealing of Bacon,
For Burglary, Murder, or Rape:
If he could but rehearſe, (well prompt) his *Neck Verſe*
He never could fail to eſcape.

When the World grew more wiſe, and with open eyes,
Were able to ſee through the miſt,
'Twas thought 's juſt to ſave a Laity-Knave,
As well as a raſcally Prieſt."

2. Bishop in the Pan.

In Tuſſer's "Huſbandry," under April, are the following lines:

"Bleſſe Ciſley (good Miſtreſs) that Buſhop doth ban,
For burning the Milke of hir Cheeſe to the Pan."

On which Hilman has the following note:[2] "When the Biſhop paſſed by (in former times) every one ran out to partake of his bleſſing, which he plentifully beſtow'd as he went along: and thoſe who left their Milk upon the Fire, might find it burnt to the Pan when they came back, and perhaps ban or curſe the Biſhop as the occaſion of it, as much or more than he had bleſſed them: hence it is likely it grew into a Cuſtom to curſe the Biſhop when any ſuch diſaſter happen'd, for which our Author would have the Miſtreſs bleſs, *Anglice* correct, her Servant, both for her negligence and unmannerlineſs." Biſhops were in Tuſſer's time much in the habit of burning hereticks. The alluſion is to the Epiſcopal diſpoſition to burn. This is corroborated by a ſingular paſſage in Tyndale,[3] "When a thynge ſpeadeth not well we borowe ſpeach and ſaye *the byſhope hath bleſſed it*, becauſe that nothynge ſpeadeth well that they medyll wythall. If the podech be burned to, or the meate ouer roſted, we ſaye *the byſhope hath put his fote in the pote*, or *the byſhope hath played the Coke*, BECAUSE THE BISHOPES BURN WHO THEY LUST AND WHOSOUER DISPLEASETH THEM."

"Letter nor line know I never a one,
Wer't my *Neck Verſe* at Hairibee."
Lay of the Laſt Minſtrel, Canto i. p. 24.

A Note adds, "Hairibee, the place of executing the Border marauders at Carliſle."

[1] "Britiſh Apollo," 1710, No. 72.

[2] "Tuſſer Redivivus," 1710, ed. 1744, p. 53.

[3] "Obedyence of a Criſten Man," 1528, fol. 109.

3. Dining with Duke Humphrey.

"'Tis Ruffio; trow'ſt thou where he din'd to day?
In ſooth I ſaw him ſit with Duke Humfray:
Many good welcoms and much gratis cheere
Keeps hee for everie ſtragling Cavaliere;
An open Houſe, haunted with great reſort."
Hall's Virgidemiarum, 1597, *verſo*.

"To the ninth of this month, it will be as good dining well in a matted Chamber, as dialoguing with Duke Humphrey in Paules."—*Vox Graculi*, 1623, p. 54.

The common expreſſion "to dine with Duke Humphrey" was applied to perſons, who being unable to procure a dinner, walked about and loitered during dinner time in the open ſpaces about St. Paul's, to which, in the earlier part of the day, many perſons uſed to reſort for exerciſe, to hear news, &c. One of the aiſles was called Duke Humphrey's Walk, not that there ever was in reality a cenotaph there to the Duke's memory who, every one knows, was buried at St. Alban's, but becauſe, ſays Stowe, ignorant people miſtook the Monument of Sir John Beauchamp, who died in 1358, for that of Humphrey Duke of Glouceſter.[1]

On this miſtake the following dialogue[2] is founded:

"What ancient Monument is this?
It is, as ſome ſay, of Duke Humphrie of Glouceſter,
Who is buried here.
They ſay that he hath commonly his Lieftenant
Here in Paules, to know if there be
Any newes from Fraunce or other ſtrange
Countries.
'Tis true my friend, and alſo he hath
His Steward, who inviteth the bringers of
Theſe Newes to take the paines to dine with
His Grace."

Gayton[3] ſays:

"Wherefore we do amand Duke Humphrey's Gueſt,
For their proviſion truly is o'th'leaſt:
A Dog doth fare much better with his Bones,
Than thoſe whoſe Table, Meat, and Drink are Stones."

An abundance of paſſages in the works of our old writers tend to ocnfirm this explanation. Thus in "A Health to the Gentlemanly Profeſſion of Servingmen," 1598, the writer ſays: "I meete a Gentleman that may diſpende yeerely by his reuenues, 2000 poundes of good and lawfull Engliſh money, with onely one Boy at his heeles, walking up Ludgate hill, and by that tyme I come to Paules middle

[1] ["Survey of London," ed. 1720, lib. iii. p. 165."
[2] Elyot's "Fruites for the Frenche," 1593, part 2, p. 165.
[3] "Art of Longevity," 1659, p. 1.

walke, I ſhall ſee Sir Dauie Debet, with vi. or viii. tall fellowes attending him, whetting their kniues readie to dine with Duke Humfrie."[1]

Harvey, in his "Fovre Letters, and Certaine Letters," &c., 1592, ſpeaks of a poverty-ſtricken perſon who has left home "to ſeek his dinner in Poules with Duke Humfrey——."]

In "The Return of the Knight of the Poſt from Hell," 1606, we have: "In the end comming into Poules to behold the old Duke and his Gueſts."

In Naſh's ſatirical "Prognoſtications" for 1591, we read: "Sundry Fellows in their Silkes ſhall be appointed to keepe Duke Humfrye company in Poules, becauſe they know not where to get their Dinners abroad."

In Dekker's "Dead Tearme," 1607, ſignat. D 4, St. Paul's Steeple is introduced as deſcribing the company walking in the body of the church, and among other things, the writer ſays: "What layinge of heads is there together and ſifting of the brains, ſtill and anon, as it growes towardes eleven of the Clocke, (even amongſt thoſe that wear guilt Rapiers by their ſides,) where for that noone they may ſhift from Duke Humfrey, and bee furniſhed with a Dinner, at ſome meaner Man's table." Afterwards he obſerves: "What byting of the Thumbs to beget Quarrels:" adding that, "at one time, in one and the ſame ranke, yea, foote by foote, and elbow by elbow, ſhall you ſee walking, the Knight, the Gull, the Gallant, the Upſtart, the Gentleman, the Clowne, the Captaine, the Appel-Squire, the Lawyer, the Uſurer, the Cittizen, the Bankerout, the Scholler, the Beggar, the Doctor, the Ideot, the Ruffian, the Cheater, the Puritan, the Cutthroat, the Hye Men, the Low-Men, the True Man, and the Thiefe: of all Trades and Profeſſions ſome, of all Countryes ſome. Thus whileſt Devotion kneeles at her Prayers, doth Profanation walke under her Noſe in contempt of Religion."

The then well-known profanations of St. Paul's Church are thus enumerated by Pilkington: "The South alley for Uſurye and Poperye, the North for Simony, and the Horſe faire in the middeſt for all kind of Bargains, Metinges, Brawlinges, Murthers, Conſpiracies, and the Font for ordinary Paimentes of Money, are ſo well knowen to all Menne as the Begger knowes his diſhe."

Speaking of the Monument in St. Paul's of Owen the Epigrammatiſt Gayton ſays:

> "He was ſet up with ſuch a peaking face,
> As if to the Humphreyans h'had been ſaying Grace."

[But, after all, we do not arrive exactly at what is required—the *origin* of the expreſſion. Now, it appears from one of Anthony Munday's Additions to Stow,[2] that it was the faſhion in the time of James I. for certain perſons, under the falſe impreſſion that the monu-

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[1] "Roxb. Library" repr. 1868, p. 125.

[2] "Burnynge of Paules Churche," &c. (1561), 8vo. 1563, ſign. G 5. [Compare "Engliſh Proverbs," ed. Hazlitt, p. 101.]

ment of Sir John Beauchamp was that of the Duke, to make annually "a ſolemn meeting at his tomb, on St. Andrew's Day, in the morning (before Chriſtmas), and to conclude on a Breakfaſt or Dinner——." It therefore ſeems, that there was a good foundation for the phraſe in abſolute fact, and the probability is, that the ridicule attached (even in Stow's time) to the practice of paying homage to the wrong man, or to the right man in the wrong place, led eventually to the adoption of the idea and ſaying in deriſion of ſuch unfortunates as paced the open ſpaces about St. Paul's during the dinner hour for want of ſomething better to do.]

4. The Miller's Thumb.

In Chaucer,[1] the miller is thus deſcribed:

> "Well couth he ſteale Corne and told it thriſe,
> And yet he had *a Thombe of Gold pardè.*
> A white Coate and a blew hode weared he"—&c.

In "The Vow-breaker," by William Sampſon, 1636, Signat. D. Miles, a miller, is introduced ſaying: "Fellow Bateman farwell, commend me to my old Wind-Mill at Rudington, Oh the Mooter Diſh, *the Millers Thumbe*, and the Maide behinde the Hopper?"

I ſuſpect "The Miller's Thumb" to have been the name of *the Strickle* uſed in meaſuring corn, the inſtrument with which corn is made level and ſtruck off in meaſuring; in Latin called "Radius," which Ainſworth renders "a Stricklace or Strike, which they uſe in meaſuring of corn." Perhaps this ſtrickle had a rim of gold, to ſhew it was ſtandard: true, and not fraudulent.

[In "A C. Mery Talys," 1526, Number 10, is the ſtory "Of the mylner with the golden thombe." It runs as follows: "A marchaunt that thoght to deride a mylner ſayd vnto the mylner ſyttynge amonge company: ſir, I haue harde ſay that euery trew mylner that tottyth trewlye hathe a gylden thombe. The myllner anſweryd and ſayd it was true. Than quod the marchant: I pray the let me ſe thy thombe; and when the mylner ſhewyd hys thombe the marchant ſayd: I can not perceyue that thy thombe is gylt: but it is as all other mens thombes be. To whome the mylner anſwered and ſayde: ſyr, treuthe it is that my thombe is gylt; but ye haue no power to ſe it: for there is a properte euer incydent vnto it, that he that is a cockolde ſhall neuer haue power to ſe it."[2] This paſſage does not ſeem to ſupport Tyrwhitt's view at all. In Somerſetſhire the ſaying is: "An honeſt Miller hath a golden thumb: but *none but* a cuckold can ſee it." The ſenſe appears to me to be facetious, and as tantamount to ſaying that there is no ſuch thing as an honeſt miller.]

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[1] Ed. 1602, ſign. A 5.
[2] "Old Engliſh Jeſt Books," vol. i. p. 23.]

Holme obſerves:[1] "The *Strickler* is a thing that goes along with the Meaſure, which is a ſtraight Board with a Staffe fixed in the ſide, to draw over Corn in meaſureing, that it exceed not the height of the Meaſure. Which meaſureing is termed *Wood and Wood.*"

Shaw,[2] ſpeaking of ſome provincialiſms of the ſouth of Staffordſhire reſpecting *Meaſures*, quantities, &c. &c. ſays: "STRIKE is now the ſame thing with *Buſhel*, though formerly *two Strikes were reckoned to a Buſhel;* for the old Cuſtom having been to meaſure up Grain in a Half-Buſhel Meaſure, each time of ſtriking off was deemed *a Strike*, and thus *two Strikes* made one Buſhel; but this is now become obſolete, Buſhel Meaſures being in uſe; or if a Half-Buſhel be uſed, it is deemed a Half-Strike: at preſent, therefore, STRIKE and BUSHEL are ſynonymous terms. The groſſer Articles are heaped, but Grain is *ſtricken off with the ſtrait edge of a ſtrip of Board*, called a STRICKLESS: this level Meaſure of Grain is here provincially termed STRIKE and STRICKLESS."

In "The Common Cries of London," an early ballad, it is ſaid:

> "The miller and his golden thumb,
> And his dirty neck,
> If he grind but two buſhels,
> He muſt needs ſteal a peck."

[There is a kind of large white moth, popularly known in Somerſetſhire as *the miller*, which the children perſecute in expiation of the ſuppoſed delinquencies of his nameſake. They uſually ſing the following rhyme over the doomed inſect, before they diſpatch him:

> "Millery! Millery! Douſty-poll!
> How many ſacks haſt thou ſtole?"[3]]

5. TURNING CAT IN PAN.

Pegge[4] ſuppoſes turning "Cat in Pan" a corruption of turning cate, the old word for cake, in pan. It is added elſewhere: "When the lower ſide is made brown in the Frying-pan, the Cake is turned the other ſide downwards."

John Heywood has the following line:

> "Thus may ye ſee *to turne the Cat in the Pan.*"[5]

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[1] [See ſeveral ſayings about millers in my "Collection of Proverbs," 1869 (Index in *v.*).] "Academy of Armoury and Blazon," 1688, p. 337. In Ainſworth's Dictionary, "*A Miller's Thumb*," the Fiſh, is rendered "*Capito, Cephalus fluvialis.*" Capito is explained, *Ibid.* "Qui magno eſt capite, unde et piſcis ita dictus. 1. *A Joltheade;* 2. alſo a kind of Cod Fiſh, a Pollard." In Cotgrave's "Dictionary" "A Miller's Thumb," the fiſh, is rendered "*Cabot, Teſte d'Aſne, Muſnier.*" [The Mooter-diſh, above-mentioned, is alſo called the *Toll-Diſh.*]

[2] "Hiſtory of Staffordſhire," vol. ii. pt. 1, p. 207.

[3] "Notes and Queries," 1ſt S. vol. iii. p. 133.

[4] "Gent. Mag." vol. xxiv. p. 67.

[5] "Workes," ed. 1598, ſign. H 3. See alſo "Gent. Mag." vol. xxiv. p. 212; vol. liii. p. 928; vol. lxxxii. pp. 228, 308, 429, 627.

6. Putting the Miller's Eye out.

[This expreſſion is explained by Ray in his "Proverbs" to apply to the over-wetting of meal for bread or paſte. Miſs Baker obſerves, that the phraſe has no reference to the eye of a miller, but probably (refers) to that part of the machinery of a mill termed the mill-eye.[1] *To drown the miller* is a well-underſtood expreſſion at preſent for weakening unduly any ſpirituous beverage.]

7. To bear the Bell.

A writer in the "Gentleman's Magazine"[2] ſays: "*A Bell was a common Prize:* a little golden Bell was the reward of victory in 1607 at the Races near York; whence came the Proverb for ſucceſs of any kind, 'To bear [away] the Bell.'" Lord North alludes to this cuſtom:[3]

> "Jockey and his Horſe were by their Maſter ſent
> *To put in for the* Bell——
> Thus right, and each to other fitted well,
> They are to run, *and cannot miſſe the* Bell."

Another old writer remarks:[4] "Whoever bears *the Bell* away, yet they will ever carry *the Clapper*."

8. To pluck a Crow [or Goose] with any one.

The ſubſequent occurs in Heywood:[5]

> "He loveth well Sheeps fleſh, that wets his Bred in the Wull
> If he leave it not, *we have a crow to pull*."

A jealous wife is ſpeaking concerning certain liberties which her huſband is always taking with her maid. Howell has in a ſimilar ſenſe: "I have a *Gooſe* to pluck with you."[6]

9. At Sixes and Sevens, etc.

A writer in the "Gentleman's Magazine"[7] enquires after the origin of the phraſe "I found everything at *Sixes and Sevens*, as the

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[1] "Northamptonſhire Gloſſary," 1854, vol. ii. p. 21.]
[2] Vol. i. p. 515.
[3] "Foreſt of Varieties," &c. 1645, p. 175.
[4] "Paradoxical Aſſertions," &c. by R. H. 1664, p. 4.
[5] "Workes," ed. 1598, ſign. G 4.
[6] "Proverbs," 1659 (attached to Cotgrave, 1660), p. 2.
[7] Vol. li. p. 367.

old woman left her houſe." [A very good note on this ſubject may be found in a more modern periodical.[1]]

Pegge, in the "Gentleman's Magazine" for September, 1767, derives the word *Dab*, in the phraſe of "a dab at ſuch or ſuch a thing," as a vulgar corruption of the Latin *adeptus:* and the word *ſpice*, when meaning a jot, bit, ſmall portion, or leaſt mixture, (as, there is no *ſpice* of evil in perfect goodneſs,) from the French word *Eſpece:* thus Caxton, in his "Mirrour of the World," cap. i.: "God's bounte is all pure—without ony eſpece of Evyll." Steevens, in the ſame work for March 1755, offers an erroneous ſolution or etymology of the phraſe *ſpick and ſpan new*.[2] He adds: "There is another expreſſion much uſed by the vulgar, wherein the ſenſe and words are equally obſcure: *An't pleaſe the Pigs.* Pigs is perhaps a corruption of *Pyx*, the veſſel in which the Hoſt is kept in Roman Catholic Countries. The expreſſion therefore, means no more than *Deo volente*, or as it is tranſlated into modern Engliſh, *God willing*." So the phraſe *Corporal* Oath, is ſuppoſed to have been derived—"not from the touching of the New Teſtament, or the bodily act of kiſſing it, but from the antient uſe of touching the *Corporale*, or Cloth which covered the conſecrated Elements."

The Miniſter of Applecroſs, Co. Roſs,[3] ſpeaking of his pariſh (as it was in 1792), ſays: "This pariſh, like ſome of the Weſtern Iſles, hath its characteriſtical expreſſions: the *Leabharfein* of ſky, *i.e.* by the Book itſelf, meaning the Bible: the Daniſh *Mhoirc* of Lewes, *i.e.* by the Great Sabbath: and the *Ider* of Applecroſs, *i.e.* by St. Iderius; are ſo characteriſtical of the Natives of theſe ſeveral places, that, when talking the Gaelic Language, they can, with few exceptions, be eaſily diſtinguiſhed in any part of the Globe. They are the remnants of Popiſh Oaths which, having loſt their original meaning, are now uſed merely as expletives in converſation."

10. Will (or Kitty) with a Wisp, or Jack a Lanthorn.[4]

——"A wand'ring fire
Compact of unctuous Vapour, which the Night
Condenſes, and the Cold environs round,
Kindled through Agitation to a flame,
Which oft, they ſay, ſome Evil Spirit attends,

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[1] "Notes and Queries," 1ſt S. vol. iii. p. 425-6.]
[2] See "Engliſh Proverbs," &c., ed. Hazlitt, p. 343.]
[3] "Statiſtical Account of Scotland," vol. iii. p. 380.
[4] To theſe vulgar names of it may be added ("Kit with the Canſtick," (*i.e.* Candleſtick) for ſo it is called by Reginald Scot, p. 85. Wiſp, in the name of this phenomenon, implies *a little Twiſt of Straw*, a kind of ſtraw torch. Thus Junius in verbo: "Friſiis 'wiſpien,' etiamnum eſt ardentes ſtraminis faſciculos in altum tollere." Theſe names have undoubtedly been derived from its appearance, as if Will, Jack, or Kit, or ſome country fellows, were going about with lighted ſtraw torches in their hands. [In the Weſt of England, the will-o'-wiſp is known under this name, and alſo under that of Joan-in-the-Wad.]

Hovering and blazing with deluſive Light,
Miſleads th' amaz'd Night-Wand'rer from his way
To bogs and mires, and oft through Pond or Pool,
There ſwallow'd up and loſt, from ſuccour far."
—*Milton's Par. Loſt*, book ix. l. 634.

"How Will a' Wiſp miſleads night-faring Clowns,
O'er Hills, and ſinking Bogs, and pathleſs Downs."—*Gay.*

"Sæpe autem, dum Tecta petunt, veſtigia fallit
Materiâ pingui exoriens *erraticus Ignis;*
(Quem denſant Tenebræ, circumdant Frigora, donec
Sæpe agitando rapit ſpatioſam in fomite flammam.)
Ille per aerios fallaci lumine campos
Curſitat, erroreſque vagos ſeducit in altum
Nocte ſilente Lacum, alit ſparſas per prata paludes."
—*Woodward's "Ruſticæ Nundinæ,"* (*Poems*, 1730, p. 139.)[1]

This appearance, called in Latin *ignis fatuus*, has long compoſed an article in the catalogue of popular ſuperſtitions. Clowns, however, are not the only perſons who have been miſled by it, for as the ſubſequent account of it will evince, it has hitherto eluded the moſt diligent purſuit of our writers of natural hiſtory.

Wiſp properly ſignifies a little twiſt of ſtraw, for the purpoſe of eaſing the head under the preſſure of ſome heavy burden. It is called *ignis fatuus*, or fooliſh fire, ſays Blount, becauſe it only *feareth fools.* Hence it is, when men are led away with ſome idle fancy or conceit, we uſe to ſay an ignis fatuus hath done it. White defines it to be a certain viſcous ſubſtance, reflecting light in the dark, evaporated out of a fat earth, and flying in the air. It commonly haunts churchyards, privies and fens, becauſe it is begotten out of fatneſs: it flies about rivers, hedges, &c. becauſe in thoſe places there is a certain flux of air. It follows one that follows it, becauſe the air does ſo.[2] "The Scotiſh Encyclopædia" defines it to be "a kind of Light, ſuppoſed to be of an electric nature, appearing frequently in Mines, marſhy places, and near ſtagnating Waters." The account adds: "It was formerly thought, and is ſtill by the ſuperſtitious believed, to have ſomething ominous in its nature, and to preſage death and other misfortunes. There have been Inſtances of people being decoyed by theſe Lights into marſhy places, where they have periſhed; whence the names of Ignis fatuus, Will with a Wiſp, and Jack with a Lanthorn, as if this appearance was an Evil Spirit, which took delight in doing miſchief of that kind."

So Collins:[3]

"Ah homely Swains! your homeward ſteps ne'er loſe;
Let not *dank Will* miſlead you on the heath,

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[1] Another account of the "ignis fatuus" occurs in Fawkes's "Miſcellany of Poems," p. 174, by the Rev. R. Oakeley, M.A. Fellow of Jeſus College, Cambridge.

[2] "Peripateticall Inſtitutions," 1656, p. 148.

[3] "Ode on the Popular Superſtitions of the Highlands of Scotland," 1788, p. 15.

Dancing in mirky Night, o'er Fen and Lake
He glows to draw you downward to your death,
In his bewitch'd, low, marſhy, willow brake!
What though far off, from ſome dark dell eſpied,
His glimmering mazes cheer th' excurſive ſight,
Yet turn, ye Wand'rers, turn your ſteps aſide,
Nor truſt the guidance of that faithleſs Light."

In the vulgar dialect of Newcaſtle-upon-Tyne, it has been corrupted into *weeze*. It means a handful of ſtraw, folded up a little, to wipe anything with. Thus in "Piers Plowman:"

["—That alle that herde that horn
Helde hir noſes after
And wiſshed it hadde been wexed
With a wiſpe of firſes."[1]

Will-with-a-wiſp occurs in Fletcher's drama of "The Captain," written about 1613.] In "The Vow-breaker," 1636, act. ii. ſc. 1, we read: "Ghoſts, Hobgoblins, *Will with a Wiſpe*, or *Dicke a Tueſday*." The expreſſion in the "Tempeſt," act iv. ſc. 1, "Played the Jack with us" is explained by Johnſon, "he has played *Jack with a Lanthern*, he has led us about like an *Ignis fatuus*, by which Travellers are decoyed into the Mire." Milton's "Frier's Lantern" in L'Allegro, is the jack and lantern, ſays Warton, which led people in the night into marſhes and waters: the poet's account of the philoſophy of this ſuperſtition has been already quoted in the firſt motto. This appearance has anciently been called *elf-fire*, as in the title-page of "Ignis Fatuus, or the Elf-fire of Purgatorie," &c., 1625. In Warwickſhire, *mab-led* (pronounced mob-led) ſignifies led aſtray by a will-o'the-wiſp.[2] It had the title alſo of "Gyl burnt-Tayle or Gillion a burnt Taile."[3] It is called alſo *a Sylham lamp*. Thus, we find in Gough:[4] "In the low grounds at Sylham, juſt by Wingfield in Suffolk, are the Ignes fatui, commonly called Sylham Lamps, the Terror and Deſtruction of Travellers and even of the Inhabitants, who are frequently miſled by them." Reginald Scot, before he mentions "Kit with the Kanſtick," has the words "Sylens," which, I have no doubt, is a corruption of the above *Sylham*. Elſewhere it is remarked: "No, it may be conjectured that ſome Ignis fatuus, or a Fire Drake, ſome *William with a Wiſpe*, or ſome Gloworme illumination did inlighten and guide them."[5] This phenomenon is ſaid to be chiefly ſeen in ſummer nights, frequenting meadows, marſhes, and other moiſt places. It is often found alſo flying along rivers and hedges, as if it met there with a ſtream of air to direct it.

[There is a well-known South-of-England proverb:[6] "The good

[1] "Viſion," Paſſus v., ed. 1856, vol. i. p. 98.]

[2] "Johnſon and Steevens's Shakeſpeare," 1803, vol. x. p. 265.

[3] So in Gayton's "Feſtivous Notes upon Don Quixot," fol. Lond. 1654, p. 268, "An *Ignis fatuus*, an Exhalation and *Gillion a burnt Taile*, or Will with the Wiſpe." Alſo in p. 97, "Will with the Wiſpe, or *Gyl burnt tayle*."

[4] "Ed. of Camden's "Britannia," 1789, vol. ii. p. 90 (Suffolk).

[5] "A Perſonall Treaty with his Majeſty," &c. 1648, p. 81.

[6] "Engliſh Proverbs and Proverbial Phraſes," 1869, p. 370.]

horſe muſt ſmell to a pixy;" which means, that an intelligent animal ought to be able to diſcern the approach of a bog or marſhy piece of ground, by the pixy or *ignis fatuus* viſible above it. This ſeems to identify the pixy of Devonſhire and Cornwall with the will-o'the-wiſp, and is one more ſtep towards the reduction to a dead ſcientific level of our ſuperſtitions and traditions founded on the old fairy mythology. There is much in common between will-o-the-wiſp and Robin Goodfellow; but neither of theſe fanciful embodiments appears to have been familiar to the early Devonians and Cornubians, who applied to all preternatural beings this generic term *pixy*, or ſpirit.]

One of the popular attributes of the *ignis fatuus*, as has been already noticed, is the love of miſchief in leading men aſtray in dark nights, which in Drayton's "Nymphydia" is given to the Fairy Puck:

> "Of purpoſe to deceive us:
> And leading us makes us to ſtray
> Long Winter Nights out of the way,
> And when we ſtick in mire or clay,
> He doth with Laughter leave us."

Hentzner tells us, that returning from Canterbury to Dover, "there were a great many *Jack-w'-a-Lanthorns*, ſo that we were quite ſeized with horror and amazement."[1]

An author already frequently quoted ſays:[2] "An Ignis fatuus the ſilly people deem to be a Soul broke out of Purgatory:" and elſewhere[3] we are told of theſe "Lights uſually ſeen in Churchyards and mooriſh places," that in ſuperſtitious times the popiſh clergy perſuaded the ignorant people, they were *ſouls come out of purgatory all in a flame*, to move the people to pray for their entire deliverance; by which they gulled them of much money to ſay maſs for them, every one thinking it might be the ſoul of his or her deceaſed relations.

In an account by Ignatio Somis of the preſervation and deliverance of three women, buried thirty-ſeven days in the ruins of a ſtable, by a heavy fall of ſnow from the mountains, at the village of Bergemoletto, in Italy, 1755, it is ſtated that on the melting of the ſnow, &c., when the unhappy priſoners "ſeemed for the firſt time to perceive ſome Glimpſe of Light, the appearance of it ſcared Anne and Margaret to the laſt degree, as they took it for *a Forerunner of Death*, and thought it was occaſioned by the dead Bodies; for it is a common Opinion with the peaſants, that thoſe *wandering Wild-Fires* which one frequently ſees in the open Country, are a ſure preſage of Death to the perſons conſtantly attended by them, whichever way they turn themſelves, and they accordingly call them *Death-Fires*."

Burton, in his "Anatomy,"[4] ſays, that "the Spirits of Fire in form

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[1] "Travels in England in 1598," edit. 1757, p. 101.
[2] "The Comical Pilgrim's Pilgrimage into Ireland," 1723, p. 92.
[3] "Hiſtory of All the Storms," &c. 1704, p. 75.
[4] P. 1, S. ii. p. 30, edit. 1632.

of Fire-Drakes and Blazing-Stars, ſit on Ship Maſts," &c. Hence the paſſage in the "Tempeſt:"

—"On the Top Maſts,
The Yards, and Bowſprits, would I flame diſtinctly."

Steevens[1] quotes the ſubſequent paſſage from "Hakluyt's Voyages," 1598: "I do remember that in the great and boyſterous Storme of this foule Weather, in the Night there came upon the top of our Maine Yard and Maine Maſt a certaine little Light, much like unto the light of a little Candle, which the Spaniards call the *Cuerpo Santo*. This Light continued aboord our Ship about three houres, flying from Maſte to Maſte, and from Top to Top; and ſometimes it would be in two or three places at once."

Gregory obſerves: "Sailors have learned by experience that in great ſtorms very frequently flames are ſeen upon the ſails of ſhips, flaſhing hither and thither; theſe, if they appear double, portend the approach of a calm: if otherwiſe, ſure and imminent ſhipwreck."[2]

Shaw[3] tells us that in thick hazy weather he has obſerved thoſe luminous appearances which at ſea ſkip about the maſts and yards of ſhips, and which the ſailors call *corpuſanſe*, which is a corruption of the Spaniſh *Cuerpo Santo*. Pliny,[4] in his ſecond "Book of Natural Hiſtory," calls theſe appearances ſtars; and tells us that they ſettled not only upon the maſts and other parts of ſhips, but alſo upon men's heads. Two of theſe lights forbode good weather and a proſperous voyage; and drive away the ſingle one, which wears a threatening aſpect. This the ſailors call *Helen*, but the two they call *Caſtor* and *Pollux*, and invoke them as gods. Theſe lights do ſometimes about the evening reſt on men's heads, and are a great and good omen. Theſe appearances are called by the French and Spaniards inhabiting the coaſts of the Mediterranean, *St. Helmes* or *St. Telmes fires:* by the Italians, *the fires of St. Peter and St. Nicholas*, and are frequently taken notice of by the writers of voyages.

An early miſcellany, in reference to the vapor which by mariners is called a *corpo zanto*, uſually accompanying a ſtorm, informs us:[5] "Whenever this Meteor is ſeen, it is an Argument that the Tempeſt which it accompanied was cauſed by a ſulphureous Spirit, rarifying and violently moving the Clouds. For the cauſe of the Fire is a

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[1] "Edit. of Shakeſpeare," vol. iii. p. 26.

[2] "Obſervationes in loca quædam excerpta ex Johanni Malalæ," [an unpubliſhed MS. in Brand's time, in the hands of a friend.] "Nox erat ſubluſtris et in ſummo malo ſtabat quidam e Nautis in Galea, circumſpectans ſi quam terram videret: huic cœpit adſiſtere Sphæra quædam ignea: id Nautis triſtiſſimum oſtentum eſt, ſi quando ſolitarius ignis eſt; felix, cum gemini. Hos Vetuſtas credidit Caſtorem et Pollucem. Mox globus igneus delapſus per funes devolvit ſeſe uſque ad Nauclerum: ubi paulliſper commoratus, volvit ſe per margines totius Navis: inde per medios foros dilapſus evanuit. Fori ſunt Tabulata Navis, ac veluti Tectum, ſub meridiem cœpit magis ac magis incrudeſcere Tempeſtas."—*Eraſmi Dial. Naufragium.*

[3] "Scotiſh Encyclopædia," *v.* Lights.

[4] *Ibid. v.* Meteor.

[5] "Britiſh Apollo," 1710, vol. iii. p. 94.

ſulphureous and bituminous matter, driven downwards by the impetuous motion of the Air and kindled by much agitation. Sometimes there are ſeveral of theſe ſeen in the ſame Tempeſt, wandring about in various motions, as other Ignes fatui do, tho' ſometimes they appear to reſt upon the Sails or Maſts of the Ship: but for the moſt part they leap upwards and downwards without any Intermiſſion, making a flame like the faint burning of a Candle. If five of them are ſeen near together, they are called by the Portugueſe *Cora de noſtra Senhora*, and are looked upon as a ſure ſign that the Storm is almoſt over."

Thus :[1]

> " As when a wave-bruis'd Barke, long toſt by the Windes in a Tempeſt,
> Straies on a forraine Coaſt, in danger ſtill to be ſwallow'd,
> After a World of Feares, with a winter of horrible objects—
> The Shipman's ſolace, *faier Ledas twinnes* at an inſtant
> *Signes of a Calme are ſeen*, and ſeene, are ſhrilly ſaluted."

Gregory notices that through the ſuperſtition of ancient ſailors the ſigns of Caſtor and Pollux were placed on the prows of ſhips.[2]

So, in an account[3] of " Fiery Impreſſions that appear moſtly at Sea, called by Mariners Caſtor and Pollux :" " When thin clammy Vapours, ariſing from the Salt Water and ugly ſlime, hover over the Sea, they, by the motion in the winds and hot blaſts, are often fired; theſe Impreſſions will oftentimes cleave to the Maſts and Ropes of Ships, by reaſon of their clammineſs and glutinous ſubſtance, and the Mariners by experience find that when but one flame appears it is the forerunner of a ſtorm; but when two are ſeen near together, they betoken fair weather and good lucke in a Voyage. The naturall cauſe why theſe may foretell fair or foul weather, is, that one flame alone may forewarn a Tempeſt, foraſmuch as the matter being joyn'd and not diſſolv'd, ſo it is like that the matter of the Tempeſt, which never wanteth, as Wind and Clouds, is ſtill together, and not diſſipate, ſo it is likely a Storm is engend'ring; but two flames appearing together, denote that the exhalation is divided, which is very thick, and ſo the thick matter of the Tempeſt is diſſolved and ſcattered abroad by the ſame cauſe that the Flame is divided: therefore no violent Storm can enſue, but rather a calme is promiſed."

Cotgrave[4] confirms what has been already ſaid: *Feu d'Helene*, as *Feu de S. Herme*—Saint Helens, or S. Hermes fire; a meteor that often appears at ſea.

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[1] Dickenſon's " Greene in Conceipt," 1598, p. 27.

[2] " Hoc certum ſatis, cum ejuſmodi faculæ ardentes olim inſidiſſent ſuper capita Caſtoris & Pollucis ad Expeditionem Argonauticam, exinde Dioſcuri in Deos indigites relati, et tanquam ſolida & ſola Maris numina ab omnibus Navigantibus ſumma in veneratione habiti, cumque procellis ſuborientibus Tempeſtas immineat, aſtraque illa ab olim ominoſa Antennis incubent, Caſtorem et Pollucem in auxilium adeſſe nemo dubitat."

[3] " Wonderful Hiſtory of all the Storms, Hurricanes," &c. 1704, p. 22.

[4] " Dictionary," edit. 1650, arts. *Feu d'Helene* and *Furole*.]

Among the Apothegmes at the end of "Herbert's Remains," 1652, p. 194, is the following: "After a great Fight there came to the Camp of Gonſalvo the great Captain a Gentleman, proudly horſed and armed; Diego de Mendoza aſked the great Captain, who's this? who anſwered, '*Tis St. Ermyn* that never appears but after a Storm."

A ſpecies of this phenomenon, known in Buckinghamſhire by the name of "the Wat,"[1] is ſaid alſo to haunt priſons. The night before the arrival of the judges at the aſſizes it makes its appearance like a little flame, and by every felon to whom it becomes viſible is accounted a moſt fatal omen. The moment the unhappy wretch ſees this, he thinks that all is over with him, and reſigns himſelf to the gallows.

Thomas Heyrick, a relative of the author of "Heſperides," writes:[2]

> "For lo! a ſuddain Storm did rend the Air:
> The ſullen Heaven, curling in frowns its brow,
> Did dire preſaging Omens ſhow;
> *Ill-boding Helena* ALONE *was there.*"

What follows is a curious ſample of the old ideas vulgarly prevalent under the preſent head: "*Q.* What Fire is that which ſometimes followes and ſometimes flyeth away?—*A.* An Ignis fatuus, or a walking Fire (*one whereof keepes his ſtation this time near Windſor*) the pace of which is cauſed principally by the motion of the Ayre enforcing it."[3] Should this be conſidered as not very ſatisfactory, what will be thought of the ſubſequent explanation:[4] "*Q.* What is the Cauſe of the Ignis fatuus, that either goes before or follows a Man in the Night?—*A.* It is cauſed of a great and well compacted Exhalation, and being kindled, it ſtands in the Aire, and by the Man's motion the Ayre is moved, and the Fire by the Ayre, and ſo goes before or follows a Man: and theſe kind of Fires or Meteors are bred near execution places, or Church Yards, or great Kitchens, where viſcous and ſlimy matters and vapours abound in great quantity."

Willsford ſays:[5] "The loweſt Meteor in the Air is the burning Candle, or as ſome call it, Ignis fatuus. This is a hot and moiſt vapour, which ſtriving to aſcend, is repulſed by the Cold, and fired by Antiperiſtaſis, moves cloſe by the Earth, carried along with the vapours that feed it, keeping in low or moiſt places. The Light is of

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[1] Gregory, *ubi ſuprâ*. In this curious work, the ignis fatuus is thus explained: "Hujuſmodi flammulas Philoſophi ad Meteora traducunt, cauſantes Exhalationem ad infimam Aeris regionem elevatam, ibique per Antiperiſtaſin accenſam (Garatum leges) quæ dum aſcendere nititur, frigore mediæ Regionis depellitur, et apparet quaſi ſaltans loca decliviora quærens, unde et ad Aquas ſequentem ducit, ſæpe etiam in magnis Tempeſtatibus aut velis affigitur aut præcedit vel ſequitur. Meteorol. fol. 50. Stellulas iſtas ſic a philoſophis fabrefactas, ne non ſibi aliiſve quid altum ſapere videantur, vocaverunt *Ignes fatuos*."

[2] "Submarine Voyage," 1691, p. 2.

[3] "Helpe to Diſcourſe," 1638.

[4] "Curioſities; or, the Cabinet of Nature," 1637, p. 79.

[5] "Nature's Secrets," 1658, pp. 56, 120.

an exceeding pale colour, very unwholeſome to meet withal, by reaſon of the evil vapours it attracts unto it, which nouriſhes the pallide flame, and will often aſcend (as thoſe Exhalations do,) and as ſuddainly fall again, from whence the name is derived." He adds: "Theſe pallid Fires appear but at ſome times of the Year, and that in certain places: and in thoſe parts where they are moſt uſual, they are not commonly ſeen, but as forerunners of ſultry heat in Sommer, and wet in the Winter: they are uſually obſerved to appear in open Weather."

The following is an elegant ſimile:[1] the author ſays, "No wonder that inſtead of ſhining Lights they prove *fooliſh fires to lead their Flocks into a maze of Errours,* in which they wander, not having the clue of Learning or Judgement to guide them out."

Sir Iſaac Newton calls it a vapour ſhining without heat, and ſays that there is the ſame difference between this vapour and flame, as between rotten wood ſhining without heat, and burning coals of fire. Some have ſuppoſed, among whom were Willoughby and Ray, that the ignis fatuus is nothing more than ſome nocturnal flying inſect. Bradley thought it to be a group of ſuch. Derham, on the other hand, thought this phenomenon was compoſed of fixed vapours.

In favour of Ray's hypotheſis, we are informed that the Ignes fatui give proof as it were of ſenſe by avoiding objects: that they often go in a direction contrary to the wind, that they often ſeem extinct, and then ſhine again: that their paſſing along a few feet above the ground or ſurface of the water agrees with the motion of ſome inſect in queſt of prey: as does alſo their ſettling on a ſudden, as well as their riſing again immediately. Some indeed have affirmed that Ignes fatui are never ſeen but in ſalt marſhes, or other boggy places. On the other hand, it is proved that they have been ſeen flying over fields, heaths, and other dry places. The appearance commonly called *a falling ſtar*, or more properly "a fallen ſtar," has by a late writer been referred to the half-digeſted food of the winter gull, or ſome other bird of that kind. Dr. Charlton's deſcription of this in his "Paradoxes" has perhaps the quainteſt thought on it that can be found in any language. "It is," ſays he, "the Excrement blown from the Noſtrils of ſome Rheumatic Planet falling upon plains and ſheep paſtures, of an obſcure red or brown Tawney; in conſiſtence like a Jelly, and ſo trembling if touched," &c. Widely different are the ſentiments of Pennant[2] on this ſubject: ſpeaking of the winter gull, he ſays, that "it frequents, during Winter, the moiſt Meadows in the inland parts of England, remote from the ſea. The gelatinous ſubſtance known by the name of Star-ſhot, or Star Gelly, owes its origin to this Bird, or ſome of the kind, being nothing but the half digeſted remains of Earthworms, on which theſe Birds feed and often diſcharge from their Stomachs." He refers to Morton's "Natural Hiſtory of Northamp-

[1] "The Times Anatomized in ſeveral Characters," by T. F[ord,] 1647, Character 24th, (a Novice-Preacher), ſign. E 1.

[2] "Zoology," vol. ii. p. 538.

tonſhire." A very intelligent writer ſays,[1] ſpeaking of the matter of falling ſtars: "Amongſt ourſelves, when any ſuch matter is found in the Fields, the very Countrey-men cry it fell from Heav'n and the Starres, and as I remember call it the *Spittle of the Starres.*" He adds: "An Ignis fatuus has been found fallen down in a ſlippery viſcous ſubſtance full of white ſpots. They ſtay upon military Enſigns and Spears; becauſe ſuch are apt to ſtop and be tenacious of them. In the Summer and hot regions they are more frequent; becauſe the good Concoction produces fatneſſe." In an official account of Bendothey, co. Perth, written in 1797, it is ſaid:[2] "The ſubſtance called Shot Stars is nothing elſe than froſted Potatoes. A Night of hard Froſt, in the end of Autumn, in which thoſe Meteors called fallen Stars are ſeen, reduces the Potatoe to the conſiſtence of a Jelly, or ſoft Pulp, having no reſemblance to a Potatoe, except when parts of the ſkin of the Potatoe adhere below undiſſolved. This pulp remains ſoft and fluid, when all things elſe in Nature are conſolidated by Froſt; for which reaſon it is greedily taken up by Crows and other Fowls, when no other ſuſtenance is to be had, ſo that it is often found by Man in the actual circumſtance of having fallen from above, having its parts ſcattered and diſperſed by the fall, according to the law of falling bodies. This has given riſe to the Name and vulgar Opinion concerning it."

Merian has given us an account of the famous Indian lanthorn fly, publiſhed among her Inſects, at Surinam. "It has a hood or bladder on its head, which gives a light like a lanthorn in the night, but by daylight is clear and tranſparent, curiouſly adorned with ſtripes of red or green colour. Writing of tolerable large character may be read by the light of it at night. It is ſaid that the creature can either dilate or contract the hood or bladder over its head at pleaſure, and that when taken it hides all its light, which only when at liberty it affords plentifully."

We gather[3] that a reſpectable perſon in Hertfordſhire, preſuming upon the knowledge of the grounds about his houſe, was tempted one dark night to follow one of theſe lights, which he ſaw flying over a piece of fallow ground. It led him over a ploughed field, flying and twiſting about from place to place—ſometimes it would ſuddenly diſappear, and as ſuddenly appear again. It once made directly to a hedge; when it came near, it mounted over, and he loſt ſight after a full hour's chaſe. On his return home he ſaw it again, but was already too much fatigued to think of renewing the purſuit.

At Aſtley, ſeven miles from Worceſter, three gentlemen once ſaw one of theſe appearances in a garden about nine o'clock in a dark night. At firſt they imagined it to be ſome country fellow with a lanthorn, till approaching within about ſix yards, it ſuddenly diſap-

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[1] White's "Peripatetical Inſtitutions," 1656, p. 148.
[2] "Statiſt. Acc. of Scotl." vol. xix. p. 351.
[3] Boreman's "Deſcription of a great variety of Animals, Vegetables," &c. vol. ii.

peared. It became viſible again in a dry field, thirty or forty yards off. It diſappeared as ſuddenly a ſecond time, and was ſeen again a hundred yards off. Whether it paſſed over the hedge, or went through it, could not be obſerved, for it diſappeared as it paſſed from field to field. At another time, when one approached within ten or twelve yards, it ſeemed to pack off as in a fright. Hutchinſon[1] ſpeaking, in the pariſh of Whitbeck, of a lake on the eſtate of R. Gibſon, Eſq., at Barfield, obſerves: "Here, and in the adjoining Moraſſes, is much of that inflammable Air which forms the lucid Vapour vulgarly called *Will with the Wiſp*, frequently ſeen in the Summer Evenings."

The ignis fatuus is ſaid to have been obſerved to ſtand ſtill as well as to move, and ſometimes to ſeem fixed on the ſurface of the water. In Italy two kinds of theſe lights are ſaid to have been diſcovered; one, in the mountains, the other in the plains: they are called by the common people culariſi, becauſe they look upon them as birds, the belly and other parts of which are reſplendent like the pyrauſtæ, or fire-flies.

Sir Joſeph Banks could never, after the moſt laborious inveſtigation on this head, ſatisfy himſelf, and doubted entirely the exiſtence of the phenomenon.

Having ſummoned ſuch reſpectable witneſſes, and found their depoſitions ſo diametrically oppoſite to each other, I ſhall neither preſume to ſum up the evidence, nor pronounce ſentence in the cauſe under conſideration. We muſt therefore leave [concludes Brand] the deciſion of the controverſy to future diſcoveries in Natural Hiſtory, or the more ſucceſsful inveſtigations of ſucceeding times.

There is ſometimes an appearance of light or fire upon the manes of horſes, or men's hair; theſe (in Latin *flammæ lambentes*), I know not why, are called "Haggs." Blount ſays, "Hags are ſaid to be made of Sweat or ſome other Vapour iſſuing out of the Head: a not unuſual ſight among us when we ride by night in Summer time. They are extinguiſhed like Flames by ſhaking the Horſes' Manes, but I believe rather it is only a Vapour reflecting light, but fat and ſturdy, compacted about the Manes of Horſes, or Men's Hair."

An early author,[2] ſpeaking of "the fire cleaving and hanging on the parts of men and beaſts," obſerves: "This Impreſſion for troth is prodigious without any phiſicke cauſe expreſſing the ſame when as the Flame or Fire compaſſeth about anye perſons heade. And this ſtraunge wonder and ſight doth ſignifie the royal Aſſaultes of mightie Monarchies, and Kinges, the Governementes of the Emperie, and other matters worthie memory, of which the Phiſicke Cauſes ſufficient can not be demonſtrated. Seeing then ſuch fyers or lightes are, as they wer, counterfets or figures of matters to come, it ſufficiently appeareth, that thoſe not raſhely do appeare or ſhowe but by

[1] "Hiſtory of Cumberland," vol. i. p. 552.

[2] Hyll's "Contemplation of Myſteries," [*circa* 1568,] ſign. E 2, *verſo et ſeqq.*

Gods holy will and pleaſure ſent, that they maye ſignifie ſome rare matter to Men. This Lightdoth Virgill write of in the ſeconde Booke of Æneados of Aſcanius, which had a like flame burning without harme, on his heade. Alſo Livius in his firſt Book, and Valerius Maximus reporte of Servius Tullius, a childe who, ſleeping on bedde, ſuch a Flame appeared on his heade and burned rounde aboute the heade without harme, to the wonder of the beholders: which ſight pronounced after his ripe age the comming unto royall Eſtate."

He devotes another ſection to the conſideration of the queſtion: "What is to be thought of the Flame of Fyre, which cleaveth to the Heares of the Heade and to the Heares of Beaſtes." He ſays here: "Experience witneſſeth, that the Fyre to cleave manye times to the Heads and Eares of Beaſtes, and often times alſo to the heades and ſhoulders of Men ryding and going on foote. For the Exhalations diſpearſed by the Ayre, cleave to the heares of Horſes, and Garments of Men: which of the lightneſſe doe ſo aſcend, and by the heate kindled. Alſo this is often cauſed when Men and other Beaſtes by a vehement and ſwift motion wax very hote, that the Sweate, fattie and clammye, is ſent forth, which kindled yeldeth this forme. And the like maner in all places, (as afore uttered,) as eyther in moyſt and clammie places, and Mariſhes, in Churchyards, Cloyſters, Kitchins, under Galoſſes, Valleys, and other places, where many deade Bodies are laide, doe ſuch burning Lightes often appeare. The reaſon is, that in theſe places the Earth continually breatheth forth fatte fumes, groſſe and clammy, which come forth of dead Bodyes: and when the fume doth thus continually iſſue forth, then is the ſame kindled by the labouring heate, or by the ſmiting togither: even as out of two Flint Stones ſmitten togither fyre is gotten. To conclude, it appeareth that ſuch Fyres are ſeene in moyſt Kitchins, Sinckes, or Guttours, and where the Orfall of Beaſtes killed are throwne: or in ſuch places moſt commonly are woont to be ſeene. Such fires cleaving, doe marveylouſly amaſe the fearfull. Yet not all fires which are ſeene in the Night are perfite Fiers in that many have a kinde without a ſubſtaunce and heate, as thoſe which are the Deluſions of the Devill, well knowne to be the Prince of the World, and flyeth about in the Ayre."

In a work already cited, occurs an account "of Flames that appear upon the Hairs of Men and Beaſts, their Cauſe. Theſe are ſometimes clammy exhalations ſcattered in the Air in ſmall parts, which, in the Night, by the reſiſtance of the cold, are kindled, by cleaving to Horſes' ears and Men's heads and ſhoulders, riding or walking; and that they cleave to Hair or Garments, it is by the ſame reaſon the Dew cleaves to them, they being dry and attractive, and ſo more proper to receive them. Another kind of theſe Flames are when the bodies of Men and Beaſts are chafed and heated, they ſend forth a fat clammy Sweat, which in like manner kindles, as is ſeen by ſparkles of Fire that fly about when a black Horſe is very hard curryed in the dark, or as the blue Fire on the Shells of Oyſters, cauſed by the nitrous Salt. Livy alſo tells us of one Marius, a Knight of Rome who, as he was

making an Oration to his Soldiers in Spain with ſuch vehemency as heated him, his head appeared to them all in a flame, though himſelf was not aware of it."[1]

In Glapthorne's "Albertus Wallenſtein," 1640, we find:

> "Your wild irregular luſt which like thoſe *Fire-Drakes*
> Miſguiding nighted travellers, will lead you
> Forth from the fair path," &c.

[Mr. Thomas Wright, in his Series of Papers on the "Superſtitions, &c. of the Middle Ages," 1846, notices the *Fifollets* or *feux-follets*, which were regarded with the ſame awe and myſterious terror in France as our ignis fatuus, and ſimilarly looked upon as malignant ſpirits haunting marſhes and bogs.

By the ſubſequent deſcription, copied by Blount from Bullokar's "Expoſitor," the Fire-Drake ſhould ſeem to be a diſtinct appearance from the Ignis fatuus: "There is a Fire ſometimes ſeen flying in the Night, like a Dragon: it is called a Fire-Drake. Common people think it a Spirit that keeps ſome treaſure hid, but Philoſophers affirm it to be a great unequal exhalation inflamed between two Clouds, the one hot, the other cold, (which is the reaſon that it alſo ſmokes,) the middle part whereof, according to the proportion of the hot Cloud, being greater than the reſt, makes it ſeem like a belly, and both ends like a head and tail."

I ſuppoſe our author, when he ſays the above is like a Dragon, refers to the common graphic deſcriptions of that imaginary creature. White[2] calls *the Fiery Dragon* "a weaker kind of Lightning. Its livid colour, and its falling without noiſe and ſlowly, demonſtrate a great mixture of watry exhalation in it." "'Tis ſufficient for its ſhape, that it has *ſome reſemblance of a Dragon*, not the expreſſe figure."

"A Fire-Drake," ſays Steevens,[3] "is both a Serpent, antiently called *a brenning-drake* or *dipſas*, and a name formerly given to a Will o' the Wiſp, or Ignis fatuus. So in Drayton's 'Nymphidia:'

> 'By the hiſſing of the Snake,
> The ruſtling of the Fire-Drake.'"

Again, in [the anonymous play of] "Cæſar and Pompey," 1607:

> "So have I ſeene a Fire-Drake glide along
> Before a dying Man, to point his Grave,
> And in it ſtick and hide."

[It may, perhaps, be mentioned that the Chineſe to this day believe in the exiſtence of Dragons, and attribute natural phenomena, ſuch as eclipſes, to their malignant agency. They ſhout at the Dragon when there is an eclipſe, and as ſoon as the ſolar or lunar orb has

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[1] "Account of all the Storms," &c. 1704, p. 79.
[2] "Peripateticall Inſtitutions," p. 156.
[3] Reed's "Shakeſpeare," vol. xv. p. 203.

recovered its uſual ſplendour, it is the Dragon which has been diſcomfited and put to flight.]

In the "Life of Anthony a Wood,"[1] under date of May 16, 1668, is the following: "Between 9 and 10 of the clock at night, there was ſeen by them, M[atthew] H[utton] and A[nthony] W[ood] and thoſe of the Family of Borſtall [near Brill, in Bucks,] a *Draco volans* fall from the ſky. It made the place ſo light for a time, that a man might ſee to read. It ſeemed to A. W. to be as long as All Saints Steeple in Oxon, being long and narrow; and when it came to the Lower Region, it vaniſhed into ſparkles, and as ſome ſay, gave a Report. Great Raines and Inundations followed, &c."]

11. The Rose of Jericho. The Glastonbury Thorn.

[Cotgrave in his Dictionary, 1650, has: "Roſe of the mount of Jericho, of Jeruſalem, or our Ladies roſe, *Roſe de noſtre Dame*, *roſe de Jerico*, *roſe de pienne*." Herrick, in his "Good Wiſhes for the Duke of York," printed in his *Heſperides*, 1648, expreſſes this complimentary wiſh:

> "May his pretty duke-ſhip grow
> *Like t' a roſe of Jericho:*
> Sweeter far then ever yet
> Showers or ſun-ſhines co'ld beget."]

Sir Thomas Browne tells us: "*The Roſe of Jericho*, that flouriſhes every year juſt about Chriſtmas Eve, is famous in Chriſtian Reports. Bellonius tells us it is only a monaſtical Impoſture. There is a peculiarity in this plant; though it be dry, yet, on imbibing moiſture, it dilates its leaves and explicates its flowers, contracted and ſeemingly dried up: which is to be effected not only in the Plant yet growing, but alſo in ſome meaſure may be effected in that which is brought exſuccous and dry unto us: which quality being obſerved, the ſubtlety of contrivers did commonly play this ſhew upon the eve of our Saviour's Nativity: when by drying the plant again, it cloſed the next day, referring unto the opening and cloſing of the womb of Mary. Suitable to this Relation is the Thorn *of* Glastonbury, and perhaps the daughter thereof. Strange effects are naturally taken for Miracles by weaker Heads, and artificially improved to that apprehenſion by wiſer. Certainly many precocious Trees, and ſuch as ſpring in the Winter, may be found in England. Moſt Trees ſprout in the fall of the Leaf or Autumn, and if not kept back by Cold and outward cauſes, would leaf about the Solſtice. Now if it happen that any be ſo ſtrongly conſtituted as to make this good againſt the power of Winter, they may produce their Leaves or Bloſſoms at that Seaſon, and perform that in ſome ſingles which is obſervable in whole kinds:

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[1] "Lives of Leland, Hearne, and Wood," 1772, vol. ii. p. 212.

as in Ivy, which bloſſoms and bears at leaſt twice a year, and once in the Winter: as alſo in Furze, which flowereth in that Seaſon."

Walſingham[1] has the following paſſage: "In multis locis Angliæ Salices in Januario flores protulerunt, Roſis in quantitate et colore perſimiles."

I have no doubt but that the early bloſſoming of the Glaſtonbury Thorn was owing to a natural cauſe. It is mentioned by Gerard and Parkinſon in their Herbals. Camden alſo notices it. Aſhmole tells us that he had often heard it ſpoken of, "and by ſome who have ſeen it whilſt it flouriſhed at Glaſtonbury." He adds: "Upon St. Stephen's Day, Anno 1672, Mr. Stainſby (an ingenious enquirer after things worthy memorial), brought me a branch of Hawthorne having green Leaves, faire Buds, and full Flowers, all thick and very beautifull, and (which is more notable) many of the Hawes and Berries upon it red and plump, ſome of which Branch is yet preſerved in the Plant Booke of my Collection. This he had from a Hawthorne Tree now growing at Sir Lancelote Lake's Houſe, near Edgworth [Edgeware] in Middleſex, concerning which, falling after into the Company of the ſaid Knight, 7 July, 1673, he told me that the Tree, whence this Branch was plucked, grew from a ſlip taken from the Glaſtonbury Thorn about ſixty years ſince, which is now a bigg Tree, and flowers every Winter about Chriſtmas."[2]

[In the metrical life of Joſeph of Arimathea, probably written in the reign of Henry VII.[3] *three hawthorns* are mentioned:

> "Thre hawthornes alſo that groweth in werall
> Do burge and bere grene leaves at Chriſtmas
> As freſshe as other in May whan y^e^ nightyngale
> Wreſtes out her notes muſicall as pure as glas
> Of al wodes and foreſtes ſhe is y^e^ chefe chaũtres
> In wynter to ſynge yf it were her nature
> In werall ſhe might haue a playne place
> On thoſe hawthornes to ſhewe her notes clere."]

A writer in the "World"[4] has the following Irony on the alteration of the Stile in 1752: "It is well known that the correction of the Calendar was enacted by Pope Gregory the thirteenth, and that the Reformed Churches have, with a proper ſpirit of oppoſition, adhered to the old calculation of the Emperor Julius Cæſar, who was by no means a Papiſt. Near two years ago the Popiſh Calendar was brought in (I hope by perſons well affected). Certain it is that the Glaſtonbury Thorn has preſerved its inflexibility, and obſerved its old anniverſary. Many thouſand Spectators viſited it on the parliamentary Chriſtmas Day—not a Bud was to be ſeen!—On the true Nativity it was covered with Bloſſoms. One muſt be an Infidel indeed to ſpurn at ſuch authority."

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[1] "Hiſtoria Brevis," fol. 1574, p. 119, anno 1336.
[2] "Appendix to Hearne's Antiquities of Glaſtonbury," p. 303.
[3] "Lyfe of Ioſeph of Armathia," 1520, ſign. B ii.]
[4] No. 10; Paper dated March 8, 1753.

The following account was communicated to the "Gentleman's Magazine" for January, 1753, by a correſpondent at Quainton, in Buckinghamſhire: "Above two thouſand people came here this Night with Lanthorns and Candles, to view a black Thorn which grows in this neighbourhood, and which was remembered (this year only) to be a ſlip from the famous Glaſtonbury Thorn, that always budded on the 24th, was full blown the next day, and went all off at night; but the people finding no appearance of a Bud, 'twas agreed by all, that Dec. 25th, N.S. could not be the right Chriſtmas Day, and accordingly refuſed going to Church, and treating their Friends on that Day as uſual: at length the affair became ſo ſerious, that the Miniſters of the neighbouring Villages, in order to appeaſe the people, thought it prudent to give notice, that the Old Chriſtmas Day ſhould be kept holy as before. A vaſt concourſe of people attended the noted Thorns [at Glaſtonbury] on Chriſtmas Eve, New Stile; but to their great diſappointment, there was no appearance of its blowing, which made them watch it narrowly the 5th of January, the Chriſtmas Day Old Stile, when it blowed as uſual."

Collinſon,[1] ſpeaking of Glaſtonbury, ſays: "South-weſt from the Town is Wearyall Hill, an eminence ſo called (if we will believe the Monkiſh writers) from St. Joſeph and his companions ſitting down here, all weary with their journey. Here, St. Joſeph ſtruck his ſtick into the earth, which, although a dry Hawthorn ſtaff, thenceforth grew, and conſtantly budded on Chriſtmas-Day. It had two trunks or bodies till the time of Queen Elizabeth, when a puritan exterminated one, and left the other, which was of the ſize of a common Man, to be viewed in wonder by ſtrangers; and the Bloſſoms thereof were eſteemed ſuch curioſities by people of all nations, that the Briſtol Merchants made a traffick of them, and exported them into foreign parts. In the Great Rebellion, during the time of King Charles I. the remaining Trunk of this Tree was alſo cut down: but other Trees from its branches are ſtill growing in many Gardens of Glaſtonbury and in the different Nurſeries of this Kingdom. It is probable that the Monks of Glaſtonbury procured this Tree from Paleſtine, where abundance of the ſame ſort grew, and flower about the ſame time. Where this Thorn grew is ſaid to have been a Nunnery dedicated to St. Peter, without the Pale of Weriel Park, belonging to the Abbey. It is ſtrange to ſay how much this Tree was ſought after by the credulous; and though a common Thorn, Queen Anne, King James, and many of the nobility of the realm, even when the times of monkiſh Superſtition had ceaſed, gave large ſums of Money for ſmall cuttings from the original."

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[1] "Hiſt. of Somerſetſhire," vol. ii. p. 265.

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[1] It ſeems never to have been obſerved that in the commonly accepted account of the Lee-ſtone, or Lee-Penny (*q. v.*) there is a leading incident which reads like a parallel to one in the *Lytel Geſte of Robyn Hode*, printed by W. de Worde, Fit the Firſt—the ſtory of the knight who became the debtor of the Abbot of St. Mary's, York, in 1323, the very point of time aſſigned by the late Mr. Hunter, on independent grounds, as that in which the famous outlaw flouriſhed. This point ſhall be further inveſtigated hereafter.

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